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AN

ELEMENTARY GRAMMAR

OF

THE GREEK LANGUAGE,

CONTAINING A SERIES OF

GREEK AND ENGLISH EXERCISES

FOR TRANSLATION,

WITH THE REQUISITE VOCABULARIES,

AND AN

APPENDIX

ON THE HOMERIC VERSE AND DIALECT.

BY

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FROM THE GERMAN BY

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PREFACE.

Raphael Kühner, the author of the following Grammar, was born at Gotha, in 1802. Among his early classical teachers were Döring, Rost, and Wüstemann. At the University of Göttingen, he enjoyed the instructions of Mitscherlich, Dissen, and Ottfried Müller, men of great distinction in classical philology. For more than twenty years, he has been a teacher in the Lyceum at Hanover, one of the principal German gymnasia, and has consequently had the most favorable opportunities, as a practical teacher, to understand the wants of students and to be able to meet them.

In addition to several other important works, Dr. Kühner has published three Greek Grammars:

1. A Copious Greek Grammar, containing 1150 octavo pages, which has been translated by W. E. Jelf, M. A., of the University of Oxford.
2. A School Greek Grammar, which has been translated and published in this country.
3. An Elementary Greek Grammar, the original of the present work, from the second edition of which a very faithful translation was made by John H. Millard, St. John's College, Cambridge, the Greek and English exercises and the accompanying Vocabularies, however, having been omitted.

The grammatical principles of the present work, so far as they extend, are the same as those contained in the Larger Grammar already published in this country, the latter being designed to carry forward the student in the same course which he had commenced in the former. The work enjoys the highest reputation among classical scholars both in Europe and America. It is based on a thorough acquaintance with the laws and usages of the language. The author has evidently studied the genius of the Greek, and has thus prepared himself to exhibit its forms and changes, and general phenomena, in an easy and natural manner. His rules and statements are comprehensive, embracing under one general principle a variety of details. The analysis of the forms can hardly be improved. The prefixes and suffixes, the strengthening and euphonic letters, are readily distinguished from the root of the word. The explanation of the Verb in particular, is so clear and satisfactory, that, after a little practice, the student can take the root of any verb, and put it into any given form, or take any given form and resolve it into its elements. The rules of Syntax, too, are illustrated by so full a collection of examples, that the attentive student cannot fail to understand their application.

The work is designed to be sufficiently simple for beginners, and also to embrace all the more general principles of the language. The plan is admirably adapted to carry the student forward understandingly, step by step, in the acquisition of grammatical knowledge. As soon as the letters and a few introductory principles, together with one or two forms of the verb, have been learned (the sections marked with a [†] being omitted), the student begins to translate the simple Greek sentences into English, and the English into Greek. As he advances to new forms or grammatical principles, he finds exercises appropriate to them, so that whatever he commits, whether forms or rules, is put in immediate practice. The advantage of this mode of study is evident. The practical application of what is learned is at once understood; the knowledge acquired is made definite; the forms and rules are permanently fixed in the mind, and there is a facility in the use of them whenever they may be needed. The student, who attempts to commit any considerable portion of the Grammar without illustrative examples, finds it difficult to retain in his memory what he has learned. There is a confusion and indistinctness about it. One form often runs into another, and one rule is confounded with another. But if each successive principle is carefully studied, and then immediately put in practice, in translating the Greek and English exercises, and is afterwards frequently reviewed, there will, in the end, be an immense saving of time, the student will be prepared to advance with pleasure from the less to the more difficult principles, and in the subsequent part of his course, he will experience no difficulty in regard to grammatical forms and rules. One of the most serious hindrances to the rapid and profitable advancement in the Greek and Latin Languages, is a want of an intimate acquaintance with their elementary principles.

The plan of the author proposes that the vocabularies accompanying the exercises, be committed to memory. In doing this, the student should be made to understand the value of the ear, as well as of the eye, the advantage to be derived from the former being altogether too much neglected in the acquisition of a foreign language. When the student first sees a new word, let him fix the form distinctly in his mind, and associate with it its meaning, so that the meaning may afterwards readily recall the word, or the word the meaning. Then, too, let him pronounce the word, and associate its meaning with its sound, so that when the word is again heard, the meaning may at once suggest itself. The child acquires its knowledge of language almost wholly by the ear; and if the student in his efforts to learn a new language, would imitate the child in this respect, his progress would undoubtedly be much more rapid. This method would require that the words be often pronounced, their definitions being at the same time carefully associated with them. This will in no way be so successfully accomplished as by requiring the vocabularies to be committed to memory. If the student knows that, when the Greek words are pronounced by his teacher, he must give the definition, or that, when the definition is given him, the corresponding Greek will be required, his attention will be more carefully and perseveringly directed to the forms and sounds of the words in his exercises; he will soon have at his command an extensive vocabulary of the words in more common use, and will save much time, which is so often lost in turning again and again to the same word in the lexicon. Such a process, too, will be of great service in cultivating the habit of fixed and close attention. In addition to the exercises contained in the book, it will awaken new interest in the class, if the teacher give exercises of his own, either in Greek or English, and require these to be translated at once by the members of the class. It will be profitable, also, for any one of the class to propose exercises for the others to translate. On this subject generally, however, the experienced teacher will be able to point out the best course to his pupils.

In preparing the present work, it has been the aim of the translator to adapt it to the wants of students in this country. He has occasionally, therefore, made slight changes in the original, where it seemed desirable. Occasionally, too, he has given explanations of his own in the body of the book, where he supposed the wants of the younger pupils might require them. But all the principles of the Grammar and nearly all the arrangement are retained as they were given by the author. The translator has endeavored to make such a book as the author himself would have done, under similar circumstances.

The English exercises in the Etymological Part of the Grammar, were taken from the Greek Delectus of the late Dr. Alexander Allen, London, as they had been translated by him from the Elementary Grammar of Kühner. The exercises in the Syntax were translated by Mr. John N. Putnam, of the Theological Seminary, Andover.

In conclusion, the translator would acknowledge his special obligations to Mr. R. D. C. Robbins, Librarian, Theological Seminary, Andover, and to Mr. A. J. Phipps, Instructor in Phillips Academy, for the highly valuable assistance they have rendered in correcting the proofs.

ANDOVER, MAY 1, 1846.

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ELEMENTARY GREEK GRAMMAR.

ETYMOLOGY.

CHAPTER I.

THE LETTERS AND THEIR SOUNDS.

§ 1. *Alphabet.*

The Greek language has twenty-four letters, viz.

FORM.		SOUND.	NAME.	
Α	*α*	a	*Ἄλφα*	Alpha
Β	*β*	b	*Βῆτα*	Bēta
Γ	*γ*	g	*Γάμμα*	Gamma
Δ	*δ*	d	*Δέλτα*	Delta
Ε	*ε*	e short	*Ἒ ψῖλόν*	Epsilon
Ζ	*ζ*	z	*Ζῆτα*	Zēta
Η	*η*	e long	*Ἠτα*	Eta
Θ	*ϑ*	th	*Θῆτα*	Thēta
Ι	*ι*	i	*Ἰῶτα*	Iōta
Κ	*κ*	k	*Κάππα*	Kappa
Λ	*λ*	l	*Λάμβδα*	Lambda
Μ	*μ*	m	*Μῦ*	Mu
Ν	*ν*	n	*Νῦ*	Nu
Ξ	*ξ*	x	*Ξῖ*	Xi
Ο	*ο*	o short	*Ὂ μῖκρόν*	Omicron
Π	*π*	p	*Πῖ*	Pi
Ρ	*ϱ*	r	*Ῥῶ*	Rho
Σ	*σ ς*	s	*Σίγμα*	Sigma
Τ	*τ*	t	*Ταῦ*	Tau
Υ	*υ*	u	*Ὑ ψῖλόν*	Upsilon
Φ	*φ*	ph	*Φῖ*	Phi
Χ	*χ*	ch	*Χῖ*	Chi
Ψ	*ψ*	ps	*Ψῖ*	Psi
Ω	*ω*	o long	*Ὦ μέγα*	Omĕga.

Remark. Sigma (σ) takes the form ς at the end of a word; e. g. *σεισμός*. This small ς may be used also in the middle of compound words, when the first part of the compound ends with Sigma; e. g. *προςφέρω*, *δυςγενής*.

§ 2. *Pronunciation* of particular Letters.*

α has the sound of *a* in *fan*, when it is followed by a consonant in the same syllable, e. g. *χαλ-κός*; the sound of *a* in *fate*, when it stands before a single consonant which is followed by two vowels, the first of which is ε or ι, e. g. *ἀναστάσεως*, *στρατιώτης*; also when it forms a syllable by itself, or ends a syllable not final, e. g. *ἀγ-α-θά*, *κα-τά*; it has the sound of *a* in *father*, when it is followed by a single ρ, if in the same syllable, and also when it ends a word, except when the word is a monosyllable, in which case it has the sound of *a* in *fate*, e. g. *Βάρ-βα-ρος*, *γάρ*, *ἀγαθά*, *τά*.

γ before γ, κ, χ and ξ has the sound of *ng* in *angle*, e. g. *ἄγγελος*, *ang-gelos*, *Ἀγχίσης*, *Anchises*, *συγκόπη*, *syncope*, *λάρυγξ*, *larynx;* γ before vowels always has the hard sound, like *g* in *get*.

ε has the sound of short *e* in *met*, when it is followed by a consonant in the same syllable, e. g. *μέγ-ας*, *μετ-ά*; the sound of long *e* in *me*, when it ends a word, or a syllable followed by another vowel, or when it forms a syllable by itself, e. g. *γε*, *θέ-ω*, *προς-έ-θηκε*.

η has the sound of *e* in *me*, e. g. *μονή*.

ι has the sound of *i* in *mine*, when it ends a word or syllable, e. g. *ἐλπί-σι*, *ὅτι*; the sound of *i* in *pin*, when it is followed by a consonant in the same syllable, e. g. *πρίν*, *κίν-δυνος*.

ξ in the middle of a word has the sound of *x*, e. g. *πρᾶξις*; at the beginning of a word, the sound of ζ, e. g. *ξένος*.

ο has the sound of short *o* in *not*, when it is followed by a consonant in the same syllable, e. g. *λόγ-ος*, *κῦ-ρος*; the sound of long *o* in *go*, when it ends a word, or a syllable followed by another vowel, e. g. *τό*, *ὑπό*, *θο-ός*.

σ has the sharp sound of *s* in *son;* except it stands before μ, in the middle of a word, or at the end of a word after η or ω, where it has the sound of ζ, e. g. *σκηνή*, *νόμισμα*, *γῆς*, *κάλως*.

τ followed by ι never has the sound of *sh*, as in Latin, e. g. Γαλατία=Galatia, not Galashia.

υ has the sound of *u* in *tulip*, e. g. *τύχη*.

χ has the hard sound of *ch* in *chasm*, e. g. *ταχύς*.

ω has the sound of long *o* in *note*, e. g. *ἄγω*.

§ 3. *Division of the Vowels.—Diphthongs.*

ε and *ο* are always short vowels; *η* and *ω* always long; *α*, *ι* and *υ* either long or short.

The short vowels are indicated by (˘), the long by (¯), e. g. ᾰ, ᾱ. The mark (˘̄) shows that the vowel may be either long or short, e. g. ᾱ̆.

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* For rules on the division of syllables, see § 17.

The diphthongs are:

αι	pronounced like	*ai*	in *aisle*,	e. g.	*αἶξ*
ει	“ “	*ei*	“ *sleight*,	“	*δεινός*
οι	“ “	*oi*	“ *oil*,	“	*κοινός*
υι	“ “	*whi*	“ *whine*,	“	*υἱός*
αυ	“ “	*au*	“ *laud*,	“	*ναῦς*
ευ and *ηυ*	“ “	*eu*	“ *feudal*,	“	*ἔπλευσα, ηὖξον*
ου and *ωυ*	“ “	*ou*	“ *sound*,*	“	*οὐρανός, ωὐτός*;

also *ᾳ*, *ῃ* and *ῳ*, i. e. *ᾱ*, *η* and *ω* with an Iota subscript. These three diphthongs, which are called *improper* diphthongs, we pronounce like *α*, *η* and *ω* without an Iota subscript.

Rem. 1. The following examples will show how the Romans sounded these diphthongs, and how they are represented in English; *αι* is expressed by the diphthong *ae*, *ει* by *ī* and *ē*, *υ* by *y*, *οι* by *oe*, *ου* by *u*, e. g.

Φαῖδρος, Phaedrus,	*Εὖρος*, Eurus,	*Θρᾷκες*, Thraces,
Γλαῦκος, Glaucus,	*Βοιωτία*, Boeotia,	*Θρῇσσα*, Thressa,
Νεῖλος, Nīlus,	*Μοῦσα*, Mūsa,	*τραγῳδός*, tragoedus.
Λυκεῖον, Lycēum,	*Εἰλείθυια*, Ilithyia,	

Rem. 2. With the capital letters, the Iota subscript of *ᾳ*, *ῃ* and *ῳ* is placed in a line with the vowel; e. g. Α*ι*=*ᾳ*, Η*ι*=*ῃ*, Ω*ι*=*ῳ*.

Rem. 3. When two vowels, which regularly form a diphthong, are to be pronounced separately, it is indicated by two points called *diaeresis*, placed over the second vowel (*ι*, *υ*); e. g. *εϊ*, *οϊ*, *αϋ*.

§ 4. *Division of the Consonants.*

1. The consonants are divided, first, according to the organs by which they are formed, into:

Palatals, *γ κ χ*
Linguals, *δ τ ϑ ν λ ϱ σ*
Labials, *β π φ μ*.

Exercise for Reading. *γε. γη. και. χι. χει.—δε. δαι. δη. τα. τε. το. τω. τῳ. του. ταυ. τῃ. ϑι. ϑει. λω. γαλα. νυ. νει. νειν. νη. ϱω. ϱα. ϱει. ϱειν. σα. σου. σευω.—βου. βουν. βητα. βαλλω. πι. που. πω. παν. φι. φεϱω. φευ. φυγη. μυ. μη. μοι.*

2. Consonants are divided again, according to the greater or less influence of the organs of speech in their formation, into:

(a) Semi-vowels, viz. *λ μ ν ϱ*, which are called Liquids, and the sibilant *σ*;

(b) Mutes, viz. *β γ δ π κ τ φ χ ϑ*. These nine mutes are divided:

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* By some, however, pronounced like *ou* in *group*.

(a) According to the organ of speech, into three Palatals, three Linguals and three Labials;

(b) According to their names, into three Kappa-mutes, three Tau-mutes, and three Pi-mutes;

(c) According to the stress of articulation, into three smooth Mutes, three medial Mutes, and three rough Mutes.

	SMOOTH.	MEDIAL.	ROUGH.	
Palatals	κ	γ	χ	Kappa-mutes
Linguals	τ	δ	ϑ	Tau-mutes
Labials	π	β	φ	Pi-mutes.

3. From the coalescence of the Mutes with the sibilant σ, three double consonants originate,—

ψ from πσ βσ φσ
ξ from κσ γσ χσ
ζ from δσ.

Exercise for Reading. λαμβδα. λαμβανω. μυ. μελος. μαλα. νυ. νυκτες. νυσσω. ρευσις. ριπτω. σιγμα. σευω. καππα. καινα. κοινον. γαρ. γραυ. χϑων.—τον. την. τοιν. τεμνω. τραυμα. δελτα. δεινοτης. ϑεα. ϑητα. ϑαυμα. ϑαυμασια.—παντα. πρωτα. ποιω. πανομεν. βητα. βαινω, ϐαλλω. βλαπτομεν. φευγω. φονευω. φειδομαι.—ψι. ψαυω. ψαλλω. ψαλτηρ. ψυχη. ξι. ξενος. ξανϑος. ξαινω. ζητα. ζητησις.

§ 5. *Breathings.*

1. Every vowel is pronounced with a Breathing; this is either a smooth or rough Breathing. The smooth is indicated by the mark (᾽), the rough by (῾). One of these marks is placed over every vowel which begins a word; e. g. ὤον, ἱστορια. The rough breathing corresponds to the English and Latin *h.* The smooth breathing is connected with every vowel, which has not the rough.

2. In diphthongs, the mark of the breathing is placed over the second vowel; e. g. υἱος, εὐϑυς, αὐτικα.. But when the improper diphthongs ᾳ, ῃ, ῳ, are capital letters, the breathing is placed over the first vowel; e. g. Ἅιδης, pronounced like ᾅδης, *Hades.*

3. The liquid ρ is pronounced with the rough breathing, and hence has the mark of the breathing at the beginning of the word; e. g. ῥαβδος. When two ρ's occur in the middle of a word, the first

is pronounced with the smooth breathing, the last with the rough. The first has the mark of the smooth, the last that of the rough e. g. *Πυῤῥος*.

Exercise for Reading. ἀλφα. αὐξανω. αἰθηρ. αἱμα. ἐμον. ἑκων. εἰτα. εἱμα. εὑρει. εὑρισκω. ὀλιγον. οἰνου. οἰον. οἱον. ἠτα. ηὐξον. ἡκων. ἰωτα. ἱνα. ἱπποι. ὑπο. υἱοι. ἰωκη. ᾀδω. Ὠιδη.

§ 6. *Mark of Crasis and Elision (Corōnis—Apostrophe.)*

1. The mark of Crasis and Elision is the same as the smooth breathing.

2. When two words come together, the one ending, and the other beginning, with a vowel, these two vowels frequently coalesce and form one long syllable. This coalescence is called *Crasis*, and the mark by which it is indicated, *Corōnis*. The Coronis is placed over the syllable formed by Crasis, and when this syllable is a diphthong, over the second vowel. But the Coronis is omitted, when a word begins with a vowel or diphthong formed by crasis; e. g. *τὸ ὄνομα = τοὔνομα, τὸ ἔπος = τοὖπος, τὰ ἀγαθά = τἀγαθά, ὁ οἶνος = ᾦνος.*

REM. In Crasis the Iota subscript (§ 3) is written only when the ι belongs to the last of the coalescing vowels; e. g. καὶ εἶτα=κᾆτα; but καὶ ἔπειτα=κἄπειτα.

3. *Elision* is to be distinguished from Crasis. It consists in the omission of a vowel before a word beginning with a vowel. The mark by which Elision is indicated, is called *Apostrophe*; e. g. *ἀπὸ οἴκου = ἀπ' οἴκου.* The Apostrophe is omitted in compound words; e. g. *ἀπέφερον* from *ἀπο-έφερον.*

† § 7. *Movable Consonants at the end of a word.*

1. Another means of avoiding the concurrence of two vowels in two successive words, is by appending a ν (called ν ἐφελκυστικόν, *suffixed*) to certain final syllables, viz.

(α) to the Dat. Pl. in σι, to the two adverbs, *πέρυσι, the last year, παντάπασι, universally,* and all adverbs of place in σι; e. g. *πᾶσιν ἔλεξα; ἡ Πλαταιᾶσιν ἡγεμονία;*

(β) to the third Pers. Sing. and Pl. in σι; e. g. *τύπτουσιν ἐμέ, τίθησιν ἐν τῇ τραπέζῃ;* so also to *ἐστί;*

(γ) to the third Pers. Sing. in ε; e. g. *ἔτυπτεν ἐμέ;*

(δ) to the numeral *εἴκοσι,* although even before vowels the ν is often omitted; c. g. *εἴκοσιν ἄνδρες* and *εἴκοσι ἄνδρες;*

Rem. In Attic prose, *ν ἐφελκυστικόν* regularly stands at the end of complete sections, and sometimes before the longer punctuation-marks, where no vowel follows.

2. The word *οὕτως* (*thus*) always retains its full form before a vowel, but drops its final σ before another consonant; e. g. *οὕτως ἐποίησεν*, but *οὕτω ποιῶ*. So also *ἄχρις* and *μέχρις*.

3. In like manner the Prep. *ἐξ* (*ex*) retains its full form before vowels and at the end of a sentence, but before consonants takes the form *ἐκ*; e. g. *ἐξ εἰρήνης*, *εἰρήνης ἐξ*, but *ἐκ τῆς εἰρήνης*; so also in composition; e. g. *ἐξελαύνειν*, but *ἐκτελεῖν*.

4. So the negative *οὐκ* (*not*) becomes *οὐ* before a consonant; e. g. *οὐκ αἰσχρός*, but *οὐ καλός*; and before a rough breathing it becomes *οὐχ*; e. g. *οὐχ ἡδύς*; yet not before the aspirate *ῥ*; e. g. *οὐ ῥίπτω*.

† § 8. *Change of Consonants in Inflection and Derivation.*

1. A Tau-mute (τ δ ϑ) before another Tau-mute is changed into σ; e. g.

ἐπείϑ-ϑην	from	*πείϑω*	becomes	*ἐπείσϑην*
πειϑ-τέος	"	*πείϑω*	"	*πειστέος*
ἠρείδ-ϑην	"	*ἐρείδω*	"	*ἠρείσϑην.*

2. A Pi-mute (π β φ) before μ is changed into μ,
a Kappa-mute (κ γ χ) " μ " " γ,
a Tau-mute (τ δ ϑ) " μ " " σ; e. g.

(α) Pi-mute:	*λέλειπ-μαι*	from	*λείπω*	becomes	*λέλειμμαι*
	τέτριβ-μαι	"	*τρίβω*	"	*τέτριμμαι*
	γέγραφ-μαι	"	*γράφω*	"	*γέγραμμαι*
(β) Kappa-mute:	*πέπλεκ-μαι*	"	*πλέκω*	"	*πέπλεγμαι*
	λέλεγ-μαι	"	*λέγω*	remains	*λέλεγμαι*
	βέβρεχ-μαι	"	*βρέχω*	becomes	*βέβρεγμαι*
(γ) Tau-mute:	*ἤνυτ-μαι*	"	*ἀνύτω*	"	*ἤνυσμαι*
	ἤρειδ-μαι	"	*ἐρείδω*	"	*ἤρεισμαι*
	πέπειϑ-μαι	"	*πείϑω*	"	*πέπεισμαι*
	κεκόμιδ-μαι	"	*κομίζω*	"	*κεκόμισμαι.*

3. A Pi-mute (π β φ) with σ is changed into ψ,
a Kappa-mute (κ γ χ) with σ is changed into ξ,
a Tau-mute (τ δ ϑ) disappears before σ; e. g.

(α) Pi-mute:	*λείπσω*	from	*λείπω*	becomes	*λείψω*
	τρίβσω	"	*τρίβω*	"	*τρίψω*
	γράφσω	"	*γράφω*	"	*γράψω*
(β) Kappa-mute:	*πλέκσω*	"	*πλέκω*	"	*πλέξω*
	λέγσω	"	*λέγω*	"	*λέξω*
	βρέχσω	"	*βρέχω*	"	*βρέξω*
(γ) Tau-mute:	*ἀνύτσω*	"	*ἀνύτω*	"	*ἀνύσω*
	ἐρείδσω	"	*ἐρείδω*	"	*ἐρείσω*
	πείϑσω	"	*πείϑω*	"	*πείσω*
	ἐλπίδσω	"	*ἐλπίζω*	"	*ἐλπίσω.*

Remark 1. The Prep. *εκ* before *σ* is an exception; e. g. *ἐκσώζω*, not *ἐξώζω*.

4. *N* before a Pi-mute (*π β φ ψ*) is changed into *μ*,
N before a Kappa-mute (*κ γ χ ξ*) is changed into *γ*,
N before a Tau-mute (*τ δ ϑ*) is not changed; e. g.

ἐν-πειρία	becomes	*ἐμπειρία*	*συν-καλέω*	becomes	*συγκαλέω*
ἐν-βάλλω	“	*ἐμβάλλω*	*συν-γιγνώσκω*	“	*συγγιγνώσκω*
ἔν-φρων	“	*ἔμφρων*	*σύν-χρονος*	“	*σύγχρονυς*
ἔν-ψῡχος	“	*ἔμψῡχος*	*συν-ξέω*	“	*συγξέω*;

but *συντείνω*, *συνδέω*, *συνϑέω*.

Rem. 2. The enclitics form an exception; e. g. *ὅνπερ*, *τόνγε*, not *ὅμπερ*, *τόγγε*

5. *N* before a Liquid is changed into the same Liquid; e. g.

συν-λογίζω	becomes	*συλλογίζω*	*συν-μετρία*	becomes	*συμμετρία*
ἐν-μένω	“	*ἐμμένω*	*συν-ρίπτω*	“	*συῤῥίπτω*.

Rem. 3. The preposition *ἐν* before *ρ* is an exception; e. g. *ἐνρίπτω*, not *ἐῤῥίπτω*.

6. *N* is dropped before *σ* and *ζ*; the preceding vowel, short by nature, remains short after the omission of *ν* before *σ*; e. g.

συν-ζυγία becomes *συζυγία*, *δαίμον-σι* becomes *δαίμοσι*.

Rem. 4. Exceptions: 'E*ν*, e. g. *ἐνσπείρω*, *ἐνζεύγνυμι*; *παλιν*, e. g. *παλίνσκιος*; some forms of inflection and derivation in *-σαι* and *-σις*; e. g. *πέφανσαι* from *φαίνω*, and some few substantives in *-ινς* and *-υνς*. The *ν* of *σύν* in composition, is changed into *σ* before another *σ* followed by a vowel; e. g. *συσσώζω*, instead of *συνσώζω*; but when *σ* is followed by a consonant, *ν* is dropped; e. g. *σύν-στημα* becomes *σύστημα*.

7. But when *ν* is joined with a Tau-mute, both letters disappear before *σ*, and, as a compensation, the short vowel is lengthened before *σ*, namely, *ε* into *ει*, *ο* into *ου*, *ᾰ*, *ῐ*, *ῠ* into *ᾱ*, *ῑ*, *ῡ*; e. g.

τυφϑέντ-σι	becomes	*τυφϑεῖσι*	*λέοντ-σι*	becomes	*λέουσι*
σπένδ-σω	“	*σπείσω*	*ἕλμινδ-σι*	“	*ἕλμῖσι*
πάντ-σι	“	*πᾶσι*	*δεικνύντ-σι*	“	*δεικνῦσι*
τύψαντ-σι	“	*τύψᾱσι*	*Ξενοφῶντ-σι*	“	*Ξενοφῶσι*.

8. A Pi-mute (*π β φ*) or a Kappa-mute (*κ γ χ*) before a Tau-mute, must be of the same order as the Tau-mute, i. e. smooth, middle or rough. Hence only a smooth Mute (*π κ*) can stand before the smooth Mute *τ*; only a medial (*β γ*) before the medial *δ*; only an aspirate (*φ χ*) before the aspirate *ϑ*; consequently, *πτ* and *κτ*; *βδ* and *γδ*; *φϑ* and *χϑ*; e. g.

β	before	*τ*	becomes	*π*	as:	from	*τρίβω*	*τέτριβ-ται*	= *τέτριπται*
φ	“	*τ*	“	*π*	“	“	*γράφω*	*γέγραφ-ται*	= *γέγραπται*
γ	“	*τ*	“	*κ*	“	“	*λέγω*	*λέλεγ-ται*	= *λέλεκται*
χ	“	*τ*	“	*κ*	“	“	*βρέχω*	*βέβρεχ-ται*	= *βέβρεκται*
π	“	*δ*	“	*β*	“	“	*κύπτω*	*κύπ-δα*	= *κύβδα*
φ	“	*δ*	“	*β*	“	“	*γράφω*	*γράφ-δην*	= *γράβδην*
κ	“	*δ*	“	*γ*	“	“	*πλέκω*	*πλέκ-δην*	= *πλέγδην*

χ before δ becomes γ as: from βρέχω βρέχ-δην = βρέγδην
π " ϑ " φ " " πέμπω ἐπέμπ-ϑην = ἐπέμφϑην
β " ϑ " φ " " τρίβω ἐτρίβ-ϑην = ἐτρίφϑην
κ " ϑ " χ " " πλέκω ἐπλέκ-ϑην = ἐπλέχϑην
γ " ϑ " χ " " λέγω ἐλέγ-ϑην = ἐλέχϑην.

Rem. 5. The preposition ἐκ does not undergo this change; e. g. ἐκδοῦναι, ἐκϑεῖναι, etc., not ἐγδοῦναι, ἐχϑεῖναι.

9. The smooth mutes (π κ τ) before a rough breathing, are changed into the cognate aspirates (φ χ ϑ), not only in inflection and derivation, but also in two separate words. The medials (β γ δ), however, are thus changed only in the inflection of the verb; in other cases they remain unchanged; hence:

ἀπ' οὗ = ἀφ' οὗ, ἐπήμερος (from ἐπί, ἡμέρα) = ἐφήμερος
ἐπυφαίνω (from ἐπί, ὑφαίνω) = ἐφυφαίνω, τέτυπ-ἁ = τέτυφα
οὐκ ὁσίως = οὐχ ὁσίως, δεκήμερος (from δέκα, ἡμέρα) = δεχήμερος
ἀντ' ὧν = ἀνϑ' ὧν (from ἀντί), ἀντέλκω (from ἀντί, ἕλκω) = ἀνϑέλκω
εἴλογ-ἁ = εἴλοχα, but λέγ' ἑτέραν, not λέχ' ἑτέραν
τέτριβ-ἁ = τέτριφα, but τρῖβ' οὕτως, not τρῖφ' οὕτως.

Rem. 6. This change also takes place in Crasis; e. g. ϑἄτερα from τὰ ἕτερα (§ 6. 2). When two smooth mutes precede an aspirate, they must both be changed into aspirates (No. 8); e. g. ἑφϑήμερος, instead of ἑπτήμερος (from ἑπτά, ἡμέρα), νύχϑ' ὅλην, instead of νύκτ' ὅλην.

10. If, in the *reduplication* of verbs, whose stem begins with an aspirate, this aspirate is to be repeated, then the first aspirate is changed into the corresponding smooth Mute; thus,

φε-φίληκα from φιλέω is changed into πεφίληκα
χέ-χῠκα " χέω " κέχυκα
ϑέ-ϑῠκα " ϑύω " τέϑυκα
ϑί-ϑημι stem ΘΕ " τίϑημι.

The two verbs, ϑύειν, *to sacrifice*, and τιϑέναι (stem *ΘΕ*), *to place*, also follow this rule, in the passive endings which begin with ϑ; e. g.

ἐτῠ-ϑην, τυ-ϑήσομαι, ἐτέ-ϑην, τε-ϑήσομαι, instead of ἐϑύ-ϑην, ἐϑέ-ϑην.

11. In words whose stem begins with τ and ends with an aspirate,* the aspiration is transferred to the smooth τ, when the aspirate before the final syllables beginning with σ, τ and μ, must be changed into an unaspirated consonant (according to No. 3. 8. 2.); by this transfer, τ is changed into the aspirate ϑ. Thus:

τρέφ-ω is changed into (ϑρέπ-σω) ϑρέψω, ϑρεπ-τήρ, (ϑρέπμα) ϑρέμμα
ταφή, ΤΑΦ-ω into ϑάψω, ϑάπ-τω, (τέϑαπ-μαι) τέϑαμμαι
τρύφος, ΤΡΥΦ-ω into ϑρύψω, ϑρύπ-τω (τέϑρυπ-μαι) τέϑρυμμαι

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* Some other Grammarians regard the words to which this principle applies, as having two aspirates in the root; but as it is not euphonic for two successive syllables to begin with an aspirated letter, the first must be smooth, as long as the second remains, and when the second disappears, the first becomes rough again; hence ἔχω (properly ἕχω), but Fut. ἕξω.—Tr.

τρέχ-ω into (*θρέχ-σομαι*) *θρέξομαι*;—*τριχ-ός* into *θρίξ*, *θριξίν*.
ταχύς has *θάσσων* in the Comparative. (But *τεύξω* from *τεύχω*, *τρύξω* from *τρύχω*, remain unchanged).

Rem. 7. Where the passive endings of the above verbs, *τρέφω*, *θάπτω* (stem ΤΑΦ), *θρύπτω* (stem ΤΡΥΦ), begin with *θ*, the aspiration of the two final consonants *φθ*, changes *τ*, the initial consonant of the stem, into *θ*; e. g.

ἐθρέφ-θην, *θρεφ-θῆναι*, *θρεφ-θήσεσθαι*
ἐθάφ-θην, *θαφ-θείς*, *θαφ-θήσομαι*, *τεθάφ-θαι*.

Rem. 8. In the imperative-ending of the first Aor. Pass., where both syllables would begin with *θ*, viz. *-θηθι*, not the first, but the last aspirate is changed into the corresponding smooth mute, thus: *-θητι*; e. g. *τύφθητι*, not *τύφθηθι*.

12. *P* is doubled,—(a) when the augment is prefixed; e. g. *ἔῤῥεον*; (b) in composition, when *ρ* is preceded by a short vowel; e. g. *ἄῤῥηκτος*, *βαθύῤῥοος*; but *εὔ-ρωστος* (from *εὖ* and *ῥώννυμι*).

CHAPTER II.

SYLLABLES.

§ 9. *Quantity of Syllables.*

1. A syllable is short by nature, when its vowel is short, viz. *ε*, *ο*, *ᾰ*, *ῐ*, *ῠ*, and when a vowel or single consonant follows a short vowel; e. g. *ἔνῠμῐσᾰ*, *ἔπῠθετο*.

2. A syllable is long by nature, when the vowel is a simple, long vowel, viz. *η*, *ω*, *ᾱ*, *ῑ*, *ῡ*, or a diphthong; e. g. *ἥρως*, *κρίνω*, *γέφῡρα*, *ἰσχύρους*, *παιδεύῃς*; hence contracted syllables are always long; e. g. *ἄκων* (from *ἀέκων*), *βότρῡς* (from *βότρυας*).

3. A syllable with a short vowel is made long by position, when two or more consonants or a double consonant (*ζ ξ ψ*) follow the short vowel; e. g. *ἐκστέλλω*, *τύψᾱντες*, *κόρᾱξ* (*κόρᾰκος*), *τράπεζα*.

Remark. But when a short vowel stands before a mute and liquid, it regularly remains short; e. g. *ἄτεκνος*, *ἄπεπλος*, *ἀκμή*, *βότρυς*, *δίδρᾰχμος*. In two cases, however, a short vowel before a mute and liquid is made long,—(a) in composition; e. g. *ἐκνέμω*; (b) when one of the medials (*β γ δ*) stands before one of the three liquids, *λ μ ν*; e. g. *βίβλος*, *εὔοδμος*, *πέπλεγμαι*.

§ 10. *Accentuation.*

1. The accentuation of a word of two or more syllables, consists in pronouncing one syllable with a stronger* or clearer tone than

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* In our pronunciation of the Greek, however, we do not observe the written accent; but the Greeks undoubtedly distinguished the syllable on which the written accent stands, by a greater *stress* of voice.—Tr.

the other; e. g. *destrúctible*, *immórtal.* A monosyllabic word also, must be accented, so as to form, in connected discourse, an independent sound. The Greek language has the following marks of accentuation:

(a) The acute (ʹ), to denote the sharp tone; e. g. *λόγος*;
(b) The circumflex (῀), to denote the protracted tone; e. g. *σῶμα*;
(c) The grave (ˋ), to denote a softened acute on the final syllables of words in connected discourse (§ 12, 1.). The grave is also used instead of the acute to distinguish certain words; e. g. *τὶς*, *any one*, and *τίς*, *who?*

Rem. 1. The accent stands upon the second vowel of diphthongs; and, at the beginning of words commencing with a vowel, the acute and grave stand after the breathing, but the circumflex over it; e. g. *ἅπαξ*, *αὔλειος*, *ὰν εἴπης*, *εὖρος*, *αἷμα*. But with capital letters, the accent is placed after the breathing, over the first vowel of the diphthongs *ᾳ*, *ῃ*, *ῳ*; e. g. *Ἅιδης*. With the diaeresis (§ 3. Rem. 3.), the acute stands between, and the circumflex over, the points; e. g. *ἀΐδης*, *κληῗδι*.

2. The acute stands on one of the last three syllables, whether this is long or short; e. g. *καλός*, *ἀνθρώπου*, *πόλεμος*; yet upon the antepenult, only when the last is short, and is not long by position; e. g. *ἄνθρωπος*, but *ἀνθρώπου*.

3. The circumflex stands only on one of the last two syllables, but that syllable must always be long by nature; e. g. *τοῦ*, *σῶμα*; it stands upon the penult, however, only when the ultimate is short, or long by position only; e. g. *τεῖχος*, *χρῆμα*, *πρᾶξις*, *αὖλαξ* (Gen. -*ᾰκος*), *καλαῦροψ*, *κατῆλιψ*, *Δημῶναξ*.

Rem. 2. According to the accentuation of the last syllable, words have the following names:

(a) Oxytones, when the ultimate has the acute; e. g. *τετυφώς*, *κακός*, *θήρ*;
(b) Paroxytones, when the penult has the acute; e. g. *τύπτω*;
(c) Proparoxytones, when the antepenult has the acute; e. g. *ἄνθρωπος*, *τυπτόμενος*, *ἄνθρωποι*, *τυπτόμενοι*;
(d) Perispoměna, when the ultimate has the circumflex; e. g. *κακῶς*;
(e) Properispomena, when the penult has the circumflex; e. g. *πρᾶγμα*, *φιλοῦσα*;
(f) Barytones, when the ultimate is unaccented; e. g. *πρᾱ́γματα*, *πρᾶγμα*.

† § 11. *Change and Removal of the Accent by Inflection and Contraction.*

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, then, according

to the preceding rules, there is generally also a change or removal of the accent.

(a) By lengthening the final syllable,

(*α*) A Proparoxytone, as *πόλεμος*, becomes a Paroxytone; e. g. *πολέμου*;

(*β*) A Properispomenon, as *τεῖχος*, a Paroxytone; e. g. *τείχους*;

(*γ*) An Oxytone, as *θεός*, a Perispomenon; e. g. *θεοῦ*. Yet this change is limited to particular instances. See § 26, 5, (a).

(b) By shortening the final syllable,

(*α*) A dissyllabic Paroxytone with long penult, as *φεύγω*, becomes a Properispomenon; e. g. *φεῦγε*, but *τᾰ́ττω*, *τᾰ́ττε*;

(*β*) A polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone; e. g. *βουλεύω*, *βούλευε*.

(c) By the accession of a syllable or syllables at the beginning of a word, the accent is commonly removed towards the beginning of the word; e. g. *φεύγω*, *ἔφευγον*. By the accession of syllables at the end of a word, on the contrary, the accent is removed towards the *end* of the word; e. g. *τύπτω*, *τυπτόμεθα*, *τυφθησόμεθα*.

REM. 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below under the accentuation of the several parts of speech.

2. In respect to contraction, the following principles apply:

(1) When neither of two syllables to be contracted is accented, the contracted syllable also is unaccented, and the syllable which, previous to contraction, had the accent, retains it also after the contraction; e. g. *φίλεε* = *φίλει*, but *φιλέει* = *φιλεῖ*, *γένεϊ* = *γένει*, *γενέων* = *γενῶν*.

(2) But when one of the two syllables to be contracted is accented, the contracted syllable also is accented:

(a) The contracted syllable when composed of the antepenult and penult, takes the accent which the general rules require; e. g.

ἀγαπάομαι = *ἀγαπῶμαι*
ἑσταότος = *ἑστῶτος*
ὑλήεσσα = *ὑλῆσσα*
φιλεόμενος = *φιλούμενος*
ὀρθόουσι = *ὀρθοῦσι*
τιμαόντων = *τιμώντων*;

(b) The contracted syllable, when it is the ultimate, takes:

(*α*) The acute, when the last of the syllables to be contracted has the acute; e. g. *ἑσταώς* = *ἑστώς*;

(β) The circumflex, when the first of the syllables to be contracted, is accented; e. g. ’ηχόϊ = ἠχοῖ.

Rem. 2. The exceptions to the principles stated, will be seen below under the contracted declensions and conjugations.

† § 12. *Change and Removal of the Accent in connected Discourse.*

1. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other, the sharp tone is weakened or depressed; e. g. Εἰ μὴ μητρυιὴ περικαλλὴς Ἡερίβοια ἦν. But the acute must stand before every punctuation-mark, by which an actual division is made in the thought; e. g. ‘Ο *μὲν* Κῦρος *ἐπέρασε τὸν ποταμόν, οἱ δὲ πολέμιοι ἀπέφυγον.*

Exceptions. The interrogatives *τίς, τί, quis? quid?* always remain oxytoned.

2. In Crasis (§ 6. 2), the accent of the first word is omitted, and the word formed from the two, has the accent of the second word; e. g. *τὰ ἀγαθά = τἀγαθά, τοῦ οὐρανοῦ = τοὐρανοῦ, τῇ ἡμέρᾳ = θἠμέρᾳ, τὸ ὄνομα = τοὔνομα*; yet, according to the general rule (§ 10. 3), the long vowel formed by Crasis takes the circumflex instead of the acute, when the second word was a dissyllabic paroxytone, with a short final syllable; e. g. *τὸ ἔπος = τοὖπος, τὰ ἄλλα = τἆλλα, τὸ ἔργον = τοὖργον, τὰ ὅπλα = θὦπλα.*

3. In Elision (§ 6, 3), the accent of the elided vowel goes back as an acute upon the preceding syllable; yet, when the word, from which a vowel has been elided, is a preposition or one of the particles, *ἀλλά, οὐδέ, μηδέ*, or one of the enclitics, *τινά* and *ποτέ*, the accent of the elided vowel wholly disappears, and also when the accented vowel of monosyllabic words is elided; e. g.

πολλὰ ἔπαθον = πόλλ’ ἔπαθον　*παρὰ ἐμοῦ = παρ’ ἐμοῦ*
δεινὰ ἐοωτᾷς = δείν’ ἐρωτᾷς　*ἀπὸ ἑαυτοῦ = ἀφ’ ἑαυτοῦ*
φημὶ ἐγώ = φήμ’ ἐγώ　*ἀλλὰ ἐγώ = ἀλλ’ ἐγώ*
αἰσχρὰ ἔλεξας = αἴσχρ’ ἔλεξας　*οὐδὲ ἐγώ = οὐδ’ ἐγώ*
ἑπτὰ ἦσαν = ἕπτ’ ἦσαν　*τινὰ ἔλεγε = τιν’ ἔλεγε.*

† § 13. *Atonics or Proclitics.*

Some small words are termed Atonics or Proclitics, which, in connected discourse, are so closely united to the following word, that they, as it were, coalesce with it, and lose their accent. They are:

(a) the forms of the article, *ὁ, ἡ, οἱ, αἱ;*
(b) the prepositions, *ἐν, in, εἰς (ἐς), into, ἐκ (ἐξ), ex, ὡς, ad;*
(c) the conjunctions, *ὡς, as, that, so that, when, εἰ, if;*
(d) *οὐ (οὐκ, οὐχ), not;* but at the end of a sentence and with the meaning *No*, it has the accent; e. g. *οὔ (οὔκ).*

† § 14. *Enclitics.*

Enclitics are certain words of one or two syllables, which, in connected discourse, are so closely joined, in certain cases, to the preceding word, that they either lose their tone, or throw it back upon the preceding word; e. g. *φίλος τις, πόλεμός τις.* They are:

(a) The verbs *εἰμί, to be*, and *φημί, to say*, in the Pres. Indic., except the second Pers. Sing. *εἶ, thou art*, and *φῄς, thou sayest;*

(b) The following forms of the three personal pronouns:

I. P. S. *μοῦ*	II. P. S. *σοῦ*	III. P. S. *οὗ*	Dual. *σφωΐν* Pl. *σφίσι(ν)*
μοί	*σοί*	*οἱ*	
μέ	*σέ*	*ἕ*	

(c) The indefinite pronoun, *τὶς, τὶ*, through all the cases and numbers, together with the abridged forms *τοῦ* and *τῷ*, and the indefinite adverbs *πώς, πώ, πή, πού, ποθί, ποθέν, ποί, ποτέ*; the corresponding interrogative words, on the contrary, are always accented; e. g. *τίς, τί, πῶς*, etc.;

(d) The particles, *τέ, τοί, γέ, νύν, πέρ, θήν*, and the inseparable particle, *δέ*, both when it expresses the direction *whither*; e. g. *Ἔρεβόςδε, to Erebus*, and also when it serves to strengthen a word; e. g. *τοσόςδε.*

† § 15. *Inclination of the Accent.*

1. An Oxytone so unites with the following enclitic, that the accent, which is commonly grave in the middle of a sentence (§ 12. 1), again becomes acute; e. g.

θήρ τις for *θὴρ τὶς* *καλός ἐστιν* for *καλὸς ἐστίν*
καί τινες " *καὶ τινές* *ποταμός γε* " *ποταμὸς γέ*
καλός τε " *καλὸς τέ* *ποταμοί τινες* " *ποταμοὶ τινές.*

2. A Perispomenon unites with the following enclitic without further change of the accent; e. g.

φῶς τι for *φῶς τὶ* *φιλεῖ τις* for *φιλεῖ τὶς*
φῶς ἐστιν " *φῶς ἐστίν* *καλοῦ τινος* " *καλοῦ τινός.*

Remark. Long syllables in enclitics are considered in respect to the accentuation as short; hence *οἱντινοιν, ὥντινων* are viewed as separate or compound words, like *καλῶν τινων.*

3. A Paroxytone unites with the following monosyllabic enclitic without further change of the accent; but there is no inclination when the enclitic is a dissyllable; e. g.

φίλος μου for *φίλος μοῦ*, but *φίλος ἐστίν, φίλοι φασίν,*
ἄλλος πως " *ἄλλος πώς*, " *ἄλλος ποτέ, ἄλλων τινῶν.*

4. A Proparoxytone and a Properispomenon unite with the following enclitic, and take an acute accent on the last syllable.

ἄνθρωπός τις for *ἄνθρωπος τὶς* *σῶμά τι* for *σῶμα τὶ*
ἄνθρωποί τινες " *ἄνθρωποι τινές* *σῶμά ἐστιν* " *σῶμα ἐστίν.*

REMARK. When several enclitics occur together, each throws back its accent on the preceding; e. g. *εἴ πέρ τίς σέ μοί φησί ποτε.*

† § 16. *Enclitics Accented.*

1. The enclitics at the beginning of a sentence, retain their accent; e. g. *Φημὶ ἐγὼ τοῦτο.—Τινὲς λέγουσιν.—Εἰσὶ θεοί.*—But instead of *ἐστί(ν)* at the beginning of a sentence, the form *ἔστι(ν)* is used; also, if it stands in connection with an Inf. for *ἔξεστι(ν)*, and after the particles *ἀλλ, εἰ, οὐκ, μή, ὡς, καί, μέν, ὅτι, ποῦ*, also after the pronoun *τοῦτ'*; e. g. *Ἔστι θεός.—Ἔστι σοφὸς ἀνήρ.—Ἔστιν οὕτως.—Ἔστιν ἰδεῖν, ἰδεῖν ἔστιν*, licet videre.—*Εἰ ἔστιν, οὐκ ἔστιν, τοῦτ' ἔστιν.*

2. *Φημί* and the other persons of the Ind., retain the accent, if they are separated from the preceding word by a punctuation-mark; e. g. *Ἔστιν ἀνὴρ ἀγαθός, φημί.*

3. The enclitic personal pronouns, *σοῦ, σοί, σέ, οἷ, σφίσι(ν)*, retain their accent:

(a) When an accented Prep. precedes; e. g. *παρὰ σοῦ, μετὰ σέ, πρὸς σοί.* In this case, instead of the enclitic forms of the Pron. of the first Pers., the longer, regularly accented forms are chosen; e. g.

παρ' ἐμοῦ not *παρά μου,*   *πρὸς ἐμοί* not *πρός μοι,*
κατ' ἐμέ " *κατά με,*   *περὶ ἐμοῦ* " *περί μου.*

REMARK. The unaccented prepositions are united to the enclitic forms; e. g. *ἔκ μου, ἔν μοι, ἔς σε, ἔς με, ἔκ σου, ἔν σοι.*

(b) After copulative or disjunctive conjunctions; e. g. *ἐμὲ καὶ σέ, ἐμὲ ἢ σέ*, as generally, when the pronouns are emphatic, e. g. in antitheses.

(c) The forms *οὗ, οἷ, ἕ*, are accented only when they are used as reflexive pronouns.

4. There is no inclination, when the accent of the word on which the enclitic rests, disappears by Elision; e. g. *καλὸς δ' ἐστίν*, but *καλὸς δέ ἐστιν*—*πολλοὶ δ' εἰσίν*, but *πολλοὶ δέ εἰσιν.*

† § 17. *Division of Syllables.*

PRELIMINARY REMARK. The division of syllables, according to our mode of pronouncing Greek, depends in part upon the place of the accent.*

The accent (stress) is on the penult in dissyllables, and on the antepenult in polysyllables, when the penult is short. The accent on the penult or antepenult is called the primary accent. If two syllables precede the primary accent, there is a secondary accent on the first syllable of the word.

1. In dissyllables, a single consonant following *α* or *ι* in the penult, is joined to the final syllable; e. g. *ἄ-γω, πα-ρά, μά-λα, ἵ-να, ἰ-τός, ἴ-χωρ.*

2. In dissyllables, a single consonant following *ε* or *ο*, is joined to the first syllable; e. g. *λόγ-ος, τέλ-ος.*

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* The term *accent* and *accented*, throughout these rules, is used with reference to our pronunciation of the Greek, and not to the written accent on the Greek words.

3. The double consonants *ξ* and *ψ* are joined to the vowel preceding them; e. g. *τάξ-ω, δίψ-ος, πρᾶξ-ις, ἀντιταξ-άμενος.* But *ζ* is joined to the vowel following it, except when it stands after *ε* or *ο*, or after an accented vowel in the antepenult,—in which case it is joined with these vowels; e. g. *νομί-ζω, νόμι-ζε, ἁρπά-ζω*; but *τράπεζ-α, ὄζ-ος, νομίζ-ομεν, ἁρπάζ-ομεν.*

4. A single consonant (except in the penult) before or after the vowels *α* and *ι* having the accent, and also a single consonant before or after *ε* and *ο* having the accent, is joined to these vowels; e. g. *ἀγ-αθός, ποτ-αμός, βα-σιλ-έα, ὑ-πολ-αβών, ὁ-πότ-ερος, τίθ-ομεν.*

Exception. A single consonant after an accented syllable, and followed by two vowels, the first of which is *ε* or *ι*, is joined to the vowel after it; e. g. *στρα-τιά, ἀναστά-σεως, στρα-τιώτης.*

5. A single consonant after a long vowel or *υ* is joined to the vowel following; e. g. *φω-νή, χρή-μα, ἥ-κω, ὅμῑ-λος, ὀπᾱ-δός; ἄργῠ-ρος, μῡ-ρίας, ἀθῡ-μία, φῠ-γόντες, φῠ́-γομεν.*

Exception. A single consonant following long *α* or *ι* in the antepenult, and having the accent, is joined with the vowel preceding; e. g. *ἀποκρῖν-ατο, ἐσημᾴν-αμεν.*

6. Two single consonants coming together in the middle of a word, are separated; e. g. *πολ-λά, ἱσ-τάναι, τέθ-νηκα, θαῤ-ῥαλέως, κλυτοτέχ-νης.*

Exception. A mute and liquid are sometimes joined to the following vowel; e. g. *ἐτι-τρωσκον.*

7. When three consonants come together in the middle of a word, the last two, if a mute and liquid, are joined to the following vowel, if not, the last only; e. g. *ἄν-θρωπος, ἀν-δρία,* but *ἐτέρφ-θην.*

8. Compounds are divided into their constituent parts, when the first part ends with a consonant; but if the first part ends with a vowel followed by a short syllable, the compound is divided, like a simple word; e. g. *ἐκ-βαίνω, συν-κ-φώνησις, πρόθ-εσις, ἀνάβ-ασις,* but *ὑπο-φήτης,* not *ὑποφ-ήτης*; so *παρα-βαίνω.*

† § 18. *Punctuation-marks.*

The colon and semicolon are indicated by a period at the top of the line; e. g. *εὖ ἔλεξας· πάντες γὰρ ὡμολόγησαν.* The interrogation-point is like our semicolon; e. g. *τίς ταῦτα ἐποίησεν;* The period, comma and exclamation-point are like ours.

CHAPTER III.

§ 19. *Some general views of the Verb.*

1. The verb expresses action; e. g. *to bloom, to strike.* In Greek there are three classes of verbs, viz. active, passive and middle. The middle has a *reflexive* signification, i. e. it expresses an action which proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself; e. g. *τύπτομαι, I*

strike myself, *βουλεύομαι*, *I advise myself*, *ἀμύνομαι*, *I defend myself.* In most of the tenses, the middle and passive forms are the same; e. g. *τύπτομαι*, *I strike myself* and *I am struck.*

2. At present only those forms of the verb are given which are necessary for translating the exercises that occur before the entire verb is presented.

Mode.	Number and Person.	Present Active.	Number and Person.	Present Middle or Passive.
INDICATIVE.	S. 1.	*βουλεύ-ω*, I advise.	S. 1.	*βουλεύ-ομαι*, I advise myself, or am advised.
	2.	*βουλεύ-εις*, thou advisest.	2.	*βουλεύ-ῃ*, thou advisest thyself, or art advised.
	3.	*βουλεύ-ει*, he, she, or it advises.	3.	*βουλεύ-εται*, he advises himself, or is advised.
	P. 1.	*βουλεύ-ομεν*, we advise.	P. 1.	*βουλευ-όμεθα*, we advise ourselves, or are advised.
	2.	*βουλεύ-ετε*, ye advise.	2.	*βουλεύ-εσθε*, ye advise yourselves, or are advised.
	3.	*βουλεύ-ουσι(ν)*, they advise.	3.	*βουλεύ-ονται*, they advise themselves, or are advised.
IMPERATIVE.	S. 2.	*βούλευ-ε*, advise thou.	S. 2.	*βουλεύ-ου*, advise thyself, or be advised.
	P. 2.	*βουλεύ-ετε*, advise ye.	P. 2.	*βουλεύ-εσθε*, advise yourselves, or be advised.
INFINIT.		*βουλεύ-ειν*, to advise.		*βουλεύ-εσθαι*, to advise oneself, or be advised.

REMARK. On the *ν ἐφελκυστικόν* in *βουλεύουσιν*, see § 7, 1. (b).

3. Also the following forms of the irregular verb *εἰμί*, *to be*, may be learned:

ἐστί(ν), he, she, or it is
εἰσί(ν), they are
ἴσθι, be, *ἔστω*, let him, her, or it be

ἦν, he, she, or it was
ἦσαν, they were
ἔστε, be ye.

I. *Vocabulary* and Exercises for Translation.*

Ἀεί, always.
ἀληθεύω, to speak the truth.
ἀνδρείως, manfully, bravely.
ἀριστεύω, to be the best, excel.
βιοτεύω, to live.
βλακεύω, to be lazy.
γράφω, to write, enact.
διώκω, to pursue, strive after.
εἰ, if.
ἕπομαι, *w. dat.* to follow, accompany.
ἐσθίω, *w. gen.* and *acc.* to eat, corrode.
ἔχει, it has itself, it is.
ἡδέως, pleasantly, cheerfully, with pleasure.
θαυμάζω, to wonder, admire.
μετρίως, moderately.
καί, and, even.
κακῶς, badly, cowardly.
καλῶς, well.
κολακεύω, to flatter.
μάχομαι, *w. dat.* to fight, contend.
μή, not, always placed *before* the Imperative and Subjunctive.
ὀδύρομαι, to mourn, lament.

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* All the vocabularies are designed to be committed to memory before translating the exercises.

οὐ (οὐκ, οὐχ), not.
παιδεύω, to bring up, educate.
παίζω, to play, joke, play at.
πίνω(ῑ), *w. gen.* and *acc.*, to drink.
πιστεύομαι, to be believed.
σπεύδω, to hasten, exert oneself.
φεύγω, to flee, flee from, shun.
χαίρω, *w. dat.*, to rejoice, to rejoice at, or over, delight in.
ψέγω, to blame.

Rule of Syntax. The verb agrees with its subject-nominative, in number and person. In Greek, as in Latin, the subject of the first and second person of the verb, need not be expressed except for emphasis, it being sufficiently indicated by the ending of the verb.

Ἀεὶ ἀλήθευε. Χαῖρε. Ἕπου. Μὴ ὀδύρεσθε. Ἡδέως βιοτεύω. Καλῶς παιδεύομαι. Καλῶς γράφεις. Εἰ κακῶς γράφεις, ψέγῃ. Εἰ κολακεύει, οὐκ ἀληθεύει. Εἰ κολακεύει, οὐ πιστεύεται. Φεύγομεν. Εἰ φεύγομεν, διωκόμεθα. Κακῶς φεύγετε. Εἰ βλακεύετε, ψέγεσθε. Εἰ ἀνδρείως μάχεσθε, θαυμάζεσθε. Εἰ κολακεύουσιν, οὐκ ἀληθεύουσιν. Οὐ καλῶς ἔχει φεύγειν. Καλῶς ἔχει ἀνδρείως μάχεσθαι. Εἰ διώκῃ, μὴ φεῦγε. Ἀνδρείως μάχου. Εἰ βλακεύουσι, ψέγονται. Εἰ ἀληθεύεις, πιστεύῃ. Ἀεὶ ἀριστεύετε. Μετρίως ἔσθιε καὶ πῖνε καὶ παῖζε.

I speak the truth. If I speak the truth, I am believed. Rejoice (*pl.*). Mourn thou not. Thou livest pleasantly. He writes well. It is (has itself) well, to speak the truth. Always speak (*pl.*) the truth. Follow (*pl.*). He is well brought up. Flatter thou not. If thou flatterest, thou art not believed. To be believed, is (has itself) well. If we are lazy, we are blamed. If ye speak the truth, ye are believed. If they fight bravely, they are admired. If they flee, they are pursued. Be thou always the best.

CHAPTER IV.

THE SUBSTANTIVE AND ADJECTIVE.

§ 20. *Nature and division of the Substantive.*

A substantive is used to express a thing or object. There are two classes of substantives: (a) the names of persons, as *man*, *woman*; (b) the names of things, as *earth*, *garden*.

§ 21. *Gender of Substantives.*

The gender of substantives, which is three-fold, as in Latin, is determined partly by their *signification*, and partly by their *ending*. The last mode of determining the gender will be treated under the several declensions. With respect to the *signification*, the following general rules apply:

1. Names of males, of nations, winds, months, mountains, and most rivers, are masculine.

2. Names of females, of countries, islands, most cities, most trees, and plants, are feminine.

3. The names of the letters and fruits, infinitives, diminutives in -*ον*, except the proper names of females, e. g. ἡ Λεόντιον, all indeclinable words, and finally, every word used as the mere symbol of a sound, e. g. τὸ μήτηρ, the word *mother*, are neuter.

4. The names of persons, which have only one form for the Masc. and Fem., are of common gender; e. g. ὁ ἡ θεός, *god* and *goddess*.

§ 22. *Number, Case and Declension.*

1. The Greek has three numbers, the Singular, the Plural, and the Dual, which denotes *two*.

2. It has five Cases, namely:

(1) Nominative, the case of the subject;
(2) Genitive, the whence-case;*
(3) Dative, the where-case;
(4) Accusative, the whither-case;
(5) Vocative, the case of direct address.

Rem. 1. The Nom. and Voc. are called *direct cases*, the others, *oblique cases*. Substantives and adjectives of the Neuter gender have the same form in the Nom., Acc. and Voc. of the three numbers. The Dual has only two forms for cases, one for the Nom., Acc. and Voc., the other for the Gen. and Dat.

3. There are in Greek three different ways of inflecting substantives and adjectives, distinguished as the First, Second and Third Declensions.

Rem. 2. In parsing a substantive, the beginner may accustom himself to answer the following questions: *what case? what number? what declension? what gender? from what nominative*, e. g. is ἀνθρώποις?

QUESTIONS:	ANSWERS:
What case?	*Dative case;*
What number?	*Plural number;*
What declension?	*Second declension;*
What gender?	*Masculine gender;*
From what nominative?	*From the Nom.* ἄνθρωπος;

e. g. σώματος is the Gen. Sing. of the third declension, neuter gender, from the nominative σῶμα, *body*.

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* See a fuller statement under the Cases in the Syntax, § 156 seq.—Tr.

§ 23. *Nature and Gender of the Adjective.*

1. The adjective expresses a quality, which is considered either as already belonging to an object, e. g. the *red* rose, or one which is merely attributed to an object, e. g. the rose is *red.* In both instances, in Greek, as in Latin, the adjective agrees with its substantive in Gender, Number and Case; e. g. ὁ *ἀγαθὸς* ἄνθρωπος, *bonus* homo, ὁ ἄνθρωπος *ἀγαθός* ἐστιν, homo *bonus* est; ἡ *καλὴ* Μοῦσα, *pulchra* Musa, ἡ Μοῦσα *καλή* ἐστιν, Musa *pulchra* est; τὸ *καλὸν* ἔαρ, *pulchrum* ver, τὸ ἔαρ *καλόν* ἐστιν, ver *pulchrum* est.

2. Hence the adjective, like the substantive, has three genders. Yet all adjectives do not have separate forms for the three genders; many have but two separate endings, viz. one for the masculine and feminine gender, the other for the neuter; e. g. ὁ *ἥσυχος* ἀνήρ, *a quiet man,* ἡ *ἥσυχος* γυνή, *a quiet woman,* τὸ *ἥσυχον* τέκνον, *a quiet child;* several, indeed, have only one ending, which commonly indicates only the masculine and feminine genders, seldom the neuter gender; e. g. ὁ *φυγὰς* ἀνήρ, *an exiled man,* ἡ *φυγὰς* γυνή, *an exiled woman.*

3. The declension of adjectives, with few exceptions, is like that of substantives.

§ 24. *General view of the Prepositions.*

PRELIMINARY REMARK. Before proceeding to the declensions, a general view of the prepositions will be given, as a knowledge of these is indispensable in translating.

I. *Prepositions with one case.*

(a) With the Genitive:

ἀντί, ante, *before, for, instead of,*
πρό, pro. *before, for,*
ἀπό, ab, *from, by,*
ἐκ (ἐξ before a vowel), ex, *out of, from,*
ἕνεκα, *for the sake of, on account of.*

Here belong several adverbs which, like prepositions, govern the Gen., viz.
πρόσθεν and ἔμπροσθεν, *before,*
ὄπισθεν, *behind,*
ἄνευ and χωρίς, *without,*
πλήν, *except.*

(b) With the Dative:

ἐν, Lat. *in* with Abl. *in, upon,*
σύν, cum, *with,* and the adverb
ἅμα, *together with.*

(c) With the Accusative:

ἀνά, *on, upon, up, through,*
εἰς, Lat. *in* with Acc., *into, to,*
ὡς, *to,* ad.

II. *Prepositions with Genitive and Accusative.*

διά, *through, by;* with Acc. often, *on account of,*
κατά, de, *down,* with Acc. often, *through,*
ὑπέρ, super, *over, above;* with Gen. often, *for.*

III. *Prepositions with Gen., Dat. and Accusative.*

ἀμφί and περί, *around, about;* with Gen. often, *for,*

ἐπί, *upon, at;* with Acc. often, *towards, against,*

μετά, *with;* with Acc. often, *after,*

παρά, *by, near;* with Gen. *from* (properly from being near some one); with Acc. *to* (properly into the presence of some one),

πρός, *before;* with Acc. often, *to,*

ὑπό, sub, *under.*

§ 25. *First Declension.*

The first declension has four endings, ᾰ, η̄ (or ᾱ), ᾱς and ης; α and η are feminine, ᾱς and ης masculine gender.

ENDINGS.

	Singular.							Plural.	Dual.
Nom.	ᾰ	ᾱ	or	η	ᾱς	or	ης	αι	ᾱ
Gen.	ης	ᾱς		ης	ου			ῶν	αιν
Dat.	ῃ	ᾱͅ		ῃ	ᾳ		ῃ	αις	αιν
Acc.	ᾰν	ᾱν		ην	ᾱν		ην	ᾱς	ᾱ
Voc.	ᾰ	ᾱ		η.	ᾱ		η, ᾰ.	αι.	ᾱ.

§ 26. I. *Feminine Nouns.*

1. (a) The Nom. ends in -ᾱ or -ᾰ, and the α remains in all the cases, if it is preceded by ρ, ε or ι (α pure); e. g. χώρα, *land,* ἰδέα, *form,* σοφία, *wisdom,* χρεία, *utility,* εὔνοια, *good-will.* These make the Gen. in -ᾱς, Dat. in -ᾱͅ. Here belong also some substantives in -ᾱ; e. g. ἀλαλᾱ́, and some proper names; e. g. Ἀνδρομέδᾱ, Λήδᾱ, Φιλομήλᾱ, Gen. -ᾱς, Dat. -ᾱͅ.

(b) The Nom. ends in -ᾰ, which remains only in the Acc. and Voc.; in the Gen. and Dat., the -α is changed into -η, if it is preceded by λ, λλ, σ, σσ (ττ), ζ, ξ, ψ, ν.

(c) In other instances, the Nom. ends in -η, which remains through all the cases of the Sing.

2. When -α is preceded by ε or α, in some words -έα is contracted into -ῆ, and -άα into -ᾶ. Then the final syllable remains circumflexed in all the cases.

PARADIGMS.

a. *η through all the cases.*

		Justice.	Honor.	Opinion.	Fig-tree.
Sing. Nom.	ἡ	δῑ́κ-η	τῑμή	γνώμη	συκ-(έα)ῆ
Gen.	τῆς	δίκ-ης	τιμῆς	γνώμης	συκ-ῆς
Dat.	τῇ	δίκ-ῃ	τιμῇ	γνώμῃ	συκ-ῇ
Acc.	τὴν	δίκ-ην	τιμήν	γνώμην	συκ-ῆν
Voc.	ὦ	δίκ-η	τιμή	γνώμη	συκ-ῆ
Plur. Nom.	αἱ	δίκ-αι	τιμαί	γνῶμαι	συκ-αῖ
Gen.	τῶν	δικ-ῶν	τιμῶν	γνωμῶν	συκ-ῶν
Dat.	ταῖς	δίκ-αις	τιμαῖς	γνώμαις	συκ-αῖς
Acc.	τὰς	δίκ-ᾱς	τιμᾱ́ς	γνώμᾱς	συκ-ᾶς
Voc.	ὦ	δίκ-αι	τιμαί	γνῶμαι	συκ-αῖ
Dual. N. A. V.	τὰ	δίκ-ᾱ	τιμᾱ́	γνώμᾱ	συκ-ᾶ
G. and D.	ταῖν	δίκ-αιν	τιμαῖν	γνώμαιν	συκ-αῖν.

b. *a through all the cases.* c. ᾰ G. ης.

		(a) long *a*.			(b) short *a*.		
		Shadow.	Country.	Mina.	Hammer.	Muse.	Lioness.
S. N.	ἡ	σκι-ᾱ́	χώρᾱ	μν-(άα)ᾶ	σφῦρᾰ	Μοῦσᾰ	λέαινᾰ
G.	τῆς	σκι-ᾶς	χώρᾱς	μν-ᾶς	σφύρᾱς	Μούσης	λεαίνης
D.	τῇ	σκι-ᾷ	χώρᾳ	μν-ᾷ	σφύρᾳ	Μούσῃ	λεαίνῃ
A.	τὴν	σκι-ᾱ́ν	χώρᾱν	μν-ᾶν	σφῦρᾰν	Μοῦσᾰν	λέαινᾰν
V.	ὦ	σκι-ᾱ́	χώρᾱ	μν-ᾶ	σφῦρᾰ	Μοῦσᾰ	λέαινᾰ
P. N.	αἱ	σκι-αί	χῶραι	μν-αῖ	σφῦραι	Μοῦσαι	λέαιναι
G.	τῶν	σκι-ῶν	χωρῶν	μν-ῶν	σφυρῶν	Μουσῶν	λεαινῶν
D.	ταῖς	σκι-αῖς	χώραις	μν-αῖς	σφύραις	Μούσαις	λεαίναις
A.	τὰς	σκι-ᾱ́ς	χώρᾱς	μν-ᾶς	σφύρᾱς	Μούσᾱς	λεαίνᾱς
V.	ὦ	σκι-αί	χῶραι	μν-αῖ	σφῦραι	Μοῦσαι	λέαιναι
Dual.	τὰ	σκι-ᾱ́	χώρᾱ	μν-ᾶ	σφύρᾱ	Μούσᾱ	λεαίνᾱ
	ταῖν	σκι-αῖν	χώραιν	μν-αῖν	σφύραιν	Μούσαιν	λεαίναιν.

REMARK. The feminine of all adjectives of three endings, is like the declension of the above paradigms; e. g. ἡ καλὴ τιμή, *the glorious honor;* ἡ χρυσῆ (contracted from χρυσέᾱ, as συκῆ from συκέα) στολή, *the golden robe*, τῆς χρυσῆς στολῆς; ἡ δικαία γνώμη, *the just opinion*, τῆς δικαίας γνώμης; ἡ ἐχθρὰ χώρα, *the hostile land*, τῆς ἐχθρᾶς χώρας.

3. The quantity of the endings is given in § 25. The feminine ending -*a*, is always long in adjectives; e. g. ἐλεύθερος ἐλευθέρᾱ ἐλεύθερον, *free.*

4. With regard to the accentuation, it is to be observed that:

(a) The plural ending -αι, is considered short in respect to the accent; hence λέαιναι (not λεαίναι), Μοῦσαι (not Μούσαι);

(b) The accent remains on the accented syllable of the Nom., as long as the laws of accentuation permit.

Exceptions. (*a*) The vocative δέσποτα from δεσπότης, *lord;*

(β) In adjectives in -ος, -η (-ᾱ), -ον, the feminine is accented on the same syllable as the masculine, through all the cases, where the nature of the final syllable permits. Hence the nominative plural feminine of βέβαιος, ἐλεύθερος, ἀν-

θρώπινος, is accented on the antepenult, viz. *βέβαιοι*, *βέβαιαι*, *ἐλεύθεροι*, *ἐλεύθεραι*, *ἀνθρώπινοι*, *ἀνθρώπιναι*, although the feminine Sing., on account of the long ending *-η* and *-ᾱ*, is a paroxytone, viz. *βεβαίᾱ*, *ἐλευθέρᾱ*, *ἀνθρωπίνη*;

(γ) In the Gen. Pl. of the first Dec., the final syllable *-ων* is circumflexed; e. g. *λεαινῶν* from *λέαινα*, *νεανιῶν* from *νεανίας*. But to this there are the following exceptions: (1) Feminine adjectives and participles in *-ος*, *-η* (*-ᾱ*), *-ον*, are accented like the Gen. of masculines; e. g. *τῶν καλλίστων* Μουσῶν, from *κάλλιστος*, *καλλίστη*, *κάλλιστον*; but other feminine adjectives and participles, are circumflexed in the Gen. Pl.; e. g. *βαρύς*, *βαρεῖα*, *βαρύ*, Gen. Pl. *βαρέων*, *βαρειῶν*; —(2) The substantives *χρήστης*, *usurer*, *ἀφύη*, *anchovy*, *ἐτησίαι*, *monsoons*, and *χλούνης*, *wild-boar*, which in the Gen. Pl. remain Paroxytones, thus *χρήστων*, *ἀφύων*.

5. The accent of the Nom. is changed according to the quantity of the final syllable, as follows:

(a) Oxytones become *Perispomena*, in the Gen. and Dat. of all three numbers e. g. *τιμῆς*, *-ῇ*, *-ῶν*, *-αῖς*, *-αῖν*; this is true also of the second declension.

(b) Paroxytones with a *short* penult, remain paroxytones through all the cases, except the Gen. Pl., which is always circumflexed on the final syllable; on the contrary, paroxytones with a *long* penult, become *properispomena*, when the ultimate is *short*, which is the case in the Nom. Pl.; e. g. *γνώμη*, *γνῶμαι*, but *γνωμῶν*; Ἀτρείδης, Ἀτρεῖδαι, but Ἀτρειδῶν; on the contrary, *δίκη*, *δίκαι*, but *δικῶν*;

(c) *Properispomena* become paroxytones, if the ultimate becomes long; e. g. Μοῦσᾰ, Μούσης;

(d) *Proparoxytones* become paroxytones, if the ultimate becomes long; e. g. *λέαινα*, *λεαίνης*.

II. *Vocabulary.*

Ἀδικία, Gen. *-ας*, *ἡ*, injustice.
ἀδολεσχια, *-ας*, *ἡ*, loquaciousness, prating.
ἀληθινή, *-ῆς*, *vera*, true.
ἀπέχομαι, *w. gen.*, to abstain from, keep oneself from.
ἀρετή, *-ῆς*, *ἡ*, virtue.
βία, *-ας*, *ἡ*, violence.
βοήθεια, *-ας*, *ἡ*, help.
γίγνομαι, to become, arise, be.
διαβολή, *-ῆς*, *ἡ*, calumny.
δίκη, *-ης*, *ἡ*, justice, right, a judicial sentence.
εἴκω, *w. dat.*, to give way to, to yield to.

ἐπαγγέλλομαι, to promise.
ἐπάγω, to bring on.
ἡδονή, *-ῆς*, *ἡ*, pleasure.
θεραπεύω, to esteem, honor, worship.
κακία, *-ας*, *ἡ*, vice.
καρδία, *-ας*, *ἡ*, the heart.
καταφῠγή, *-ῆς*, *ἡ*, a refuge.
λύμη, *-ης*, *ἡ*, disgrace.
λύπη, *-ης*, *ἡ*, sorrow.
λύρα, *-ας*, *ἡ*, a lyre.
λύω, to loose, free, dispel, violate (a treaty), abolish.
μέριμνα, *-ης*, *ἡ*, care.
μοῦσα, *-ης*, *ἡ*, a muse.
ὁ, *ἡ*, *τό*, the.
πείθομαι, *w. dat.*, to believe, trust, obey.

πενία, *-ας*, *ἡ*, poverty.
πλεονεξία, *-ας*, *ἡ*, avarice.
πολλάκις, often.
συνήθεια, *-ας*, *ἡ*, intercourse, society.
τείρω, *tero*, to wear out, weaken, tire, plague.
τίκτω, to beget.
τρῦφή, *-ῆς*, *ἡ*, excess, luxurious indulgence, effeminacy.
φιλία, *-ας*, *ἡ*, friendship.
χαλεπή, *-ῆς*, *molesta*, burdensome, troublesome, oppressive.
χρεία, *-ας*, *ἡ*, need, intercourse.
ὡς, as.

Rules of Syntax. 1. Transitive verbs govern the Accusative. 2. Verbs and adjectives expressing the relation of *to* or *for* in English, govern the Dative.

Εἶκε τῇ βίᾳ. Ἡ λύρα τὰς μερίμνας λύει. Ἀπέχου τῆς κακίας.[1] *Ἡ φιλία ἐπαγγέλλεται καταφυγὴν καὶ βοήθειαν. Ἀπέχου τῶν ἡδονῶν. Ἡ μέριμνα τὴν καρδίαν ἐσθίει. Θεραπεύετε τὰς Μούσας. Μὴ πείθου διαβολαῖς.*[2] *Ἡ δίκη πολλάκις τῇ ἀδικίᾳ εἴκει. Πολλάκις χαλεπῇ πενίᾳ*[3] *τειρόμεθα. Τὴν ἀδολεσχίαν φεύγετε. Ἡ κακία λύπην ἐπάγει. Τρυφὴ ἀδικίαν καὶ πλεονεξίαν τίκτει. Φεῦγε τὴν τρυφὴν ὡς λύμην. Δι' ἀρετῆς καὶ συνηθείας καὶ χρείας ἀληθινὴ φιλία γίγνεται.*

Abstain ye from violence. Flee thou from vice. Cares corrode the heart. Flee thou from pleasures. Trust ye not to calumny. The Muses are honored. Do not give way (*pl.*) to pleasure. Virtue begets true friendship. The heart is corroded by cares (*dat.*). Sorrow is brought on by vice.

III. *Vocabulary.*

Ἄγω, to lead, bring, conduct.
ἁπλῆ, -ῆς, simple.
ἀργυρέα, ἀργυρᾶ, -ᾶς, *argentea*, silver (*adj.*).
ἀστραπή, -ῆς, ἡ, lightning.
ἀτιμία, -ας, ἡ, dishonor.
βασίλεια, -ας, ἡ, a queen.
βασιλεία, -ας, ἡ, kingdom.
βλάβη, -ης, ἡ, injury.
βροντή, -ῆς, ἡ, thunder.
γλῶττα, -ης, ἡ, the tongue, a language.
δίαιτα, -ης, ἡ, a mode of life.
δόξα, -ης, ἡ, report, fame, reputation.
ἐσθλή, -ῆς, good, noble, splendid.
εὐθύνω, to make straight, rectify.
εὐκόλως, quickly.
εὐνομία, -ας, ἡ, good administration.
ἔχω, to have, hold, contain.
κατέχω, to hold back, restrain.
λαμπρά, -ᾶς, splendid, brilliant.
μεγάλη, -ης, *magna*, great.
μεταβολή, -ῆς, ἡ, change.
πᾶσα, -ης, every, all.
πίπτω, to fall.
πολλή, -ῆς, much, many.
πορφυρέα, πορφυρᾶ, -ᾶς, purple (*adj.*).
ῥᾳδίως, easily.
σκολιά, -ᾶς, crooked, perverted.
στολή, -ῆς, ἡ, a robe.
τύχη, -ης, ἡ, fortune, *pl.* (*generally*) misfortunes.
φέρω, *fero*, to bear, bring.
χρυσέα, χρυσῆ, -ῆς, *aurea*, golden.

Τῇ κακίᾳ[2] *πᾶσα ἀτιμία ἕπεται. Ῥᾳδίως φέρε τὴν πενίαν. Βροντὴ ἐκ λαμπρᾶς ἀστραπῆς γίγνεται. Ἡ ἀρετὴ ἐσθλὴν δόξαν ἔχει. Εὐνομία εὐθύνει δίκας σκολιάς. Δίκη δίκην τίκτει καὶ βλάβη βλάβην. Ἁπλῆν δίαιταν ἄγε. Κάτεχε τὴν γλῶτταν. Ἡ τύχη πολλὰς μεταβολὰς ἔχει. Πενίαν φέρετε. Αἱ λαμπραὶ τύχαι εὐκόλως πίπτουσιν. Φέρε τὰς τύχας. Ἡ ἀρετὴ οὐκ εἴκει ταῖς τύχαις. Ἀπέχεσθε χαλεπῶν μεριμνῶν. Ἡ βασίλεια μεγάλην βασιλείαν ἔχει. Ἡ στολή ἐστι πορφυρᾶ. Χρυσᾶς καὶ ἀργυρᾶς στολὰς ἔχομεν.*

Flee from cares. Vice begets dishonor. Good reputation follows virtue. The perverted sentence is rectified by good administration. The lightning is brilliant. Good reputation arises from virtue. Yield not to misfortunes. From splendid fortunes often arise splendid cares.

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[1] § 157. [2] § 161, 2. (a), (b). [3] § 161, 3.

§ 27. II. *Masculine Nouns.*

The Gen. of masculine nouns ends in *-ου*; those in *-ας* retain the *α* in the Dat., Acc. and Voc., and those in *-ης* retain the *η* in the Acc. and Dat. Sing. The Voc. of nouns in *-ης* ends in *ᾰ*, (1) all in *-της*; e. g. *τοξότης*, Voc. *τοξότᾰ*, *προφήτης*, Voc. *προφῆτᾰ*; (2) all substantives in *-ης* composed of a substantive and a verb; e. g. *γεωμέτρης*, Voc. *γεωμέτρᾰ*, *μυροπώλης*, *a salve-seller*, Voc. *μυροπῶλᾰ*; (3) national names in *-ης*; e. g. *Πέρσης*, *a Persian*, Voc. *Πέρσᾰ*.—All other nouns in *-ης* have the Voc. in *-η*; e. g. *Πέρσης*, *Perses*, Voc. *Πέρση*.—The plural of masculine nouns does not differ from that of feminine.

Rem. 1. Several masculine nouns in *-ᾱς* have the Doric Gen. in *ᾱ*, namely, *πατραλοίας*, *μητραλοίας*, *patricide*, *matricide*, *ὀρνιθοθήρας*, *fowler*; also several proper names; e. g. *Ἀννίβας*, *-α*, *Σύλλας*, *-ᾱ*; finally, contracts in *-ᾶς*; e. g. *βοῤῥᾶς*, from *βορέας*.

Paradigms.

		Citizen.	Mercury.	Youth.	Fowler.	Boreas.
Sing.	N.	πολίτης	Ἑρμ(έας)ῆς	νεανίᾱς	ὀρνιθοθήρας	βοῤῥᾶς
	G.	πολίτου	Ἑρμοῦ	νεανίου	ὀρνιθοθήρᾱ	βοῤῥᾶ
	D.	πολίτῃ	Ἑρμῇ	νεανίᾳ	ὀρνιθοθήρᾳ	βοῤῥᾷ
	A.	πολίτην	Ἑρμῆν	νεανίᾱν	ὀρνιθοθήρᾱν	βοῤῥᾶν
	V.	πολῖτᾰ	Ἑρμῆ	νεανίᾱ	ὀρνιθοθήρᾱ	βοῤῥᾶ.
Plur.	N.	πολῖται	Ἑρμαῖ	νεανίαι	ὀρνιθοθῆραι	
	G.	πολιτῶν	Ἑρμῶν	νεανιῶν	ὀρνιθοθηρῶν	
	D.	πολίταις	Ἑρμαῖς	νεανίαις	ὀρνιθοθήραις	
	A.	πολίτᾱς	Ἑρμᾶς	νεανίᾱς	ὀρνιθοθήρᾱς	
	V.	πολῖται	Ἑρμαῖ	νεανίαι	ὀρνιθοθῆραι	
Dual.		πολίτᾱ	Ἑρμᾶ	νεανίᾱ	ὀρνιθοθήρᾱ	
		πολίταιν	Ἑρμαῖν	νεανίαιν	ὀρνιθοθήραιν	

Rem. 2. Adjectives of one ending in *-ης* and *-ας*, are declined in the same manner; e. g. *ἐθελοντὴς πολίτης*, *a willing citizen*, *ἐθελοντοῦ πολίτου*, *ἐθελονταὶ πολῖται*; *μονίας νεανίας*, *a lonely youth*, *μονίου νεανίου*, *μονίᾳ νεανίᾳ*.

IV. *Vocabulary.*

Ἀδολέσχης, -ου, ὁ, a prater.
ἀκούω, to hear.
ἀκροᾱτής, -οῦ, ὁ, an auditor.
βλάπτω, *w. acc.*, to injure.
δεσπότης, -ου, ὁ, a master.
εὐκοσμία, -ας, ἡ, good order, decorum.
ἡσυχία, -ας, ἡ, quiet, stillness; with *ἄγειν*, to be quiet.
θάλαττα, *-ης*, *ἡ*, the sea.
θεᾱτής, -οῦ, ὁ, a spectator.
μανθάνω, to learn, study.
μέλει, *w. dat. of the person and gen. of the thing*, it concerns.
ναύτης, -ου, ὁ, *nauta*, a sailor.
ὀρέγομαι, *w. gen.*, to strive after.
πρέπει, *w. dat.*, it is becoming, it becomes.
προσήκει, *w. dat.*, it is becoming, it becomes.
σοφία, -ας, ἡ, wisdom.
τέχνη, -ης, ἡ, art.
τρυφητής, -οῦ, ὁ, lu
riotous, v

Rule of Syntax. One substantive governs another in the Genitive, when the latter signifies a different thing from the former. The substantive in the Gen. defines or explains more particularly the one by which it is governed.

Μάνθανε, ὦ νεανία, τὴν σοφίαν. Πολίτῃ πρέπει εὐκοσμία. Νεανίου σοφίαν θαυμάζω. Φεῦγε, ὦ πολῖτα, τὴν ἀδικίαν. Τὴν ὀρνιθοθήρα τέχνην θαυμάζομεν. Ἀκροαταῖς καὶ θεαταῖς προςήκει ἡσυχίαν ἄγειν. Φεύγετε, ὦ ναῦται, βοῤῥᾶν. Βοῤῥᾶς ναύτας πολλάκις βλάπτει. Ὀρέγεσθε, ὦ πολῖται, τῆς ἀρετῆς.[1] *Συβαρῖται τρυφηταὶ ἦσαν. Ναύταις μέλει τῆς θαλάττης.*[2] *Φεῦγε, ὦ Πέρση. Σπαρτιᾶται μεγάλην δόξαν ἔχουσιν. Φεύγω νεανίαν τρυφητήν. Ἀδολεσχῶν ἀπέχου. Ἄκουε, ὦ δέσποτα.*

Learn, O youths, wisdom! Good order becomes citizens. We admire the wisdom of youths. Shun, O citizens, injustice! To the Spartans there was great fame (*i. e.* they had great fame). Keep yourself from voluptuous youths Flee from praters. Keep yourself from a prater. It becomes an auditor and a spectator to observe (*ἄγω*) stillness. Flee from a voluptuous youth.

V. *Vocabulary.*

Δικαιοσύνη, -ης, ἡ, justice.
ἐπιμέλομαι, w. gen., to care for, take care of, take care.
ἐραστής, -οῦ, ὁ, a lover, a friend.
θαυμαστή, -ῆς, admiranda, wonderful.
κλέπτης, -ου, ὁ, a thief.
κρῖτής, -οῦ, ὁ, a judge.
ναυᾶγία, -ας, ἡ, shipwreck.
οἰκέτης, -ου, ὁ, a servant.
πιστεύω, w. dat., to trust, rely upon.
πιστεύομαι, to be trusted, be believed.
στρατιώτης, -ου, ὁ, a soldier, a warrior.
τεχνίτης, -ου, ὁ, an artist.
τρέφω, to nourish, support, keep, bring up.
ψεύστης, -ου, ὁ, a liar.

Ἡ τῶν Σπαρτιατῶν ἀρετὴ θαυμαστή ἐστιν. Φεῦγε, ὦ Πέρσα. Κριταῖς πρέπει δικαιοσύνη. Ἔστι τῶν στρατιωτῶν[3] *περὶ τῶν πολιτῶν μάχεσθαι. Φεῦγε ψεύστας. Ἔστι δεσπότου ἐπιμέλεσθαι*[4] *τῶν οἰκετῶν. Μὴ πίστευε ψεύστῃ. Τεχνίτην τρέφει ἡ τέχνη. Ἐκ ψευστῶν γιγνόνται κλέπται. Σπαρτιᾶται δόξης καὶ τιμῆς ἐρασταὶ ἦσαν. Ἐκ βοῤῥᾶ πολλάκις γίγνεται ναυαγία. Θαυμάζομεν τὴν Ἑρμοῦ τέχνην.*

The Persians flee. Justice becomes the judge. It is the duty of a soldier to fight for the citizens. Flee from a liar. Trust not liars. Art supports artists. We admire Hermes. Soldiers fight. Liars are not believed.

§ 28. *Second Declension.*

The second declension has two endings, *-ος* and *-ον*; nouns in *-ος* are mostly masculine, but often feminine; nouns in *-ον* are neuter. Feminine diminutive proper names in *-ον* are an exception; e. g. *ἡ Γλυκέριον.*

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[1] § 158, 3. (b).

[2] § 158, 6. I. (b).

[3] *ἔστι* with the Gen., it is the duty of any see § 158, 2.

[4] § 158, 6. I. (b).

ENDINGS.

	Singular.		Plural.		Dual.
Nom.	ος	ον	οι	ᾰ	ω
Gen.	ου		ων		οιν
Dat.	ῳ		οις		οιν
Acc.	ον		ους	ᾰ	ω
Voc.	ος and ε	ον.	οι	ᾰ.	ω.

PARADIGMS.

	Word.	Island.	God.	Messenger.	Fig.
S. N.	ὁ λόγ-ος	ἡ νῆσος	ὁ θεός	ὁ ἄγγελος	τὸ σῦκον
G.	τοῦ λόγ-ου	τῆς νήσου	τοῦ θεοῦ	ἀγγέλου	τοῦ σύκου
D.	τῷ λόγ-ῳ	τῇ νήσῳ	τῷ θεῷ	ἀγγέλῳ	τῷ σύκῳ
A.	τὸν λόγ-ον	τὴν νῆσον	τὸν θεόν	ἄγγελον	τὸ σῦκον
V.	ὦ λόγ-ε	ὦ νῆσε	ὦ θεός	ἄγγελε	ὦ σῦκον
P. N.	οἱ λόγ-οι	αἱ νῆσοι	οἱ θεοί	ἄγγελοι	τὰ σῦκα
G.	τῶν λόγ-ων	τῶν νήσων	τῶν θεῶν	ἀγγέλων	τῶν σύκων
D.	τοῖς λόγ-οις	ταῖς νήσοις	τοῖς θεοῖς	ἀγγέλοις	τοῖς σύκοις
A.	τοὺς λόγ-ους	τὰς νήσους	τοὺς θεούς	ἀγγέλους	τὰ σῦκα
V.	ὦ λόγ-οι	ὦ νῆσοι	ὦ θεοί	ἄγγελοι	ὦ σῦκα
D.	τὼ λόγ-ω	τὰ νήσω	τὼ θεώ	ἀγγέλω	τὼ σύκω
	τοῖν λόγ-οιν	ταῖν νήσοιν	τοῖν θεοῖν	ἀγγέλοιν	τοῖν σύκοιν.

Rem. 1. The Voc. of words in -*ος* commonly ends in *ε*, though often in -*ος*; e. g. *ὦ φίλε* and *ὦ φίλος*; always *ὦ θεός*.

Rem. 2. On the accentuation, the following observations are to be noted: The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. *ἄδελφε* from *ἀδελφός*, *brother*, is an exception. —The plural ending -*οι*, like -*αι* in the first declension [§ 26, 4. (a)], with respect to the accent, is considered short. The change of the accent is the same as in the first declension (§ 26, 5.), except in the Gen. Pl., where the accent retains the place, which it has in the Nominative. See the paradigms.

Rem. 3. Adjectives in -*ος*, -*η* (*ᾱ*), -*ον*, in the masculine and neuter, and those of two endings in -*ος* (Masc. and Fem.), -*ον* (Neut.), are declined like the preceding paradigms; e. g. *ἀγαθός*, *ἀγαθή*, *ἀγαθόν*, *good*, *ὁ ἀγαθὸς λόγος*, *a good speech*, *τὸ ἀγαθὸν τέκνον*, *a good child*, *πάγκαλος*, *πάγκαλον*, *very beautiful*, *ὁ πάγκαλος λόγος*, *a very beautiful speech*, *ἡ πάγκαλος μορφή*, *a very beautiful form*, *τὸ πάγκαλον τέκνον*, *a very beautiful child*. Adjectives of two endings in -*ος*, -*ον* are almost all compounds. Adjectives of three endings in -*ος* preceded by *ε*, *ι* or *ρ*, and those in -*οος* preceded by *ρ*, like nouns of the first declension, in -*α* pure and -*ρα*, have the Nom. Fem. in -*α*; e. g. *χρύσεος*, *χρυσ-έᾱ*, *χρύσ-εον*, *ἐχθρός*, -*ά*, -*όν*, *δικρόος*, -*όᾱ*, -*όον*.

Rem. 4. It will be seen by the following paradigms, that, in adjectives in -*ος*, -*η* (-*α*), -*ον*, the masculine and neuter are declined like the second declension, and the feminine like the first.

PARADIGMS OF ADJECTIVES.

S. N.	ἀγαθ-ός	ἀγαθ-ή	ἀγαθ-όν, good	φίλι-ος	φιλί-ᾱ	φίλι-ον, lovely
G.	ἀγαθ-οῦ	ἀγαθ-ῆς	ἀγαθ-οῦ	φιλί-ου	φιλί-ᾱς	φιλί-ου
D.	ἀγαθ-ῷ	ἀγαθ-ῇ	ἀγαθ-ῷ	φιλί-ῳ	φιλί-ᾳ	φιλί-ῳ
A.	ἀγαθ-όν	ἀγαθ-ήν	ἀγαθ-όν	φίλι-ον	φιλί-ᾱν	φίλι-ον
V.	ἀγαθ-έ	ἀγαθ-ή	ἀγαθ-όν	φίλι-ε	φιλί-ᾱ	φίλι-ον
P. N.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
G.	ἀγαθ-ῶν	ἀγαθ-ῶν	ἀγαθ-ῶν	φιλί-ων	φιλί-ων	φιλί-ων
D.	ἀγαθ-οῖς	ἀγαθ-αῖς	ἀγαθ-οῖς	φιλί-οις	φιλί-αις	φιλί-οις
A.	ἀγαθ-ούς	ἀγαθ-άς	ἀγαθ-ά	φιλί-ους	φιλί-ᾱς	φίλι-α
V.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
Dual.	ἀγαθ-ώ	ἀγαθ-ᾱ́	ἀγαθ-ώ	φιλί-ω	φιλί-ᾱ	φιλί-ω
	ἀγαθ-οῖν	ἀγαθ-αῖν	ἀγαθ-οῖν.	φιλί-οιν.	φιλί-αιν	φιλί-οιν.

VI. *Vocabulary.*

Ἀγαθόν, -οῦ, τό, a good thing, an advantage.
ἄγγελος, -ου, ὁ, a messenger.
ἄνθρωπος, -ου, ὁ, a man.
διδάσκᾰλος, -ου, ὁ, a teacher.
δοῦλος, -ου, ὁ, a slave.
ἔργον, -ου, τό, an action, a work, a business.
ἐσθλός, -ή, -όν, good, noble, splendid.
ἑταῖρος, -ου, ὁ, a companion, a friend.
εὐτυχία, -ας, ἡ, good fortune.
ἐχθρός, -οῦ, ὁ, an enemy.
θεός, -οῦ, ὁ, God, a god.
κᾰκός, -ή, -όν, bad, wicked.
κακόν, -οῦ, τό, an evil.
κᾰλός, -ή, -όν, beautiful, good; *τὸ καλόν*, goodness, beauty, or the beautiful.
κίνδῡνος, -ου, ὁ, danger.
λόγος, -ου, ὁ, a word, a report, reason.
μετέχω, *w. gen.*, to take part in.
μίσγω, *misceo*, *w. dat.*, to mix.
οἶνος, -ου, ὁ, wine.
παρέχω, to grant, afford, offer.
πιστός, -ή, -όν, faithful, trustworthy.
πολλοί, -αί, -ά, many.
φίλος, -ου, ὁ, a friend, *φίλος, -η, -ον*, dear.
φροντίζω, *w. gen.*, to care for, trouble oneself about; *w. acc.*, to reflect on, think about.
χαίρω, to rejoice.

RULE OF SYNTAX. A subject in the neuter plural usually takes a singular verb.

Δίωκε· καλὰ ἔργα. Πείθου τοῖς τοῦ διδασκάλου λόγοις.[1] *Παρ' ἐσθλῶν ἐσθλὰ μανθάνεις. Πιστὸς ἑταῖρος τῶν ἀγαθῶν καὶ τῶν κακῶν μετέχει.*[2] *Οἱ θεοὶ τῶν ἀνθρώπων φροντίζουσιν.*[3] *Οἱ ἄνθρωποι τοὺς θεοὺς θεραπεύουσιν. Πολλοῖς ἔργοις ἕπεται κινδῦνος. Μίσγεται*[4] *ἐσθλὰ κακοῖς. Ὁ κακὸς τοῖς θεοῖς καὶ τοῖς ἀνθρώποις ἐχθρός ἐστιν. Οἱ ἄνθρωποι τοῖς ἐσθλοῖς χαίρουσιν.*[5] *Πάρεχε, ὦ θεός, τοῖς φίλοις εὐτυχίαν. Φέρε, ὦ δοῦλε, τὸν οἶνον τῷ νεανίᾳ. Ὁ οἶνος λύει τὰς μερίμνας. Χαλεπῷ ἔργῳ δόξα ἕπεται.*

Follow the words of your (the) teachers. God cares for men. Men worship God. Dangers accompany many actions. Grant, O God, happiness to my (the) friend! Keep yourself from the bad man. I rejoice over the noble youth. Trust not the word of a liar, my (O) dear young man.

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[1] § 161, 2. (a), (*δ*).
[2] § 158, 3. (b).
[3] § 158, 6. I. (b).
[4] § 161, 2. (a), (*a*).
[5] § 161, 2. (c).

VII. *Vocabulary.*

Ἄξιος, -ίᾱ, -ιον, *w. gen.*, worthy, worth.
ἀπο-λύω, *w. acc. of the person and gen. of the thing*, to free from, release.
ἄργῠρος, -ου, ὁ, silver.
βίος, -ου, ὁ, life, a livelihood.
βουλή, -ῆς, ἡ, counsel, advice.
δῐχοστᾰσία, -ας, ἡ, a quarrel.
εὐφραίνω, to rejoice, gladden, cheer.
ϑάνᾰτος, -ου, ὁ, death.
ϑεῖον, -ου, τό, the Deity.
ϑῡμός, -οῦ, ὁ the mind, courage.
ϑῠ́ρᾱ, -ας, ἡ, a door.
κλείω, to shut, fasten.
μαϑητής, -οῦ, ὁ, a pupil, a learner.
μέτρον, -ου, τό, a measure, moderation.
μοχλός, -οῦ, ὁ, a bolt, a lever.
μῡρίος, -ίᾱ, -ίον, innumerable.
νέος, -ᾱ, -ον, young, ὁ νέος, -ου, the youth, the young man.
νόσος, -ου, ἡ, a disease, an illness.
οὐχ (before an aspirate instead of οὐκ), not.
πόνος, -ου, ὁ, trouble, toil, hardship.
σιγή, -ῆς, ἡ, silence.
χρόνος, -ου, ὁ, time.
χρῡσός, -οῦ, ὁ, gold.

Τὸ *καλόν ἐστι μέτρον τοῦ βίου, οὐχ ὁ χρόνος.* Ὁ *ϑάνατος τοὺς ἀνϑρώπους ἀπολύει πόνων*[1] *καὶ κακῶν.* Ὁ *οἶνος εὐφραίνει τοὺς τῶν ἀνϑρώπων ϑυμούς.* Σὺν *μυρίοις πόνοις τὰ καλὰ γίγνεται.* Τὸ *ϑεῖον τοὺς κακοὺς ἄγει πρὸς τὴν δίκην.* Πιστὸς *φίλος χρυσοῦ καὶ ἀργύρου ἄξιός*[2] *ἐστιν ἐν χαλεπῇ διχοστασίᾳ.* Πολλαὶ *νόσοι ἐν ἀνϑρώποις εἰσίν.* Βουλὴ *εἰς ἀγαϑὸν ἄγει.* Σιγὴ *νέῳ τιμὴν φέρει.* Ἡ *ϑύρα μοχλοῖς*[3] *κλείεται.* Ἡ *τέχνη τοὺς ἀνϑρώπους τρέφει.* Ὦ *φίλοι μαϑηταί, τῆς σοφίας καὶ τῆς ἀρετῆς ὀρέγεσϑε.*[4]

By death (*dat.*) men are freed from troubles and evils. By (ὑπό, *w. gen.*) the Deity the bad man is brought to justice. The bolt fastens the door. Art supports the man. My (O) dear pupil, strive after wisdom and virtue. Diseases weaken men. My friends, follow the words of the judges.

§ 29. *Contraction of the Second Declension.*

1. A small number of substantives, where *ο* or *ε* precedes the case-ending, are contracted in the Attic dialect.

PARADIGMS.

	Navigation.		Circumnavigation.		Bone.	
S. N.	ὁ πλόος	πλοῦς	ὁ περίπλοος	περίπλους	τὸ ὀστέον	ὀστοῦν
G.	πλόου	πλοῦ	περιπλόου	περίπλου	ὀστέου	ὀστοῦ
D.	πλόῳ	πλῷ	περιπλόῳ	περίπλῳ	ὀστέῳ	ὀστῷ
A.	πλόον	πλοῦν	περίπλοον	περίπλουν	ὀστέον	ὀστοῦν
V.	πλόε	πλοῦ	περίπλοε	περίπλου	ὀστέον	ὀστοῦν
P. N.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	ὀστέα	ὀστᾶ
G.	πλόων	πλῶν	περιπλόων	περίπλων	ὀστέων	ὀστῶν
D.	πλόοις	πλοῖς	περιπλόοις	περίπλοις	ὀστέοις	ὀστοῖς
A.	πλόους	πλοῦς	περιπλόους	περίπλους	ὀστέα	ὀστᾶ
V.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	ὀστέα	ὀστᾶ
Dual.	πλόω	πλώ	περιπλόω	περίπλω	ὀστέω	ὀστώ
	πλόοιν	πλοῖν	περιπλόοιν	περίπλοιν	ὀστέοιν	ὀστοῖν.

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[1] § 157. [2] § 158, 7. (γ). [3] § 161, 3. [4] § 158, 3, (b).

Remark. Here belong, (a) Multiplicative adjectives in *-όος* (*-οῦς*), *-όη* (*-ῆ*), *-όον* (*-οῦν*); e. g. *ἁπλοῦς, -ῆ, -οῦν, simple*;—(b) Adjectives of two endings in *-οος* (*-ους*) Masc. and Fem., and *-οον* (*-ουν*) Neut.; e. g. *ὁ ἡ εὔνους, τὸ εὔνουν, well disposed*, which differ from the declension of substantives, only in not contracting the neuter plural in *-οα*; e. g. *τὰ εὔνοα τέκνα*;—(c) Adjectives in *-εος* (*-οῦς*), *-έᾱ* (*-ῆ*), *-εον* (*-οῦν*), which denote a *material*; e. g. *χρύσεος χρυσοῦς, χρυσέᾱ χρυσῆ, χρύσεον χρυσοῦν, golden*. When a vowel or *ρ* precedes the feminine ending *-έᾱ*, *-έᾱ* is not contracted into *-ῆ*, but into *-ᾶ*, (§ 26, 1); e. g.

ἐρέ-εος ἐρεοῦς, ἐρε-έᾱ ἐρεᾶ, ἐρέ-εον ἐρεοῦν, woollen.
ἀργύρ-εος ἀργυροῦς, ἀργυρ-έᾱ ἀργυρᾶ, ἀργύρ-εον ἀργυροῦν, silver.

Paradigms.

	Golden.			Simple.		
S. N.	*χρύσε-ος*	*χρυσέ-α*	*χρύσε-ον*	*ἁπλό-ος*	*ἁπλό-η*	*ἁπλό-ον*
	χρυσοῦς	*χρυσῆ*	*χρυσοῦν*	*ἁπλοῦς*	*ἁπλῆ*	*ἁπλοῦν*
G.	*χρυσοῦ*	*χρυσῆς*	*χρυσοῦ*	*ἁπλοῦ*	*ἁπλῆς*	*ἁπλοῦ*
D.	*χρυσῷ*	*χρυσῇ*	*χρυσῷ*	*ἁπλῷ*	*ἁπλῇ*	*ἁπλῷ*
A.	*χρυσοῦν*	*χρυσῆν*	*χρυσοῦν*	*ἁπλοῦν*	*ἁπλῆν*	*ἁπλοῦν*
V.	*χρυσοῦς*	*χρυσῆ*	*χρυσοῦν*	*ἁπλοῦς*	*ἁπλῆ*	*ἁπλοῦν*
P. N.	*χρυσοῖ*	*χρυσαῖ*	*χρυσᾶ*	*ἁπλοῖ*	*ἁπλαῖ*	*ἁπλᾶ*
G.	*χρυσῶν*	*χρυσῶν*	*χρυσῶν*	*ἁπλῶν*	*ἁπλῶν*	*ἁπλῶν*
D.	*χρυσοῖς*	*χρυσαῖς*	*χρυσοῖς*	*ἁπλοῖς*	*ἁπλαῖς*	*ἁπλοῖς*
A.	*χρυσοῦς*	*χρυσᾶς*	*χρυσᾶ*	*ἁπλοῦς*	*ἁπλᾶς*	*ἁπλᾶ*
V.	*χρυσοῖ*	*χρυσαῖ*	*χρυσᾶ*	*ἁπλοῖ*	*ἁπλαῖ*	*ἁπλᾶ*
Dual.	*χρυσῶ*	*χρυσᾶ*	*χρυσῶ*	*ἁπλῶ*	*ἁπλᾶ*	*ἁπλῶ*
	χρυσοῖν	*χρυσαῖν*	*χρυσοῖν.*	*ἁπλοῖν*	*ἁπλαῖν*	*ἁπλοῖν.*

Accentuation. The following are to be noticed as exceptions to the rules in § 11, 2: (a) *πλόω = πλώ, ὀστέω = ὀστώ*, instead of *πλῶ, ὀστῶ*; (b) compounds and polysyllabic proper names, which retain the accent on the penult, even when as a circumflex, it should be removed upon the contracted syllable; e. g. *περιπλόου = περίπλου*, instead of *περιπλοῦ*; *εὐνόῳ = εὔνῳ*, instead of *εὐνῷ*; (c) *τὸ κάνεον = κανοῦν*, instead of *κάνουν, basket*, and also adjectives in *-εος, -έᾱ, -εον*; e. g. *χρύσεος = χρυσοῦς, χρυσέᾱ = χρυσῆ, χρύσεον = χρυσοῦν*, instead of *χρύσους, χρύσουν*; finally, substantives in *-εος = -οῦς*; e. g. *ἀδελφιδεός = ἀδελφιδοῦς*, instead of *ἀδελφιδούς, nephew.*

VIII. *Vocabulary.*

Ἄδηλος, -ον, uncertain, unknown.
ἀλήθεια, -ας, ἡ, truth.
ἄνοος = -ους, -οον = -ουν, imprudent, irrational.
ἀργύρεος = -οῦς, -έᾱ = -ᾶ, -εον = οῦν, silver, *i. e.* made of silver.
ἄρτος, -ου, ὁ, bread.
ἐκ-καλύπτω, to disclose.
ἐπι-κουφίζω, to alleviate.
ἐρίζω, w. dat., to contend with.
εὔνοος = -ους, -οον = -ουν, well-wishing, well-disposed, kind.
θεράπαινα, -ης, ἡ, a female servant.
καί—καί, both—and.
κάνεον = -οῦν, -έου = -οῦ, τό, a basket.
κάτοπτρον, -ου, τό, a mirror.
κύπελλον, -ου, τό, a goblet.
λέγω, to say, call or name.
νόος = νοῦς, -όου = -οῦ, ὁ, the understanding, the mind.

ὀλίγοι, -αι, -α, few.	ὄχλος, -ου, ὁ, *plebs*, the common people.	χᾱλινός, -οῦ, ὁ, a bridle.
ὀργή, -ῆς, ἡ, anger.	προς-φέρω, to bear or bring to.	χάλκεος = -οῦς, -έα = -ῆ, -εον = -οῦν, brazen.
Ὀρέστης, -ου, ὁ, Orestes.	ὕπνος, -ου, ὁ, sleep, slumber.	ψῡχή, -ῆς, ἡ, the soul.
ὀστέον = -οῦν, -έου = οῦ, τό, a bone.		

Rule of Syntax. One substantive following another to explai it, and referring to the same person or thing, is put in the sam case. This construction is called *Apposition*.

Ὁ λόγος ἐστὶ τὸ τοῦ νοῦ κάτοπτρον. Τὸν νοῦν ἔχουσιν οἱ ἄνθρωποι διδάσ καλον. Τὸν εὔνουν φίλον θεράπευε. Ὀλίγοι πιστὸν νοῦν ἔχουσιν. Ὁ πλοῖ ἐστιν ἄδηλος. Σὺν νῷ τὸν βίον ἄγε. Ὁ ὄχλος οὐκ ἔχει νοῦν. Μὴ ἔριζε το ἄνοις.[1] Οἱ ἀγαθοὶ τοῖς ἀγαθοῖς εὖνοί[2] εἰσιν. Ὀρέγου φίλων εὔνων. Τὰ τ Ὀρέστου ὀστᾶ ἐν Τεγέᾳ ἦν. Αἱ θεράπαιναι ἐν κανοῖς τὸν ἄρτον προςφέρουσι Οἱ θεοὶ καὶ καλὸν καὶ κακὸν πλοῦν τοῖς ναύταις[3] παρέχουσιν. Ψυχῆς χαλιν ἀνθρώποις[3] ὁ νοῦς ἐστιν. Πολλάκις ὀργὴ ἀνθρώπων νοῦν ἐκκαλύπτει. Ἁπλο ἐστιν ὁ τῆς ἀληθείας λόγος. Λόγος εὔνους ἐπικουφίζει λύπην. Τὸ κύπελλ ἐστιν ἀργυροῦν. Ὁ θάνατος λέγεται χαλκοῦς ὕπνος.

The understanding is a teacher to men. The well-disposed friend is honorc Keep yourself from the irrational. Strive after a well-disposed friend. Bri bread in a basket. Honor, O young man, a simple mind! Flee from impr dent youths. Trust, O friend, well-disposed men! Young men are often ir prudent. The goblet is golden.

§ 30. *The Attic Second Declension.*

Several words (substantives and adjectives) have the endings -ω (Masc. and Fem.) and -ων (Neut.), instead of -ος and -ον, and r tain the -ω through all the cases instead of the common vowels an diphthongs of the second Dec., and place under the -ω an Iota sul script, where the regular form has -ῳ or -οι; thus, -ου and -α b come -ω; -ος, -ον and -ους become -ως, -ων and -ως; -οι, -οις an -οιν become -ῳ, -ῳς and -ῳν;—ω, -ῳ and -ων remain unchange The Voc. is the same as the Nominative.

Paradigms.

	People.	Cable.	Hare.	Hall.
Sing. N.	ὁ λε-ώς	ὁ κάλ-ως	ὁ λαγ-ώς	τὸ ἀνώγε-ων
G.	λε-ώ	κάλ-ω	λαγ-ώ	ἀνώγε-ω
D.	λε-ῷ	κάλ-ῳ	λαγ-ῷ	ἀνώγε-ῳ
A.	λε-ών	κάλ-ων	λαγ-ών	ἀνώγε-ων
V.	λε-ώς	κάλ-ως	λαγ-ώς	ἀνώγε-ων
Plur. N.	λε-ῴ	κάλ-ῳ	λαγ-ῴ	ἀνώγε-ως
G.	λε-ῶν	κάλ-ων	λαγ-ῶν	ἀνώγε-ω
D.	λε-ῷς	κάλ-ῳς	λαγ-ῷς	ἀνώγε-
A.	λε-ώς	κάλ-ως	λαγ-ώς	ἀνώγε-
V.	λε-ῴ	κάλ-ῳ	λαγ-ῴ	ἀνώγε-
D. N. A. V.	λε-ώ	κάλ-ω	λαγ-ώ	ἀνώγε-
G. and D.	λε-ῷν	κάλ-ῳν	λαγ-ῷν	ἀνώγε-

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[1] § 161, 2. (a), (γ).

[2] § 161, 5. (a).

[3] § 161, 5.

	Singular.	Plural.	Dual.
N.	ὁ ἡ ἵλεως, τὸ ἵλεων	οἱ αἱ ἵλεῳ, τὰ ἵλεω	τὼ τὰ τὼ ἵλεω
G.	τοῦ τῆς τοῦ ἵλεω	τῶν ἵλεων	τοῖν ταῖν τοῖν ἵλεῳν
D.	τῷ τῇ τῷ ἵλεῳ	τοῖς ταῖς τοῖς ἵλεῳς	τοῖν ταῖν τοῖν ἵλεῳν
A.	τὸν τὴν τὸ ἵλεων	τοὺς τὰς ἵλεως, τὰ ἵλεω	τὼ τὰ τὼ ἵλεω
V.	ἵλεως, ἵλεων	ἵλεῳ, ἵλεω	ἵλεω.

Rem. 1. Some words of the Masc. and Fem. gender reject the ν in the Acc. Sing., namely, ὁ λαγώς, *the hare*, τὸν λαγών and λαγώ, and commonly ἡ ἕως, *the dawn*, ἡ ἁλώς, *a threshing-floor*, ἡ Κέως, ἡ Κῶς, ὁ Ἄθως, ἡ Τέως, and the adjectives ἀγήρως, *not old*, ἐπίπλεως, *full*, ὑπέρχρεως, *guilty*.

Rem. 2. *Accentuation.* Proparoxytones retain the acute on the antepenult in all the cases of all numbers, the two syllables -εως and -εων, etc. being considered, as it were, but one; yet those with a long penult, as ἀγήρως, are paroxytones in the Dat. Sing. and Pl., and also in the Gen. and Dat. Dual; e. g. ἀγήρῳ, ἀγήρῳς, ἀγήρῳν. Oxytones in -ώς, retain this accent even in the Gen.; e. g. λεώ instead of λεῶ.

IX. *Vocabulary.*

Ἀγήρως, -ων, not getting old, unfading.
ἀετός, -οῦ, ὁ, an eagle.
αἰχμάλωτος, -ον, captured.
ἀνδρεῖος, -α, -ον, manly, brave.
ἀνώγεων, -ω, τό, a hall, a room.
ἀπάγω, to lead away.
βαίνω, to walk, go, proceed.
ἐνεδρεύω, *w. dat.*, to lie in wait for.
ἔπαινος, -ου, ὁ, praise.
εὔχομαι, to pray, beg.
θηρευτής, -οῦ, ὁ, a huntsman, a sportsman.
θηρεύω, to hunt, catch.
ἵλεως, -ων, merciful.
κάλως, -ω, ὁ, a rope.
κτίζω, to found, build.
λαγώς, -ώ, ὁ, a hare.
λαμβάνω, to take, receive, gain.
νεώς, -ώ, ὁ, a temple.
πλεῖστος, -η, -ον, most.
ῥᾴδιος, -ία, -ιον, easy.
σέβομαι, to honor, reverence.
ταώς, -ώ, ὁ, a peacock.
υἱός, -οῦ, ὁ, a son.
ὥσπερ, as, just as.

Τοῖς θεοῖς[1] νεῴ κτίζονται. Οὐ ῥᾴδιόν ἐστιν ἐπὶ κάλων βαίνειν. Διώκομεν τοὺς λαγώς. Ἀνδρόγεως ἦν ὁ τοῦ Μίνω υἱός. Οἱ λαγῴ θηρεύονται ὑπὸ τῶν θηρευτῶν. Εὔχου τῷ ἵλεῳ θεῷ. Οἱ ἀετοὶ τοῖς λαγῴς ἐνεδρεύουσιν. Σέβεσθε τοὺς ἵλεως θεούς. Οἱ ἀνδρεῖοι ἀγήρων ἔπαινον λαμβάνουσιν. Εὔχου τὸν θεὸν ἵλεω ἔχειν. Οἱ θεοὶ τοῖς ἀγαθοῖς[2] ἵλεῴ εἰσιν. Αἱ ἡδοναὶ ἀπάγουσι τὸν πλεῖστον λεὼν ὥςπερ αἰχμάλωτον. Οἱ Σάμιοι τῇ Ἥρᾳ[1] καλοὺς ταὼς τρέφουσιν.

We build beautiful temples to the gods. To walk on a rope is not easy. The huntsmen hunt hares. God is merciful. Worship the merciful God. By the Samians beautiful peacocks are kept in honor of Hera (say, to Hera). Keep yourselves, O citizens, from the irrational multitude! Get out of the way of (εἴκω, *w. gen.*) the irrational multitude. The huntsman strives after (pursues) hares.

X. *Vocabulary.*

Ἀπαγορεύω, to call.
ἀρέσκω, *w. dat.*, to please.
ἀρετή, -ῆς, ἡ, bravery, virtue.
βασίλεια, -ων, τά, a royal palace.

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[1] § 161, 5.

[2] § 161, 5. (a).

γᾰμετή, -ῆς, ἡ, a wife.
δειλός, -ή, -όν, timid, worthless, bad.
ἐκ-φέρω, to bring forth, produce.
ἐπικίνδῡνος, -ον, dangerous.
ἕως, -ω, ἡ, the dawn.
θηρίον, -ου, τό, a wild beast, an animal.
ἱερός, -ά, -όν, *w. gen.*, sacred to.
ποιητής, οῦ, ὁ, a poet.
ῥοδοδάκτυλος, -ον, rosy-fingered.
στήλη, -ης, ἡ, a pillar.

Οἱ ταῷ τῆς Ἥρας ἱεροὶ ἦσαν. Θαυμάζομεν Μενέλεων ἐπὶ τῇ ἀρετῇ. Οἱ ποιηταὶ τὴν Ἕω ῥοδοδάκτυλον ἀπαγορεύουσιν. Ἡ ἀλήθεια πολλάκις οὐκ ἀρέσκει τῷ λεῷ. Ἑλένη ἦν ἡ Μενέλεω γαμετή. Ἡ Βαβυλωνία ἐκφέρει πολλοὺς ταώς. Ἐν τοῖς τῶν θεῶν νεῴς πολλαὶ στῆλαι ἦσαν. Οἱ λαγῴ δειλὰ θηρία εἰσίν. Ὁ περὶ τὸν Ἄθω πλοῦς ἦν ἐπικίνδῡνος. Τὰ βασίλεια καλὰ ἀνώγεω ἔχει.

Menelaus is admired for his bravery. In the royal palace are splendid rooms. Huntsmen catch peacocks. Peacocks are beautiful. Trust not the speech of the people, O citizens! The huntsman lies in wait for peacocks. Good citizens flee from the irrational multitude. Youths lie in wait for hares. The pillars of the temples are beautiful.

§ 31. *Third Declension.*

The third declension has the following Case-endings:

	Singular.		Plural.		Dual.
Nom.	ς	Neut. —	ες;	Neut. ᾰ	ε
Gen.	ος		ων		οιν
Dat.	ῐ		σῐ(ν)		οιν
Acc.	ν and ᾰ	Neut. —	ᾰς;	— ᾰ	ε
Voc.	mostly as the Nom.;	Neut. —	ες;	— ᾰ.	ε.

These endings are appended to the unchanged stem of the word; e. g. ὁ θήρ *an animal*, Gen. θηρ-ός.

§ 32. *Remarks on the Case-endings.*

1. The pure stem is frequently changed in the Nom. of masculines and feminines. But this is found again by omitting the genitive ending -ος; e. g. ὁ κόραξ, *a raven*, Gen. κόρακ-ος.

2. Neuters exhibit the pure stem in the Nominative. Yet the euphony of the Greek language does not permit a word to end with τ. Hence, in this case, τ is either wholly rejected or is changed into its cognate σ; e. g.

Stem.	Nom.	Gen.
πεπερῐ	τὸ πέπερῐ	πεπέρι-ος or ε-ος
σελας	τὸ σέλας	(σέλασ-ος) σέλα-ος
σωματ	τὸ (σῶματ) σῶμα	σώματ-ος
τερατ	τὸ (τέρατ) τέρας	τέρατ-ος

3. The Accusative singular has the form in ν with masculines and feminines in -ις, -υς, -αυς and -ους, whose stem ends in -ι, -υ, -αυ and -ου; e. g.

Stem		Nom.		Acc.		Stem		Nom.		Acc.	
	πολι		πόλις		πόλιν		βοτρυ		βότρυς		βότρυν.
	ναυ		ναῦς		ναῦν		βου		βοῦς		βοῦν.

But the Acc. has the form in -α, when the stem ends in a consonant; e. g. φλεβ, φλέψ, φλέβα — κορακ, κόραξ, κόρακ-α — λαμπαδ, λαμπάς, λαμπάδ-α.

Yet barytoned substantives in -ις and -υς, of two or more syllables, whose stems end with a Tau-mute, in *prose*, have only the form in -ν; e. g.

Stem	Nom.	Acc.
ἐριδ	*ἔρις*	*ἔριν*
ὀρνιθ	*ὄρνις*	*ὄρνιν*
κορυθ	*κόρυς*	*κόρυν*
χαριτ	*χάρις*	*χάριν.*

4. The Voc. is either like the Nom. or the stem. See the Paradigms.

5. On *ν ἐφελκυστικόν*, see § 7, 1, (a).

§ 33. *Gender, Quantity and Accentuation of the Third Declension.*

I. *Gender.* The gender of the third declension will be best learned by observation. The following rules, however, may be observed:

(a) *Masculine;* (*α*) Substantives in *-αν*, *-υν*, *-ας* (Gen. *-ανος*, *-αντος*), *-ευς*, *-ην*, *-ειρ* (except *ἡ χείρ*, *hand*), *-υρ* (except *τὸ πῦρ*, *fire*), *-ους* (except *τὸ οὖς*, *ear*);—(*β*) those in *-ων*, *-ηρ*, *-ωρ*, *-ης* (Gen. *-ητος*), *-ως* (Gen. *-ωτος*), *-ψ*, with several exceptions.

(b) *Feminine;* (*α*) Substantives in *-άς* (Gen. *-άδος*), *-αυς*, *-ινς*, *-υνς*, *-ώ* and *-ώς* (Gen. *-οῦς*); *-ότης*, *-ύτης*; *-εις* (except *ὁ κτείς*, *comb*);—(*β*) those in *-ις*, *-ιν*, *-υς*, *-ων* (Gen. *-ονος*), with several exceptions. Those in *-ξ* vary between the Masc. and Fem. gender.

(c) *Neuter;* All substantives in *-α*, *-η*, *-ορ*, *-ωρ*, *-ος*, *-ι*, *-αρ*, (except *ὁ ψάρ*, *a starling*), *-ας* (Gen. *-ατος*, *-αος*, except *ὁ λᾶς*, *a stone*), and contracts in *-ηρ*.

II. *Quantity.* Words whose Nom. ends in *-αξ*, *-ιξ*, *-υξ*, *-αψ*, *-ιψ*, *-υψ*, *-ις* and *-υς*, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is short or long by nature; e. g. *ὁ θώρᾱξ*, *coat of mail*, *-ᾱκος*, *ἡ ῥῑ́ψ*, *reed*, *ῥῑπός*, *ἡ ἀκτῑ́ς*, *ray*, *-ῑνος*, but *ἡ βῶλᾰξ*, *clod*, *-ᾰκος*, *ἡ ἐλπῐ́ς*, *hope*, *-ῐδος*.

III. *Accentuation.* (a) The accent remains, through the several Cases, on the accented syllable of the Nom., as long as the laws of accentuation permit; e. g. *τὸ πρᾶγμα*, *deed*, *πράγματος*, but *πραγμάτων*, *τὸ ὄνομα*, *name*, *ὀνόματος*, but *ὀνομάτων*, *ὁ ἡ χελιδών*, *swallow*, *χελιδόνος*, *Ξενοφῶν*, *-ῶντος*, *-ῶντες*, *-ώντων*. The particular exceptions will be noticed in the paradigms. (b) Words of one syllable are accented, in the Gen. and Dat. of all Numbers, on the final syllable, the short syllables *-ος*, *-ι* and *-σι*, taking the acute, and the long syllables *-ων* and *οιν*, the circumflex; e. g. *ὁ μήν*, *μηνός*, *μηνί*, *μηνοῖν*, *μηνῶν μησί(ν)*.

Exceptions. The following monosyllabic substantives are paroxytoned in the Gen. Pl. and in the Gen. and Dat. Dual: *ἡ δᾴς*, *torch*, *ὁ δμώς*, *slave*, *ὁ ἡ θώς*, *jackal*, *τὸ οὖς*, Gen. *ὠτός*, *ear*, *ὁ ἡ παῖς*, *child*, *ὁ σής*, *moth*, *ὁ ἡ Τρώς*, *Trojan*, *ἡ φῴς*, Gen. *φῳδός*, *a burning*, *τὸ φῶς*, Gen. *φωτός*, *light;* e. g. *δᾴδων*, *δᾴδοιν*, *θώων*, *ὤτων*, *ὤτοιν*, *παίδων*, *παίδοιν*, *σέων*, *Τρώων*, *φῴδων*, *φώτων*. Moreover, notice should also be taken of *πᾶς*, *all*, *every*, Gen. *παντός*, Dat. *παντί*, but *πάντων*, *πᾶσι(ν)*, *ὁ Πάν*, Gen. *Πανός*, but *τοῖς Πᾶσι(ν)*.

A. WORDS WHICH IN THE GENITIVE HAVE A CONSONANT BEFORE THE ENDING -ος, i. e. WORDS WHOSE STEM ENDS IN A CONSONANT.

§ 34. I. *The Nominative exhibits the pure stem.*

The case endings are appended to the unchanged Nominative. Stems which end in *-ντ* (*Ξενοφῶντ*) and *-ρτ* (*ἡ δάμαρτ*), must drop the *τ* according to § 32, 2; hence *Ξενοφῶν*, Gen. *-ῶντ-ος*, *δάμαρ*, Gen. *-αρτ-ος*.

	ὁ, Paean.	ὁ, Age.	ὁ, Xenophon.	ὁ, Month.	τό, Nectar.
S. N.	*παιάν*	*αἰών*	*Ξενοφῶν*	*μήν*	*νέκταρ*
G.	*παιᾶν-ος*	*αἰῶν-ος*	*Ξενοφῶντ-ος*	*μην-ός*	*νέκταρ-ος*
D.	*παιᾶν-ι*	*αἰῶν-ι*	*Ξενοφῶντ-ι*	*μην-ί*	*νέκταρ-ι*
A.	*παιᾶν-α*	*αἰῶν-α*	*Ξενοφῶντ-α*	*μῆν-α*	*νέκταρ*
V.	*παιάν*	*αἰών*	*Ξενοφῶν*	*μήν*	*νέκταρ*
P. N.	*παιᾶν-ες*	*αἰῶν-ες*	*Ξενοφῶντ-ες*	*μῆν-ες*	*νέκταρ-α*
G.	*παιάν-ων*	*αἰών-ων*	*Ξενοφώντ-ων*	*μην-ῶν*	*νεκτάρ-ων*
D.	*παιᾶ-σι(ν)**	*αἰῶ-σι(ν)**	*Ξενοφῶ-σι(ν)**	*μη-σί(ν)**	*νέκταρ-σι(ν)*
A.	*παιᾶν-ας*	*αἰῶν-ας*	*Ξενοφῶντ-ας*	*μῆν-ας*	*νέκταρ-α*
V.	*παιᾶν-ες*	*αἰῶν-ες*	*Ξενοφῶντ-ες*	*μῆν-ες*	*νέκταρ-α*
Dual.	*παιᾶν-ε* *παιάν-οιν*	*αἰῶν-ε* *αἰών-οιν*	*Ξενοφῶντ-ε* *Ξενοφώντ-οιν*	*μῆν-ε* *μην-οῖν*	*νέκταρ-ε* *νεκτάρ-οιν.*

REM. 1. The three words in *-ων*, Gen. *-ωνος*, viz. Ἀπόλλων, Ποσειδῶν, ἡ ἅλων, *threshing-floor*, can be contracted in the Acc. Sing. after dropping *ν*, thus, Ἀπόλλω, Ποσειδῶ, ἅλω. The three substantives, Ἀπόλλων, Ποσειδῶν and σωτήρ, *preserver*, contrary to the rule [§ 33, III. (a)], have in the Voc. ὦ Ἄπολλον, Πόσειδον, σῶτερ.

REM. 2. The neuters belonging to this class all end in *-ρ* (*-αρ*, *-ορ*, *-ωρ*, *-υρ*); *τὸ πῦρ* (Gen. *πῠρ-ός*), *fire*, has *υ* long, contrary to § 32, 2.

XI. *Vocabulary.*

Ἄδω, to sing, celebrate in song.
ἀνα-γιγνώσκω, to read.
αἰών, *-ῶνος*, *ὁ*, *aevum*, an age, a space of time, time, lifetime.
βιβλίον, *-ου*, *τό*, a book.
γιγνώσκω, to know, think, judge, try, perceive.
θᾰλία, *-ας*, *ἡ*, a feast.
θάλλω, to bloom, be verdant.
θήρ, *θηρός*, *ὁ*, a wild beast.
κῐθάρᾱ, *-ας*, *ἡ*, a lyre.
κρᾱτήρ, *-ῆρος*, *ὁ*, a mixing bowl, goblet.
λειμών *-ῶνος*, *ὁ*, a meadow.
νίπτω, to wash.
παιάν, *-ᾶνος*, *ὁ*, a war-song, a song of victory.
πῦρ, *πῠρός*, *τό*, fire.
σπουδαῖος, *-αίᾱ*, *-αῖον*, zealous, diligent, earnest, serious.
τέρπω, to delight.
τέρπομαι, *w. dat.*, to delight in, or be delighted at.
χείρ, *χειρός*, *ἡ*, the hand.
χορός, *-οῦ*, *ὁ*, a dance.
ψήν, *ψηνός*, *ὁ*, a wasp.

Φεῦγε τοὺς θῆρας. Χεὶρ χεῖρα νίπτει. Ἀπέχου τοῦ ψηνός. Οἱ λειμῶνες θάλλουσιν. Οἱ στρατιῶται ᾄδουσι παιᾶνα. Ἐν πυρὶ χρυσὸν καὶ ἄργυρον γιγ-

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* Instead of *παιᾶνσι*, *αἰῶνσι*, *Ξενοφῶντσι*, *μηνσί*, § 8, 6 and 7.

νώσκομεν. Πολλοὶ παρὰ κρατῆρι γίγνονται φίλοι ἑταῖροι. Οἱ ἄνθρωποι τέρπονται κιθάρᾳ[1] *καὶ θαλίᾳ καὶ χοροῖς καὶ παιᾶσιν. Οἱ Ἕλληνες τὸν Ἀπόλλω καὶ τὸν Ποσειδῶ σέβονται. Οἱ σπουδαῖοι μαθηταὶ τὰ τοῦ Ξενοφῶντος βιβλία ἡδέως ἀναγιγνώσκουσιν.*

Flee from the wild beast. Wash your (the) hands. Keep yourself from wasps. The meadow is verdant. Soldiers delight in war-songs. War-songs are sung by (*ὑπό, w. gen.*) the soldiers. We delight in beautiful meadows. Flee from vile (*κακός*) wasps. Many are friends of the bowl. Poets pray to Poseidon.

§ 35. II. *The Nominative lengthens the short final vowel of the stem, ε or ο into η* or ω.

According to § 32, 2. stems in *ντ* must drop *τ* in the Nom.; e. g. *λέων*, instead of *λέωντ*.

	ὁ, Shepherd.	ὁ, A Divinity.	ὁ, Lion.	ὁ, Air.	ὁ, Orator.
S. N.	*ποιμήν*	*δαίμων*	*λέων*	*αἰθήρ*	*ῥήτωρ*
G.	*ποιμέν-ος*	*δαίμον-ος*	*λέοντ-ος*	*αἰθέρ-ος*	*ῥήτορ-ος*
D.	*ποιμέν-ι*	*δαίμον-ι*	*λέοντ-ι*	*αἰθέρ-ι*	*ῥήτορ-ι*
A.	*ποιμέν-α*	*δαίμον-α*	*λέοντ-α*	*αἰθέρ-α*	*ῥήτορ-α*
V.	*ποιμήν*	*δαῖμον*	*λέον*	*αἰθήρ*	*ῥῆτορ*
P. N.	*ποιμέν-ες*	*δαίμον-ες*	*λέοντ-ες*	*αἰθέρ-ες*	*ῥήτορ-ες*
G.	*ποιμέν-ων*	*δαιμόν-ων*	*λεόντ-ων*	*αἰθέρ-ων*	*ῥητόρ-ων*
D.	*ποιμέ-σι(ν)**	*δαίμο-σι(ν)**	*λέουσι(ν)**	*αἰθέρ-σι(ν)*	*ῥήτορ-σι(ν)*
A.	*ποιμέν-ας*	*δαίμον-ας*	*λέοντ-ας*	*αἰθέρ-ας*	*ῥήτορ-ας*
V.	*ποιμέν-ες*	*δαίμον-ες*	*λέοντ-ες*	*αἰθέρ-ες*	*ῥήτορ-ες*
Dual.	*ποιμέν-ε* *ποιμέν-οιν*	*δαίμον-ε* *δαιμόν-οιν*	*λέοντ-ε* *λεόντ-οιν*	*αἰθέρ-ε* *αἰθέρ-οιν*	*ῥήτορ-ε* *ῥητόρ-οιν.*

Rem. 1. Oxytoned substantives of this class retain in the Voc. the long vowel (*η*, *ω*); thus, *ὦ ποιμήν*. The Voc. *δᾶερ* from *δαήρ*, *brother-in-law*, is an exception; its accent also differs from the fundamental rule [§ 33, III. (a)]. This difference occurs also in the Voc. of *Ἀμφίων*, *-ίονος*, *Ἀγαμέμνων*, *-ονος*, viz. *Ἄμφιον*, *Ἀγάμεμνον*. Comp. § 34, Rem. 1.

Rem. 2. Ἡ *χείρ*, *hand*, Gen. *χειρ-ός*, etc. has in the Dat. Pl. and Dual *χερσί(ν)* and *χεροῖν*.

Rem. 3. The following in *-ων*, Gen. *-ονος*, reject the *ν* in particular Cases, and suffer contraction: *ἡ εἰκών*, *image*, Gen. *εἰκόνος* and *εἰκοῦς*, Dat. *εἰκόνι*, Acc. *εἰκόνα* and *εἰκώ*, Acc. Pl. *εἰκόνας* and *εἰκούς*,—the irregular accentuation of *εἰκώ* and *εἰκούς* should be noted; *ἡ ἀηδών*, *nightingale*, Gen. *ἀηδόνος* and *ἀηδοῦς*, Dat. *ἀηδοῖ*; *ἡ χελιδών*, *swallow*, Gen. *χελιδόνος*, Dat. *χελιδοῖ*.

Rem. 4. Here belong: (a) the two adjectives *ὁ ἡ ἀπάτωρ*, *τὸ ἄπατορ*, *fatherless*, and *ἀμήτωρ*, *ἄμητορ*, *motherless*, Gen. *-ορος*;—(b) the adjective *ὁ ἡ ἄῤῥην*, *τὸ ἄῤῥεν*, *male*, Gen. *ἄῤῥενος*;—(c) adjectives in *-ων* (Masc. and Fem.), *-ον* (Neut.); e. g. *ὁ ἡ εὐδαίμων*, *τὸ εὔδαιμον*, *fortunate*, and comparatives in *-ων*, *-ον*, or *-ίων*, *-ῖον*. These comparatives, after dropping *ν* admit contraction in the

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[1] § 161, 2. (c).

* Instead of *ποιμένσι*, *δαίμονσι*, *λεόντσι*, see § 8, 6 and 7.

Acc. Sing. and in the Nom., Acc. and Voc. Pl. In the Voc. the accent differs from the rule [§ 33, III. (a)]. But compounds in -φοων follow the rule; e. g. κρατερόφρων, Voc. κρατερύφρον.

	Fortunate.	More hostile.	Greater.
S. N.	εὐδαίμων εὔδαιμον	ἐχθίων ἔχθῑον	μείζων μεῖζον
G.	εὐδαίμονος	ἐχθίονος	μείζονος
D.	εὐδαίμονι	ἐχθίονι	μείζονι
A.	εὐδαίμονα εὔδαιμον	ἐχθίονα and ἐχθίω ἔχθιον	μείζονα and μείζω μεῖζον
V.	εὔδαιμον	ἔχθιον	μεῖζον
P. N.	εὐδαίμονες εὐδαίμονα	ἐχθίονες ἐχθίονα ἐχθίοὐς ἐχθίω	μείζονες μείζονα μείζους μείζω
G.	εὐδαιμόνων	ἐχθιόνων	μειζόνων
D.	εὐδαίμοσι(ν)	ἐχθίοσι(ν)	μείζοσι(ν)
A.	εὐδαίμονας εὐδαίμονα	ἐχθίονας ἐχθίονα ἐχθίους ἐχθίω	μείζονας μείζονα μείζους μείζω
V.	like the Nominative.	like the Nominative.	like the Nominative.
Dual.	εὐδαίμονε εὐδαιμόνοιν.	ἐχθίονε ἐχθιόνοιν.	μείζονε μειζόνοιν.

XII. *Vocabulary.*

Ἀγᾱν,	too much, too.
ἀγέλη, -ης, ἡ,	a herd, a flock.
ἄδῐκος, -ον,	unjust.
αἰθήρ, -έρος, ὁ, ἡ,	*æther*, the heavens.
γέρων, -οντος, ὁ,	an old man.
δαίμων, -ονος, ὁ, ἡ,	a divinity.
δῆμος, -ου, ὁ,	the people, the mob.
εὖ,	well, εὖ πράττω, *w. acc.*, to do well to.
ἡγεμών, -όνος, ὁ,	a leader.
κολαστής, -οῦ, ὁ,	a punisher.
λῐμήν, -ένος, ὁ,	a harbour.
ναίω,	to dwell.
ὁδός, -οῦ, ἡ,	a way; with εἴκω, to retire from the way.
ὄλβιος, -ίᾱ, -ιον, and ὄλβιος, -ον,	happy.
ποιμήν, -ένος, ὁ,	a herdsman, a shepherd.
πράττω,	to do, act; *w. adv.*, to fare.
σώφρων, -ον,	sound-minded, wise, sensible.
ὑπέρφρων, -ον,	high-minded, haughty.
φρήν, -ενός, ἡ, *pl.* φρένες,	the understanding, the mind or spirit.
φυλάττω,	to guard, look after, defend.

Τὸν γέροντα εὖ πρᾶττε. Σέβου τοὺς δαίμονας. Οἱ ποιμένες τὰς ἀγέλας φυλάττουσιν. Τὸν κακὸν φεῦγε, ὡς κακὸν λιμένα. Ἄνευ δαίμονος ὁ ἄνθρωπος οὐκ ὄλβιός ἐστιν. Ὁ θεὸς ἐν αἰθέρι ναίει. Ἀεὶ χαλεπαὶ μέριμναι τείρουσι τὰς τῶν ἀνθρώπων φρένας. Ἕπου ἀγαθοῖς ἡγεμόσιν. Εἶκε, ὦ νεανία, τοῖς γέρουσι τῆς ὁδοῦ. Πολλάκις δῆμος ἡγεμόνα ἔχει ἄδικον νοῦν. Ὁ θεὸς κολαστής ἐστι τῶν ἄγαν ὑπερφρόνων. Ἔχε νοῦν σώφρονα. Ὦ δαῖμον, πάρεχε τοῖς γέρουσι μεγάλην εὐτυχίαν. Οἱ θηρευταὶ τοῖς λέουσιν ἐνεδρεύουσιν.

Do well (*pl.*) to old men. Reverence (*pl.*) the Deity. The flocks are guarded by the shepherd. Follow a good leader. Go, youth, out of the old man's way. The mob often follows bad leaders. The spirit (*pl.*) of man is worn out by (*dat.*) oppressive cares. Keep yourself from the bad man, as from a bad harbour. The flocks follow the shepherds. Ye (O) gods, guard the good old men.

§ 36. The following substantives in *-ηρ* belong to the preceding paradigms, viz. *ὁ πατήρ, father, ἡ μήτηρ, mother, ἡ θυγάτηρ, daughter, ἡ γαστήρ, belly, ἡ Δημήτηρ, Demeter* (Ceres) and *ὁ ἀνήρ, man*, which differ from those of the above paradigms only in rejecting *ε* in the Gen. and Dat. Sing., and in the Dat. Pl., and in inserting an *ᾰ* in the Dat. Pl. before the ending *-σι*, so as to soften the pronunciation. The word *ἀνήρ* (stem *ἀνερ*), rejects *ε* in all Cases and Numbers, except the Voc. Sing., but inserts a *δ*, to soften the pronunciation.

		ὁ, Father.	ἡ, Mother.	ἡ, Daughter.	ὁ, Man.
Sing.	**N.**	πατήρ	μήτηρ	θυγάτηρ	ἀνή[illegible]
	G.	πατρ-ός	μητρός	θυγατρός	ἀν-δ-[illegible]
	D.	πατρ-ί	μητρί	θυγατρί	ἀν-δ-ρί
	A.	πατέρ-α	μητέρα	θυγατέρα	ἄν-δ-ρα
	V.	πάτερ	μῆτερ	θύγατερ	ἄνερ
Plur.	**N.**	πατέρ-ες	μητέρες	θυγατέρες	ἄν-δ-ρες
	G.	πατέρ-ων	μητέρων	θυγατέρων	ἀν-δ-ρῶν
	D.	πατρ-ᾰ́-σι(ν)	μητρᾰ́σι(ν)	θυγατρᾰ́σι(ν)	ἀν-δ-ρ-ᾰ́-σι(ν)
	A.	πατέρ-ας	μητέρας	θυγατέρας	ἄν-δ-ρας
	V.	πατέρ-ες	μητέρες	θυγατέρες	ἄν-δ-ρες
D. N. A. V.		πατέρ-ε	μητέρε	θυγατέρε	ἄν-δ-ρε
G. and D.		πατέρ-οιν	μητέροιν	θυγατέροιν	ἀν-δ-ροῖν.

Remark. Also the word *ὁ ἀστήρ, -έρος, a star*, which has no syncopated form, belongs to this class on account of the form of the Dat. Pl. *ἀστράσι*. The word *ἡ Δημήτηρ* has a varying accent, viz. *Δήμητρος*. *Δήμητρι*, Voc. *Δήμητερ*, but Acc. *Δημητέρα*.

XIII. *Vocabulary.*

Ἆθλον, -ου, τό, a prize, a reward.
γαστήρ, -τρός, ἡ, the belly.
δουλεύω, w. dat., to be a slave to, serve, work for.
ἐχθαίρω, to hate.
σοφός, -ή, -όν, wise.
στέργω, to love, to be contented with.
χαρίζομαι, w. dat., to comply with, oblige, gratify.

Στέργετε τὸν πατέρα καὶ τὴν μητέρα. Μὴ δούλευε γαστρί.[1] *Χαῖρε, ὦ φίλε νεανία, τῷ ἀγαθῷ πατρὶ*[2] *καὶ τῇ ἀγαθῇ μητρί. Μὴ κακῷ σὺν ἀνδρὶ βουλεύου. Τῇ Δήμητρι*[3] *πολλοὶ καὶ καλοὶ νεῴ ἦσαν. Ἡ ἀγαθὴ θυγάτηρ ἡδέως πείθεται τῇ φίλῃ μητρί.*[4] *Οἱ ἀγαθοὶ ἄνδρες θαυμάζονται. Πολλάκις ἐξ ἀγαθοῦ πατρὸς γίγνεται κακὸς υἱός. Ἐχθαίρω τὸν κακὸν ἄνδρα. Τοῖς ἀγαθοῖς ἀνδράσι μεγάλη δόξα ἕπεται. Ἡ τῆς Δήμητρος θυγάτηρ ἦν Περσεφόνη. Ὦ φίλη θύγατερ, στέργε τὴν μητέρα. Ἡ ἀρετὴ καλὸν ἆθλόν ἐστιν ἀνδρὶ*[5] *σοφῷ. Οἱ ἀγαθοὶ υἱοὶ τὰς μητέρας στέργουσιν. Οἱ Ἕλληνες Δημητέρα σέβονται. Πείθεσθε, ὦ φίλοι νεανίαι, τοῖς πατράσι καὶ ταῖς μητράσιν. Χαρίζου, ὦ πάτερ, τῇ θυγατρί.*

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[1] § 161, 2. (a), (δ).
[2] § 161, 2. (c).
[3] § 161, 2. (d).
[4] § 161, 2. (a), (δ).
[5] § 161, 5.

Love, O youths, your (the) fathers and mothers! Consult not with bad men. Good daughters cheerfully follow their (the) mothers. We admire a good man. Obey, my dear youth, your (the) father and mother. Gratify, dear father, thy (the) good son. Pray to Demeter. Strive, O son, after the reputation of thy (the) father. The prize of wise men is virtue.

§ 37. *The Nominative appends σ to the stem.*

(a) The stem ends in a Pi or Kappa-mute—β, π, φ; γ, γγ, κ, χ. On the coalescence of these with σ so as to form ψ and ξ, see § 8, 3.

		ἡ, Storm.	ὁ, Raven.	ὁ, Throat.
Sing.	N.	λαῖλᾰψ	κόρᾰξ	λάρυγξ
	G.	λαίλᾰπ-ος	κόρᾰκ-ος	λάρυγγ-ος
	D.	λαίλᾰπ-ι	κόρᾰκ-ι	λάρυγγ-ι
	A.	λαίλᾰπ-α	κόρᾰκ-α	λάρυγγ-α
	V.	λαῖλᾰψ	κόρᾰξ	λάρυγξ
Plur.	N.	λαίλᾰπ-ες	κόρᾰκ-ες	λάρυγγ-ες
	G.	λαιλᾰ́π-ων	κορᾰ́κ-ων	λαρύγγ-ων
	D.	λαίλᾰψι(ν)	κόρᾰξι(ν)	λάρυγξι(ν)
	A.	λαίλᾰπ-ας	κόρᾰκ-ας	λάρυγγ-ας
	V.	λαίλᾰπ-ες	κόρᾰκ-ες	λάρυγγ-ες
D. N. A. V.		λαίλᾰπ-ε	κόρᾰκ-ε	λάρυγγ-ε
G. and D.		λαιλᾰ́π-οιν	κορᾰ́κ-οιν	λαρύγγ-οιν.

Remark. Here belong adjectives in -ξ (Gen. -γος, -κος, -χος) and -ψ (Gen. -πος); e. g. ὁ ἡ ἅρπᾰξ, Gen. -ᾰγος, rapax, ὁ ἡ ἧλῐξ, Gen. -ῐκος, aequalis, ὁ ἡ μῶνῠξ, Gen. -ῠχος, *one-horned*; ὁ ἡ αἰγίλῐψ, Gen. -ῐπος, *high*.

XIV. *Vocabulary.*

Ἀγών, -ῶνος, ὁ, a contest.
αἴξ, -γός, ὁ, ἡ, a goat.
ἀλεκτρυών, -όνος, ὁ, ἡ, a cock.
ἀοιδή, -ῆς, ἡ, a song.
δέ, but.
ἐλαύνω, to drive.
ἵππος, -ου, ὁ, a horse.
καί—καί, both—and, as well as.
κόλαξ, -ᾰκος, ὁ, a flatterer.
κόραξ, -ᾰκος, ὁ, a crow, a raven.
κρώζω, to croak.
μάστιξ, -ῑγος, ἡ, a scourge, a whip.
μέν—δέ, truly—but; on the one hand,—on the other: used in antitheses; μέν, seldom to be translated.
μύρμηξ, -ηκος, ὁ, an ant.
ὄρτυξ, -ῠγος, ὁ, a quail.
ὀρχηθμός, -οῦ, ὁ, a dance.
ὄψ, ὀπός, ἡ, the voice.
πολύπονος, -ον, laborious.
σῦριγξ, -ιγγος, ἡ, a flute.
τέττιξ, -ῑγος, ὁ, a grasshopper.
φέναξ, -ᾱκος, ὁ, an impostor.
φόρμιγξ, -ιγγος, ἡ, a harp.
ὤψ, ὠπός, ἡ, the countenance.

Οἱ κόρακες κρώζουσιν. Τοὺς κόλακας φεῦγε. Ἀπέχου τοῦ φένᾱκος.[1] Οἱ ἄνθρωποι τέρπονται φόρμιγγι[2] καὶ ὀρχηθμῷ καὶ ᾠδῇ. Οἱ ἵπποι μάστιξιν ἐλαύνονται. Αἱ φόρμιγγες τοὺς τῶν ἀνθρώπων θυμοὺς τέρπουσιν. Τέττιξ μὲν τέττῑγι φίλος ἐστί, μύρμηκι δὲ μύρμηξ. Οἱ ποιμένες πρὸς τὰς σύριγγας ᾄδουσιν. Παρὰ τοῖς Ἀθηναίοις καὶ ὀρτύγων καὶ ἀλεκτρυόνων ἀγῶνες ἦσαν. Οἱ ποιμένες τὰς

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[1] § 157.

[2] § 161, 2. (c).

τῶν αἰγῶν ἀγέλας εἰς τοὺς λειμῶνας ἐλαύνουσιν. Μυρμήκων καὶ ὀρτύγων βίος πολύπονός ἐστιν. Πολλοὶ ἀγαθὴν μὲν ὦπα, κακὴν δὲ ὄπα ἔχουσιν.

The raven croaks. Flee from the flatterer. Keep yourselves from impostors. Men are delighted by the harp. The horse is driven with the whip. The shepherd sings to the flute. The life of the ant and of the quail is laborious. The shepherd guards the goats. Flutes delight shepherds.

§ 38. (b) The stem ends in a Tau-mute—δ, τ, κτ, ϑ, νϑ. On the Acc. Sing. in -*α* and -*ν*, see § 32, 3.

	ἡ, Torch.	ἡ, Helmet.	ὁ, ἡ, Bird.	ὁ, King.	ἡ, Tape-worm.
S. N.	λαμπάς*	κόρυς*	ὄρνις*	ἄναξ*	ἕλμινς*
G.	λαμπάδ-ος	κόρυϑ-ος	ὄρνιϑ-ος	ἄνακτ-ος	ἕλμινϑ-ος
D.	λαμπάδ-ι	κόρυϑ-ι	ὄρνιϑ-ι	ἄνακτ-ι	ἕλμινϑ-ι
A.	λαμπάδ-α	κόρυν	ὄρνῖν	ἄνακτ-α	ἕλμινϑ-α
V.	λαμπάς	κόρυς	ὄρνῖς	ἄναξ	ἕλμινς
P. N.	λαμπάδ-ες	κόρυϑ-ες	ὄρνιϑ-ες	ἄνακτ-ες	ἕλμινϑ-ες
G.	λαμπάδ-ων	κορύϑ-ων	ὀρνίϑ-ων	ἀνάκτ-ων	ἑλμίνϑ-ων
D.	λαμπά-σι(ν)*	κόρυ-σι(ν)*	ὄρνι-σι(ν)*	ἄναξι(ν)*	ἕλμι-σι(ν)*
A.	λαμπάδ-ας	κόρυϑ-ας	ὄρνιϑ-ας	ἄνακτ-ας	ἕλμινϑ-ας
V.	λαμπάδ-ες	κόρυϑ-ες	ὄρνιϑ-ες	ἄνακτ-ες	ἕλμινϑ-ες
Dual.	λαμπάδ-ε λαμπάδ-οιν	κόρυϑ-ε κορύϑ-οιν	ὄρνιϑ-ε ὀρνίϑ-οιν	ἄνακτ-ε ἀνάκτ-οιν	ἕλμινϑ-ε ἑλμίνϑ-οιν.

Rem. 1. The word ὁ ἡ παῖς, *child*, Gen. παιδός, has παῖ in the Vocative.

Rem. 2. Here belong adjectives in -ις and -ι, Gen. -ιδος, -ιτος; e. g. ὁ ἡ εὔχαρις, τὸ εὔχαρι, Gen. -ιτος, *pleasing;* those in -άς, Gen. -άδος; e. g. ὁ ἡ φυγάς, Gen. -άδος, *exiled;* those in -ής, Gen. -ῆτος; e. g. ὁ ἡ ἀργής, Gen. -ῆτος, *white;* those in -ώς, Gen. -ῶτος; e. g. ὁ ἡ ἀγνώς, Gen. -ῶτος, *unknown;* those in -ις, Gen. -ιδος; e. g. ὁ ἡ ἀνάλκις, Gen. -ιδος, *weak,* ἡ πατρίς, Gen. -ίδος, *native land;* those in -ῠς, Gen. -ῠδος; e. g. ὁ ἡ νέηλυς, Gen. -υδος, *lately come.*

XV. *Vocabulary.*

ἀπαλλάττω, *w. gen. of the thing,* to set free from.
ἅπᾶσα, -ης, every.
γέλως -ωτος, ὁ, laughter.
ἐγείρω, to awaken, excite.
ἕλμινς, -ινϑος, ἡ, a worm.
ἐλπὶς, -ίδος, ἡ, hope.
ἔρις, -ιδος, ἡ, contention, strife.
ἔρως, -ωτος, ὁ, love.
ακότης, -ητος, ἡ, wickedness, vice.
κατα-κρύπτω, to conceal.
κολάζω, to punish.
κοῦφος, -η, -ον, light, vain.
μακαρίζω, to esteem happy.
νεότης, -ητος, ἡ, youth.
νύξ, νυκτός, ἡ, night, νυκτός, by night, in the night.
ὁμοιότης, -ητος, ἡ, likeness.
παῖς, παιδός, ὁ, ἡ, a child, a boy.
πένης, -ητος, ὁ, ἡ, poor.
πλούσιος, -ια, -ιον, rich.
πλοῦτος, ὁ, riches, wealth.
φροντίς, -ῖδος, ἡ, care, concern.
φιλοχρημοσύνη, -ης, ἡ, avarice.
χάρις, -ῐτος, ἡ, favor, kindness, gratitude, elegance.
χρησμοσύνη, -ης, ἡ, neediness, poverty.

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* Instead of λαμπάδς, κόρυϑς, ὀρνιϑς, ἄνακτς, ἕλμινϑς; Dat. Pl. λαμπάδσι, etc., see § 8, 3.

Οἱ ὄρνιθες ᾄδουσιν. Χάρις χάριν τίκτει, ἔρις ἔριν. **Μακαρίζομεν** *τὴν νεότητα. Χρησμοσύνη τίκτει ἔριδας. Πλούσιοι πολλάκις τὴν κακότητα πλούτῳ κατακρύπτουσιν. Ὦ καλὲ παῖ, εὖ πρᾶττε τοὺς ἀνθρώπους. Ἡ φιλοχρημοσύνη μήτηρ κακότητος ἁπάσης ἐστίν. Οἱ πένητες πολλάκις εἰσὶν εὐδαίμονες. Ἡ σοφία ἐν τοῖς τῶν ἀνθρώπων θυμοῖς θαυμαστοὺς τῶν καλῶν ἔρωτας ἐνεγείρει. Ὁ θάνατος τοὺς ἀνθρώπους φροντίδων ἀπαλλάττει. Ἡ φιλία δι' ὁμοιότητος γίγνεται. Οἶνος ἐγείρει γέλωτα. Ἐν νυκτὶ βουλὴ τοῖς σοφοῖς γίγνεται. Οἱ σοφοὶ κολάζουσι τὴν κακότητα. Οἱ ἄνθρωποι πολλάκις κούφαις ἐλπίσι τέρπονται.*

The bird sings. From favor arises favor; from contention, contention. By (*dat.*) wisdom a wonderful love (*pl.*) of the beautiful is awakened in the minds of men. By (*dat.*) the song of birds we are delighted. Wine dispels the cares of men. Flee, my (O) boy, from vice. From (*dat.*) likeness arises friendship. We delight in birds (*dat.*).

§ 39. The stems of neuters belonging to this class, end in *τ* and *κτ*. But as the laws of euphony admit neither *τ* nor *κτ* at the end of a word, *τ* and also *κτ*, are either omitted, or *τ* is changed into *σ*. Comp. § 33, 2. In the words, *τὸ γόνυ*, *knee*, and *τὸ δόρυ*, *spear*, from the stems *γονατ* and *δορατ*, *α*, the final vowel of the stem, is changed into *υ*, in the Nominative.

	τὸ, Body.	τὸ, Knee.	τὸ, Milk.	τὸ, Wonder.	τὸ, Ear.
S. N.	σῶμα	γόνυ	γάλα	τέρας	οὖς†
G.	σώματ-ος	γόνατ-ος	γάλακτ-ος	τέρατ-ος	ὠτ-ός
D.	σώματ-ι	γόνατ-ι	γάλακτ-ι	τέρατ-ι	ὠτ-ί
A.	σῶμα	γόνυ	γάλα	τέρας	οὖς
P. N.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὦτα
G.	σωμάτ-ων	γονάτ-ων	γαλάκτ-ων	τεράτ-ων	ὤτ-ων
D.	σώμα-σι(ν)*	γόνα-σι(ν)*	γάλαξι(ν)*	τέρα-σι(ν)*	ὠ-σί(ν)*
A.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὦτ-α
Dual.	σώματ-ε	γόνατ-ε	γάλακτ-ε	τέρατ-ε	ὦτ-ε
	σωμάτ-οιν	γονάτ-οιν	γαλάκτ-οιν	τεράτ-οιν	ὤτ-οιν.

XVI. *Vocabulary.*

Ἁμάρτημα, -ᾰτος, τό, an error, an offence.
ἅπτομαι, w. gen., to attach oneself to, touch.
βαστάζω, to carry.
βοήθημα, -ᾰτος, τό, help.
γάλα, -ακτος, τό, milk.
γεύομαι, w. gen., to taste, enjoy.
γυμνάζω, to exercise.
διαμείβομαι, to exchange.
δόρυ, δόρατος, τό, a spear.
ἐθίζω, to accustom.
θερᾰπεία, -ας, ἡ, care, service.
ἱδρώς, -ῶτος, ὁ, sweat.
ἱκέτης, -ου, ὁ, a suppliant.
μῑκρός, -ά, -όν, small.
μῦθος, -ου, ὁ, a speech, a word, an account.
ποικίλος, -η, -ον, various, variegated.
πρᾶγμα, -ᾰτος, τό, an action, a business, a thing, an exploit.
ῥῆμα, -ᾰτος, τό, a word.
σπένδω, to pour libations, pour out.
ταυτολογία, -ας, ἡ, tautology, a repetition of what has been said before.
φαῦλος, -η, -ον, bad.

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* Instead *σώματσι, γόνατσι, γάλακτσι*, etc., see § 8, 3.

† Instead of *ὦς*

χρῆμα, -ἄτος, τό, a thing; *pl.* property, money, treasures.

χρηστός, -ή, -όν, useful, good, brave.

χωρισμός, -οῦ, ὁ, separation.

Ἐν χαλεποῖς πράγμασιν ὀλίγοι ἑταῖροι πιστοί εἰσιν. Τῆς ἀρετῆς πλοῦτον οὐ διαμειβόμεθα τοῖς χρήμασιν. Οἱ ἱκέται τῶν γονάτων[1] *ἅπτονται. Ὁ θάνατός ἐστι χωρισμὸς τῆς ψυχῆς καὶ τοῦ σώματος. Ὁ πλοῦτος παρέχει τοῖς ἀνθρώποις*[2] *ποικίλα βοηθήματα. Μὴ πείθου κακῶν ἀνθρώπων ῥήμασιν.*[3] *Μὴ δούλευε, ὦ παῖ, τῇ τοῦ σώματος θεραπείᾳ. Οἱ Ἕλληνες ταῖς Νύμφαις*[2] *κρατῆρας γάλακτος σπένδουσιν. Ἔθιζε καὶ γύμναζε τὸ σῶμα σὺν πόνοις καὶ ἱδρῶτι. Οἱ ἀδολέσχαι τείρουσι τὰ ὦτα ταῖς ταυτολογίαις.*[4] *Ψυχὴν ἔθιζε, ὦ παῖ, πρὸς τὰ χρηστὰ πράγματα. Οἱ φαῦλοι μῦθοι τῶν ὤτων οὐχ ἅπτονται. Τοῖς ὠσὶν*[4] *ἀκούομεν. Μὴ ἔχθαιρε φίλον μικροῦ ἁμαρτήματος ἕνεκα. Γεύου, ὦ παῖ, τοῦ γάλακτος.*[5] *Οἱ στρατιῶται δόρατα βαστάζουσιν.*

In a difficult business there are few faithful friends. Exercise, O youths, your (the) body with labor and sweat! Strive, O boy, after noble actions. Many men delight in money. From a noble action arises reputation. We admire noble actions. Boys taste milk with pleasure. Soldiers fight with spears.

Remark. The word *τὸ τέρας* usually admits contraction in the plural, after *τ* is dropped; e. g. *τέρᾱ, τερῶν*; *τὸ γέρας*, *reward of honor*, *τὸ γῆρας*, *old age*, *τὸ κρέας*, *flesh*, and *τὸ κέρας*, *horn*, reject the *τ* in all numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and Pl., except the Dat. Pl.; besides these forms, however, *κέρας* has also the regular forms with *τ*.

Sing.	N.	*τὸ κέρας*			*τὸ κρέας*	
	G.	*κέρατ-ος*	and (*κέρα-ος*)	*κέρως*	(*κρέα-ος*)	*κρέως*
	D.	*κέρατ-ι*	and (*κέρα-ϊ*)	*κέρᾳ*	(*κρέα-ϊ*)	*κρέᾳ*
	A.	*κέρας*			*κρέας*	
Plur.	N.	*κέρατ-α*	and (*κέρα-α*)	*κέρᾱ*	(*κρέα-α*)	*κρέα*
	G.	*κεράτ-ων*	and (*κερά-ων*)	*κερῶν*	(*κρεά-ων*)	*κρεῶν*
	D.	*κέρα-σι(ν)*			*κρέα-σι(ν)*	
	A.	*κέρατ-α*	and (*κέρα-α*)	*κέρᾱ*	(*κρέα-α*)	*κρέα*
D. N. A. V.		*κέρατ-ε*	and (*κέρα-ε*)	*κέρᾱ*	(*κρέα-ε*)	*κρέα*
G. and D.		*κεράτ-οιν*	and (*κερά-οιν*)	*κερῷν*	(*κρεά-οιν*)	*κρεῷν.*

XVII. *Vocabulary.*

Ἀνδρία, -ας ἡ, bravery.

γέρας, τό, a reward, a gift of honor.

γῆρας, τό, old age.

διατροφή, -ῆς, ἡ, nourishment.

δύσκολος, -ον, difficult, troublesome.

ἔλἄφος, -ου, ὁ, ἡ, a stag.

εὐεξία, good condition.

θεμέλιον, -ου, τό, a foundation.

κέρας, τό, a horn.

κρέας, -έαος = -έως, τό, flesh, meat.

πέμπω, to send.

πρόβἄτον, -ου, τό, a sheep.

προ-τρέπω, to turn to, impel.

σάλπιγξ, -ιγγος, ἡ, a trumpet.

σημαίνω, to give a sign, or signal.

ὑπάρχω, to be at hand, or to be had, be.

φάρμακον, -ου, τό, a remedy.

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[1] § 158, 3. (b). [2] § 161, 5. [3] § 161, 2. (a), (*δ*). [4] § 161, 3. [5] § 158, 5, (a).

Οἱ θεοὶ τοῖς ἀνθρώποις τέρα πέμπουσιν. Τῶν ἐν γήρᾳ κακῶν φάρμακον ὁ θάνατός ἐστιν. Τὰ γέρα τοὺς στρατιώτας εἰς ἀνδρείαν προτρέπει. Ἐξ αἰγῶν καὶ προβάτων γάλα καὶ κρέα πρὸς διατροφὴν ὑπάρχει. Κέρασι[1] *καὶ σάλπιγξιν οἱ στρατιῶται σημαίνουσιν. Ποικίλων κρεῶν*[2] *γενόμεθα. Καλοῦ γήρως θεμέλιον ἐν παισίν ἐστιν ἡ τοῦ σώματος εὐεξία. Αἱ ἔλαφοι κέρα ἔχουσιν. Δύςκολός ʼστιν ὁ ἐν γήρᾳ βίος.*

By (*ὑπό*, *w. gen.*) the gods, prodigies are sent to men. Death abolishes the evils of old age. By (*dat.*) rewards, soldiers are impelled to bravery. Rejoice, O youth, at the reward. We admire the beautiful horns of the stag. Many evils accompany old age. Bear the troubles of old age.

§ 40. (c) The stem ends in *ν* or *ντ*.

		ἡ, Nose.	ὁ, Dolphin.	ὁ, Giant.	ὁ, Tooth.
Sing.	N.	*ῥίς**	*δελφίς**	*γίγᾱς**	*ὀδούς**
	G.	*ῥῑν-ός*	*δελφῖν-ος*	*γίγαντ-ος*	*ὀδόντ-ος*
	D.	*ῥῑν-ί*	*δελφῖν-ι*	*γίγαντ-ι*	*ὀδόντ-ι*
	A.	*ῥῖν-α*	*δελφῖν-α*	*γίγαντ-α*	*ὀδόντ-α*
	V.	*ῥίν*	*δελφίς(ίν)*	*γίγᾰν*	*ὀδούς*
Plur.	N.	*ῥῖν-ες*	*δελφῖν-ες*	*γίγαντ-ες*	*ὀδόντ-ες*
	G.	*ῥῑν-ῶν*	*δελφίν-ων*	*γιγάντ-ων*	*ὀδόντ-ων*
	D.	*ῥῑ-σί(ν)**	*δελφῖ-σι(ν)**	*γίγᾱ-σι(ν)**	*ὀδοῦ-σι(ν)**
	A.	*ῥῖν-ας*	*δελφῖν-ας*	*γίγαντ-ας*	*ὀδόντ-ας*
	V.	*ῥῖν-ες*	*δελφῖν-ες*	*γίγαντ-ες*	*ὀδόντ-ες*
D. N. A. V.		*ῥῖν-ε*	*δελφῖν-ε*	*γίγαντ-ε*	*ὀδόντ-ε*
G. and D.		*ῥῑν-οῖν*	*δελφίν-οιν*	*γιγάντ-οιν*	*ὀδόντ-οιν.*

Rem. 1. Here belong: (a) the two adjectives in *-ας*, *-αινα*, *-αν*, viz. **μέλας, -αινα, -αν**, *black*, and **τάλας, -αινα, -αν**, *wretched*;—(b) **πᾶς, πᾶσα, πᾶν**, *all*, *every*, and its compounds; e. g. *ἅπᾱς*, *ἅπᾱσα*, *ἅπαν*;—(c) **ἑκών, -οῦσα, -όν**, *willing*, *-όντος*, *-ούσης*, *-όντος*, and *ἄκων*, *ἄκουσα*, *ἆκον*, *unwilling*;—(d) adjectives in **-εις, -εσσα, -εν**, which are peculiar, inasmuch as the Dat. Pl., masculine and neuter, ends in **-εσι** instead of **-εισι**; e. g.

		Black.			All.		
Sing.	N.	*μέλας*	*μέλαινα*	*μέλαν*	*πᾶς*	*πᾶσα*	*πᾶν*
	G.	*μέλᾰνος*	*μελαίνης*	*μέλᾰνος*	*παντός*	*πάσης*	*παντός*
	D.	*μέλανι*	*μελαίνῃ*	*μέλανι*	*παντί*	*πάσῃ*	*παντί*
	A.	*μέλανα*	*μέλαιναν*	*μέλαν*	*πάντα*	*πᾶσαν*	*πᾶν*
	V.	*μέλαν*	*μέλαινα*	*μέλαν*	*πᾶς*	*πᾶσα*	*πᾶν*
Plur.	N.	*μέλανες*	*μέλαιναι*	*μέλανα*	*πάντες*	*πᾶσαι*	*πάντα*
	G.	*μελάνων*	*μελαινῶν*	*μελάνων*	*πάντων*	*πασῶν*	*πάντων*
	D.	*μέλασι*	*μελαίναις*	*μέλασι*	*πᾶσι*	*πάσαις*	*πᾶσι*
	A.	*μέλανας*	*μελαίνας*	*μέλανα*	*πάντας*	*πάσας*	*πάντα*
	V.	*μέλανες*	*μέλαιναι*	*μέλανα*	*πάντες*	*πᾶσαι*	*πάντα*
D. N. A. V.		*μέλανε*	*μελαίνα*	*μέλανε*	*πάντε*	*πάσα*	*πάντε*
G. and D.		*μελάνοιν*	*μελαίναιν*	*μελάνοιν.*	*πάντοιν*	*πάσαιν*	*πάντοιν.*

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[1] § 161, 3. [2] § 158, 5. (a).

* Instead of *ῥίνς*, *δελφίνς*, *γίγαντς*, *ὀδόντς*, *ῥινσί*, etc., see § 8, 6 and 7.

	Singular.		Graceful.		Plural.		
N.	χαρίεις*	χαρίεσσα	χαρίεν	N.	χαρίεντες	χαρίεσσαι	χαρίεντα
G.	χαρίεντος	χαριέσσης	χαρίεντος	G.	χαριέντων	χαριεσσῶν	χαριέντων
D.	χαρίεντι	χαριέσσῃ	χαρίεντι	D.	χαρίεσι(ν)	χαριέσσαις	χαρίεσι(ν)
A.	χαρίεντα	χαρίεσσαν	χαρίεν	A.	χαρίεντας	χαριέσσᾱς	χαρίεντα
V.	χαρίεν	χαρίεσσα	χαρίεν	V.	χαρίεντες	χαρίεσσαι	χαρίεντα
Dual N. A. V.	χαρίεντε	χαριέσσᾱ	χαρίεντε				
G. and D.	χαριέντοιν	χαριέσσαιν	χαριέντοιν.				

Rem. 2. Adjectives compounded with *ὀδούς*, are declined like *ὀδούς*; e. g. *ὁ ἡ μονόδους, τὸ μονόδον*, *one-toothed*, Gen. *μονόδοντος*; adjectives in *-ας*, Gen. *-αντος*, like *γίγας*; e. g. *ὁ ἡ ἀκάμας*, *untiring*, Gen. *-αντος*.

XVIII. *Vocabulary.*

Ἀκτίς, -ῖνος, ἡ, a beam, a ray.
ἄκων -ουσα, -ον, unwilling.
ἅπᾱς, -ᾱσα, -ᾱν, all together, every.
αὐτός, -ή, -ό, ipse, ὁ αὐτός, the same.
βρῶμα, -ᾰτος, τό, food, victuals.
γίγᾱς, -αντος, ὁ, a giant.
δελφίς, -ῖνος, ὁ, a dolphin.
ἑκών, -οῦσα, -όν, willing.
ἐλέφᾱς, -αντος, ὁ, an elephant, ivory.
εὔπορος,-ον,w.gen.,abounding in.
ἥλιος, -ου, ὁ, the sun.
κωτίλος,-η,-ον,loquacious..
λεαίνω, to make smooth, grind.
μάχη, -ης, ἡ, a battle.
μέλᾱς, -αινα, -ᾰν, black, dark.
ὀδούς, -όντος, ὁ, a tooth.
ὀσφραίνομαι, to smell.
πᾶς, πᾶσα, πᾶν, every, all.
ποτέ, once, sometimes.
ῥίς, ῥινός, ἡ, the nostril, the nose.
τάλᾱς,-αινα,-ᾰν, wretched.
φιλάνθρωπος, -ον, man-loving, philanthropic.
χαρίεις -εσσα, -εν, graceful.

Οὐ πᾶσιν ἀνθρώποις ὁ αὐτὸς νοῦς ἐστιν. Τοῖς ὀδοῦσι[1] *τὰ βρώματα λεαίνομεν. Οἱ δελφῖνες φιλάνθρωποί εἰσιν. Ἔστιν ἀνδρὸς*[2] *ἀγαθοῦ πάντα κακὰ φέρειν. Πολλαὶ Λιβύης χῶραι εὔποροί εἰσιν ἐλέφαντος. Πάντες κωτίλον ἄνθρωπον ἐχθαίρουσιν. Τοῖς γίγᾱσι*[3] *ποτε ἦν μάχη πρὸς τοὺς θεούς. Ταῖς τοῦ ἡλίου ἀκτῖσι χαίρομεν. Ῥινῶν ἔργον ἐστὶν ὀσφραίνεσθαι.*

The teeth grind the food. We smell with the nose (*dat.*). The gods once had a battle with the giants (To the gods there was once a battle against the giants). We admire the beautiful ivory. Trust not all men. The business of the teeth is, to grind the food. It is proper for (it is, *w. gen.*) every man to worship the Deity.

B. WORDS WHICH IN THE GENITIVE HAVE A VOWEL BEFORE THE ENDING -ος.

§ 41. I. *Substantives in -εύς, -αῦς, -οῦς.*

The stem of substantives in *-εύς, -αῦς, -οῦς* ends in *υ*. The *υ* remains at the end of a word and before consonants, but is omitted in the middle between vowels. Those in -εύς have -έᾱ in the A Sing. and -έᾱς in the Acc. Pl.; in the Gen. Sing., they take Attic Gen. -έως instead of -έος, and in the Dat. Sing. and N Pl., admit contraction, which is not usual in the Acc. Plural. Th in -αῦς and -οῦς admit contraction only in the Acc. Plural.

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* The dropping the *ν* before *σ* lengthens *ε* into *ει*.

[1] § 161, 3. [2] § 158 2. [3] § 161, 2. (d). [4] § 161, 2. (c).

	ὁ, King.	ὁ, A measure.	ὁ, ἡ, Ox.	ἡ, An old woma
S. N.	*βασιλεύς*	*χοεύς*	*βοῦς*, bōs for bŏvs	*γραῦς*
G.	*βασιλέ-ως*	*χο(έω)ῶς*	*βο-ός*	*γρᾱ-ός*
D.	*βασιλεῖ*	*χοεῖ*	*βο-ΐ*	*γρᾱ-ΐ*
A.	*βασιλέ-ᾱ*	*χο(έα)ᾶ*	*βοῦν*	*γραῦν*
V.	*βασιλεῦ*	*χοεῦ*	*βοῦ*	*γραῦ*
P. N.	*βασιλεῖς*	*χοεῖς*	*βό-ες*	*γρᾶ-ες*
G.	*βασιλέ-ων*	*χο(έω)ῶν*	*βο-ῶν*	*γρᾱ-ῶν*
D.	*βασιλεῦσι(ν)*	*χοεῦσι(ν)*	*βουσί(ν)*	*γραυσί(ν)*
A.	*βασιλέ-ᾱς*	*χο(έα)ᾶς*	(*βό-ας*) *βοῦς*	(*γρᾶ-ας*) *γρα*
V.	*βασιλεῖς*	*χοεῖς*	*βό-ες*	*γρᾶ-ες*
Dual.	*βασιλέ-ε*	*χοέε*	*βό-ε*	*γρᾶ-ε*
	βασιλέ-οιν	*χοέοιν*	*βο-οῖν*	*γρᾱ-οῖν.*

Remark. Among the older Attic writers, the Nom. and Voc. Pl. of thos -εύς, end also in -ῆς; e. g. *βασιλῆς*, instead of *βασιλεῖς*.

XIX. *Vocabulary.*

Ἄρχω, *w. gen.*, to begin, to command, rule.
ἀτιμάζω, not to honor, despise.
ἀχάριστος, *-ον*, unthankful, ungrateful.
Ἀχιλλεύς, Achilles.
βούλομαι, to wish, be willing.
γονεύς, *-έως*, *ὁ*, a parent, *pl.* parents.
εἰκάζω, *w. dat.*, to liken, compare.
ἐπιμέλεια, *-ας*, *ἡ*, care.
θύω, to sacrifice.
ἱερεύς, *-έως*, *ὁ*, a priest.
λῆρος, *-ου*, *ὁ*, loquacity.
νομεύς, *-έως*, *ὁ*, *pastor*, a herdsman, a shepherd.
νομή, *-ῆς*, *ἡ*, pasture.
ὀφθαλμός, *-οῦ*, *ὁ*, an
πολυλόγος, *-ον*, loquaci
πρό, *w. gen.*, before.
τέ—καί, both—and, as as.
φονεύω, to murder, ki
χοεύς, *χοῶς*, *ὁ*, a mea for liquids, a pour vessel.

Οἱ βασιλεῖς ἐπιμέλειαν ἔχουσι τῶν πολιτῶν. Ἡ ἀγέλη τῷ νομεῖ ἕπει Ὁ Ἕκτωρ ὑπὸ τοῦ Ἀχιλλέως φονεύεται. Οἱ ἱερεῖς τοῖς θεοῖς[2] *βοῦς θύοι Κῦρος παῖς ἦν ἀγαθῶν γονέων. Οἱ ἀχάριστοι τοὺς γονέας ἀτιμάζουσιν.* : *θου, ὦ παῖ, τοῖς γονεῦσιν.*[1] *Τηλέμαχος ἦν Ὀδυσσέως υἱός. Βούλου τοὺς γο πρὸ παντὸς ἐν τιμαῖς ἔχειν. Οἱ τῶν γραῶν λῆροι τὰ ὦτα τείρουσιν. Κα ἔρχεις, ὦ βασιλεῦ. Αἱ γρᾶες πολυλόγοι εἰσίν. Οἱ νομεῖς τὴν βοῶν ἀγέλην νομὴν ἄγουσιν. Ὅμηρος τοὺς τῆς Ἥρας ὀφθαλμοὺς τοῖς τῶν βοῶν εἰκί Πάτροκλος φίλος ἦν Ἀχιλλέως. Κῦρον, τὸν τῶν Περσῶν βασιλέα, ἐπί τι ἀρετῇ καὶ τῇ σοφίᾳ θαυμάζομεν.*

The king cares for the citizens. The herds follow the herdsman. Oxen sacrificed by (*ὑπό*, *w. gen.*) the priests to the gods. The old women by (th prating (*dat.*) plague our (the) ears. Ye rule well, O kings! O priests, sacrifice an ox to the god! It is proper for (it is, *w. gen.*) a good herdsman to take care of the oxen. Children love their (the) parents.

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[1] § 161, 2. (a), (*δ*).

[2] § 161, 5.

§ 42. II. *Words in -ης, -ες; -ως (Gen. -ωος) and -ως and -ω (Gen. -οος); -ας (Gen. -αος), -ος (Gen. -εος).*

1. The stem of words of this class ends in σ. In respect to the remaining or omission of σ, the same rule is observed, as in regard to ν in the preceding class of substantives, viz. the σ remains at the end of a word and before consonants, but is omitted in the middle between vowels. In the Dat. Pl. a σ is omitted; e. g. ὁ θώς, *jackal*, τοῖς θω-σί(ν).

(1) Words in -ης and -ες.

2. The endings -ης, -ες, belong only to adjectives (the ending -ης being masculine and feminine, and -ες neuter), and to proper names in -φάνης, -μένης, -γένης, -κράτης, -μήδης, -πείθης, -σθένης and (-κλέης) -κλῆς, having the termination of adjectives. The neuter exhibits the pure stem.

3. The words of this class suffer contraction, after the omission of σ, in all Cases, except the Nom. and Voc. Sing. and the Dat. Pl.; and those in -κλέης, which are already contracted in the Nom. Sing. into -κλῆς, suffer a double contraction in the Dat. Singular.

	Singular.			Plural.			
N.	σαφής, clear.		σαφές	(σαφέ-ες)	σαφεῖς	(σαφέ-α)	σαφῆ
G.	(σαφέ-ος)	σαφοῦς		(σαφέ-ων)	σαφῶν		
D.	(σαφέ-ϊ)	σαφεῖ		σαφέ-σι(ν)			
A.	(σαφέ-α)	σαφῆ	σαφές	(σαφέ-ας)	σαφεῖς	(σαφέ-α)	σαφῆ
V.	σαφές		σαφές	(σαφέ-ες)	σαφεῖς	(σαφέ-α)	σαφῆ
Dual N. A. V.				σαφέ-ε	σαφῆ		
G. and D.				σαφέ-οιν	σαφοῖν.		

	Singular.		Plural.		Dual.	
N.	ἡ τριήρης, trireme.		(τριήρε-ες)	τριήρεις	(τριήρε-ε)	τριήρη
G.	(τριήρε-ος)	τριήρους	τριηρέ-ων and	τριήρων	(τριηρέ-οιν)	τριηροῖν
D.	(τριήρε-ϊ)	τριήρει	τριήρε-σι(ν)			
A.	(τριήρε-α	τριήρη	(τριήρε-ας)	τριήρεις		
V.	τρίηρες		(τριήρε-ες)	τριήρεις		

	Singular.		
N.	Σωκράτης	(Περικλέης)	Περικλῆς
G.	Σωκράτους	(Περικλέε-ος)	Περικλέους
D.	Σωκράτει	(Περικλέε-ϊ)	(Περικλέει) Περικλεῖ
A.	Σωκράτη	(Περικλέε-α)	Περικλέᾶ
V.	Σώκρατες	(Περίκλεες)	Περίκλεις.

Rem. 1. The contraction in the Dual, viz. τριήρεε = τριήρη is worthy of notice, since here -εε is contracted into -η, and not as elsewhere, into -ει.

Rem. 2. In adjectives in -ης, -ες, preceded by a vowel, -εα is commonly not contracted into -η (as in σαφέα = σαφῆ), but into -ᾱ (as in Περικλέε-α = -λέᾱ); e g. ἀκλεής, *without fame*, Masc. and Fem. Acc. Sing., and Neut. Nom. Acc. and Voc. Pl. ἀκλεέα = ἀκλεᾶ, ὑγιής, *healthy*, ὑγιέα = ὑγιᾶ.

Rem. 3. Proper names with the above endings, and also Ἄρης, form the Acc. Sing. both according to the first and third declensions, and are therefore called *Heteroclites;* e. g Σωκράτεα = Σωκράτη, and Σωκράτην according to the first declension. Yet with those in -κλῆς the Acc. in -κλῆν is not usual in good Attic prose.

Rem. 4. The Voc. of paroxytones differs, in its accentuation, from the rule in § 33, III. (a). In the contracted Gen. Pl., τριήρης, αὐτάρκης, *contented*, and compounds of ἦθος, are paroxytones, contrary to the rule [§ 11, 2. (2) (b) (β)].

XX. *Vocabulary.*

Αἰσχρός,-ά,-όν,disgraceful.
ἀκρᾰτής, -ές, immoderate, incontinent, intemperate, wanting in self-command.
ἀληθής, -ές, true.
ἀτυχής, -ές, unfortunate.
Ἀστυάγης, Astyages.
ἀφᾰνής, -ές, unknown, obscure.
δουλεία, -ας, ἡ, slavery.
ἐλεαίρω, to pity.
ἐλώδης, -ες, marshy.
Ἰνδική, ἡ, India.
κάλᾰμος, -ου, ὁ, a reed.
λέγω, to say.
Μανδάνη, Mandane.
ὁμιλία, -ας, ἡ, *w. dat.*, intercourse (with any one).
ποτᾰμός, -οῦ, ὁ, a river.
σοφιστής, -οῦ, ὁ, a teacher of eloquence, a sophist.
σωτηρία, -ας, ἡ, safety, welfare.
τόπος, -ου, ὁ, a place.
τρᾰγῳδία, -ας, ἡ, a tragedy.

Αἱ τοῦ Σοφοκλέους τραγῳδίαι καλαί εἰσιν. Τὸν Περικλέᾱ ἐπὶ τῇ σοφίᾳ θαυμάζομεν. Τῷ Σωκράτει[1] *πολλοὶ μαθηταὶ ἦσαν. Ἡ Ἰνδικὴ παρά τε τοὺς ποταμοὺς καὶ τοὺς ἐλώδεις τόπους φέρει καλάμους πολλούς. Λέγε ἀεὶ τὰ ἀληθῆ. Ἀναξαγόρας, ὁ σοφιστής, διδάσκαλος ἦν τοῦ Περικλέους. Ὦ Ἡράκλεις, τοῖς ἀτυχέσι σωτηρίαν πάρεχε. Ἐπαμεινώνδας πατρὸς*[2] *ἦν ἀφανοῦς. Ἐλέαιρε τὸν ἀτυχῆ ἄνθρωπον. Μανδάνη ἦν θυγάτηρ Ἀστυάγους, τοῦ Μήδων βασιλέως. Ὀρέγεσθε, ὦ νεανίαι, ἀληθῶν λόγων. Οἱ ἀκρατεῖς αἰσχρὰν δουλείαν*[3] *δουλεύουσιν. Μὴ ὁμιλίαν ἔχε ἀκρατεῖ ἀνθρώπῳ.*[4]

Pericles had great wisdom (to Pericles there was great wisdom). Pity unfortunate men. Many young men were pupils of Socrates. The intemperate (man) serves a disgraceful slavery. We admire Sophocles for his (the) splendid tragedies. True words are believed. We pity the life of unfortunate men. Do not have intercourse with intemperate men.

§ 43. (2) *Words in -ως (Gen. -ωος), and in -ως and -ω (Gen. -οος).*

(a) -ως, Gen. -ωος.

S. N.	ὁ, ἡ θώς, Jackal.	Pl. θῶ-ες	S. ὁ ἥρως, Hero.	Pl. ἥρω-ες
G.	θω-ός	θώ-ων	ἥρω-ος	ἡρώ-ων
D.	θω-ί	θω-σί(ν)	ἥρω-ι	ἥρω-σι(ν)
A.	θῶ-α	θῶ-ας	ἥρω-α and ἥρω	ἥρω-ας and ἥρως
V.	θώς	θῶ-ες	ἥρως	ἥρω-ες
D. N. A. V.	θῶ ε, G. and D. θώ-οιν.		D. ἥρω-ε, ἡρώ-οιν.	

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[1] § 161, 2. (d).
[2] § 158, 1.
[3] § 159, 2.
[4] § 161, 2. (a) (α).

(b) -ως and -ω, Gen. -οος = -ους.

Substantives of these endings are always feminine. The ending -ως is retained in the common language only in the substantive αἰδώς. The Dual and Pl. are formed like substantives in -ος of the second declension, thus, αἰδοί, ἠχοί, etc.

Sing. N.	ἡ αἰδώς (stem	αἰδος), Shame.	ἡ ἠχώ (stem	ἠχος), Echo.
G.	(αἰδό-ος)	αἰδοῦς	(ἠχό-ος)	ἠχοῦς
D.	(αἰδό-ϊ)	αἰδοῖ	(ἠχό-ϊ)	ἠχοῖ
A.	(αἰδό-α)	αἰδῶ	(ἠχό-α)	ἠχώ
V.	(αἰδό-ϊ)	αἰδοῖ.	(ἠχό-ϊ)	ἠχοῖ.

XXI. *Vocabulary.*

Ἀγαθός, -ή, -όν, good.
αἰδώς, ἡ, shame, modesty, reverence.
δμώς, δμωός, ὁ, a slave.
εὐεστώ, -όος = -οῦς, ἡ, well-being, prosperity.
ἱστοριογράφος, -ου, ὁ, an historian.
κῆπος, -ου, ὁ, a garden.
λῡπηρός, -ά, -όν, sad, troublesome.
Λυσίας, Lysias.
λῠρῐκός, -ή, -όν, lyric.
ὄψις, -εως, ἡ, the countenance, the visage.
πάτρως, -ωος, ὁ, an uncle (by the father's side).
πειθώ, -όος = -οῦς, ἡ, persuasiveness.
προσ-βλέπω, to look at.
πρόσ-ειμι, *adsum*, to be present, be joined to.
σέβας, τό, (*only in Nom. and Acc.*) respect, esteem.
ψεύδω, to belie, deceive; *Mid.* to lie.

Ὅμηρος ᾄδει πολλοὺς ἥρωας. Τὴν τῶν ἡρώων ἀρετὴν θαυμάζομεν. Οἱ δμῶες βίον λυπηρὸν ἄγουσιν. Ὁ τοῦ πάτρωος κῆπος καλός ἐστιν. Ὀρέγου, ὦ παῖ, αἰδοῦς. Αἰδὼς ἀγαθοῖς ἀνδράσιν ἕπεται. Τὸν Λυσίαν ἐπὶ τῇ πειθοῖ καὶ χάριτι θαυμάζομεν. Τῇ αἰδοῖ πρόςεστι τὸ σέβας. Μὴ πρόςβλεπε τὴν Γοργοῦς ὄψιν. Ὦ Ἠχοῖ, ψεύδεις πολλάκις τοὺς ἀνθρώπους. Πάντες ὀρέγονται εὐεστοῦς. Πρέπει νεανίᾳ αἰδῶ ἔχειν. Κλειὼ καὶ Ἐρατὼ Μοῦσαί εἰσιν. Τὴν μὲν Κλειὼ θεραπεύουσιν οἱ ἱστοριογράφοι, τὴν δὲ Ἐρατὼ οἱ λυρικοὶ ποιηταί.

Homer celebrates the hero Achilles in song. The bravery of the hero is wonderful. Slaves lead (to slaves there is) a troublesome life. The uncle has (to the uncle there is) a beautiful garden. All delight in prosperity. Admire, O young man, with reverence, the actions of good men! We admire the persuasiveness and elegance of Lysias. We are often deceived by Echo.

§ 44. (3) *Words in -ας* (*Gen. -αος*), *and in -ος* (*Gen. -εος*).

(a) -ας, Gen. -αος.

Only the neuters *τὸ σέλας*, *light*, and *τὸ δέπας*, *goblet*, belong to this class.

Sing. N.	*τὸ σέλας*, light.	Pl.	*σέλα-α* and *σέλᾱ*	Dual.	*σέλα-ε*
G.	*σέλα-ος*		*σελά-ων*		*σελά-οιν.*
D.	*σέλα-ϊ* and *σέλᾳ*		*σέλα-σι(ν)*		
A.	*σέλας*		*σέλα-α* and *σέλᾱ*		

(b) -ος, Gen. -εος = -ους.

Substantives of this class are likewise neuter. In the N
ε, the stem-vowel of the last syllable, is changed into ο.

Sing.	N.	τὸ γένος	for γένες, genus.	τὸ κλέος	for κλέες, glo
	G.	(γένε-ος)	γένους	(κλέε-ος)	κλέους
	D.	(γένε-ϊ)	γένει	(κλέε-ϊ)	κλέει
	A.	γένος		κλέος	
Plur.	N.	(γένε-α)	γένη	(κλέε-α)	κλέᾱ
	G.	γενέ-ων and	γενῶν	(κλεέ-ων)	κλεῶν
	D.	γένε-σι(ν)		κλέε-σι(ν)	
	A.	(γένε-α)	γένη	(κλέε-α)	κλέᾱ
Dual.		(γένε-ε)	γένη	(κλέε-ε)	κλέη
		(γενέ-οιν)	γενοῖν	(κλεέ-οιν)	κλεοῖν.

Remark. On the contraction in the Dual of -εε into -η instead of -ει, see Rem. 1; -έα in the plural preceded by a vowel, is contracted into -α, not int
e. g. κλέεα = κλέᾱ. Comp. Περικλέᾱ (§ 42, Rem. 2).

XXII. *Vocabulary.*

'Αλλά, *sed*, but.
ἄνεμος, -ου, ὁ, the wind.
ἄνθος, -εος = -ους, τό, a flower.
ἀσφᾰλής, -ές, firm, secure, [safe.
γένος, -εος = -ους, τό, race, descent.
γῆ, γῆς, ἡ, the earth.
δειλός, -ή, -όν, cowardly, worthless.
ἐαρῐνός, -ή, -όν, spring, *i. e.* belonging to the spring, (ἔαρ) vernal.
εἶδος, -εος = -ους, τό, the figure, the form.
ἔπος, -εος = -ους, τό, a word.
ζημία, -ας, ἡ, injury, punishment, loss.
θάλπος, -εος = -ους, τό, heat.
θνητός, -ή, -όν, mortal.
κέρδος, -εος = -ους, τό, gain.
κλέος, -έεος = -έους, τό, fame, *pl.* famous actions.
κρίνω, *cerno*, to sep
judge, discern, cl
μῆκος, -εος = -ους,
length.
πονηρός, -ά, -όν, dish
wicked.
σέλας, -αος, τό, sple
ὕψος, -εος = -ους, τό, h
elevation.
χαλκός, -οῦ, ὁ, brass.
ψεῦδος, -εος = -ους
a lie.
ψῦχος, -εος = -ους

Ἡ γῆ ἄνθεσιν ἐαρινοῖς θάλλει. Τῶν κακῶν δειλὰ ἔπη φέρουσιν ἄνεμοι.
ἀπέχου ψύχους καὶ θάλπους. Τὸ καλὸν οὐ μήκει χρόνου κρίνομεν, ἀλλὰ ἀ
Οὐκ ἀσφαλές ἐστι πᾶν ὕψος ἐν θνητῷ γένει. Μὴ ψεύδη λέγε. 'Απέχου
ρῶν κερδῶν. Κέρδη πονηρὰ ζημίαν ἀεὶ φέρει.[1] Κάτοπτρον εἴδους χαλκός ἐ
οἶνος δὲ νοῦ. Οἱ ἄνθρωποι κλέους ὀρέγονται. Οἱ ἄνδρες κλέει χαίρουσιν
ἀνδρεῖοι κλεῶν ὀρέγονται. Θαυμάζομεν τὰ τῶν ἀνδρῶν κλέα.

Abstain from dishonest gain. We delight in spring flowers. Kee
yourself, O youth, from cold (*pl.*) and heat! (*pl.*). Flee from dishonest
Punishment follows the lie. We admire the Hellenes for (ἐπί, *w. dat.*)
(the) famous actions. Soldiers are impelled to noble actions by (*dat.*) the
for (*gen.*) fame. The famous actions of soldiers are admired.

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[1] See rule of Syntax, p. 27.

§ 45. III. *Words in -ις, -υς, -ι, -υ.*

(1) Words in -ῑς, -ῡς.

Sing. N.	ὁ κῖς, corn-worm.	ὁ, ἡ σῦς, a boar, a sow.	ὁ ἰχθῦς, fish.
G.	κῐ-ός	σῠ-ός	ἰχθῠ́-ος
D.	κῐ-ί	σῠ-ί	ἰχθῠ́-ϊ
A.	κῖν	σῦν	ἰχθῦν
V.	κῖ	σῦ	ἰχθῦ
Plur. N.	κῑ́-ες	σῠ́-ες	ἰχθῠ́-ες
G.	κῐ-ῶν	σῠ-ῶν	ἰχθῠ́-ων
D.	κῐ-σί(ν)	σῠ-σί(ν)	ἰχθῠ́-σι(ν)
A.	κῑ́-ας	σῠ́-ας and σῦς	ἰχθῠ́-ας, rarer ἰχθῦς
V.	κῑ́-ες	σῠ́-ες	ἰχθῠ́-ες
D. N. A. V.	κῑ́-ε	σῠ́-ε	ἰχθύ-ε
G. and D.	κῐ-οῖν	σῠ-οῖν	ἰχθύ-οιν.

XXIII. *Vocabulary.*

Ἄγκιστρον,-ου, τό, a hook.
ἀγρεύω, to catch.
ἄμπελος, -ου, ἡ, a vine.
ἀνα-κύπτω, to peep up or out, emerge.
βασιλεύω, *w. gen.*, to be king, rule.
βάτραχος, -ου, ὁ, a frog.
βότρῦς, -ῠος, ὁ, a cluster of grapes.
ἴσος, -η, -ον, like, equal.
μῦς, -ῠός, ὁ, *mūs, mūris*, a mouse.
νέκῦς, -ῠος, ὁ, a corpse, a dead body.
παγίς, -ῐ́δος, ἡ, a trap, a snare.
στάχῦς, -ῠος, ὁ, an ear of corn.

Οἱ ἰχθύες ἐκ τοῦ ποταμοῦ ἀνακύπτουσιν. Οἱ θηρευταὶ τὰς σύας ἀγρεύουσιν. Πάντες ἴσοι νέκυες· ψυχῶν δὲ θεὸς βασιλεύει.[1] *Ἡ ἄμπελος φέρει βότρυς. Ἡ γῆ φέρει στάχυας καὶ βότρυας. Οἱ μύες παγίσιν ἀγρεύονται. Οἱ Σύροι σέβονται τοὺς ἰχθῦς ὡς θεούς. Τοῖς μυσὶ*[2] *μάχη ποτὲ ἦν πρὸς τοὺς βατράχους. Ἀγκίστροις ἐνεδρεύομεν τοῖς ἰχθύσιν.*

We catch fishes with hooks. The huntsman lies in wait for the boars. The clusters (of grapes) and ears (of corn) are beautiful. The vine is abounding (*εὔπορος, w. gen.*) in clusters of grapes. The frogs once had a battle with the mice (To the frogs was once a battle against the mice).

§ 46. (2) *Words in -ῐς, ῐ, ῠς, ῠ.*

The stem-vowels ι and υ remain only in the Acc. and Voc. Sing.; in the other Cases they are changed into ε. In the Gen. Sing. and Pl., masculine or feminine substantives end in -ως and -ων,—in which case ω has no influence on the place of the accent. Comp. § 30, Rem. 2.

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[1] § 158, 7. (*a*).

[2] § 161, 2. (d).

Sing.	N.	ἡ πόλῐς, city.	ὁ πῆχυς, cubit.	τὸ σίνᾱπι, mustard.	τὸ ἄστυ, city.
	G.	πόλε-ως	πήχε-ως	σινάπε-ος	ἄστε-ος
	D	πόλει	πήχει	σινάπει	ἄστει
	A.	πόλιν	πῆχυν	σίναπι	ἄστυ
	V.	πόλι	πῆχυ	σίναπι	ἄστυ
Plur.	N.	πόλεις	πήχεις	σινάπη	ἄστη
	G.	πόλε-ων	πήχε-ων	σιναπέ-ων	ἀστέ-ων
	D.	πόλε-σι(ν)	πήχε-σι(ν)	σινάπε-σι(ν)	ἄστε-σι(ν)
	A.	πόλεις	πήχεις	σινάπη	ἄστη
	V.	πόλεις	πήχεις	σινάπη	ἄστη
Dual.		πόλε-ε	πήχε-ε	σινάπε-ε	ἄστε-ε
		πολέ-οιν	πηχέ-οιν	σιναπέ-οιν	ἀστέ-οιν.

Rem. 1. Here belong adjectives in ύς, -εῖα, -ύ, the declension of which do not differ from that of substantives, except that the Gen. of the masculine si gular has the common form -έος (not -εως), and that the neuter plural is alwa uncontracted. Thus:

	Singular.			Sweet.		Plural.	
N.	γλυκύς	γλυκεῖα	γλυκύ	N.	γλυκεῖς	γλυκεῖαι	γλυκέα
G.	γλυκέ-ος	γλυκείᾱς	γλυκέ-ος	G.	γλυκέων	γλυκειῶν	γλυκέων
D.	γλυκεῖ	γλυκείᾳ	γλυκεῖ	D.	γλυκέσι(ν)	γλυκείαις	γλυκέσι(ν
A.	γλυκύν	γλυκεῖαν	γλυκύ	A.	γλυκεῖς	γλυκείᾱς	γλυκέα
V.	γλυκύ	γλυκεῖα	γλυκύ	V.	γλυκεῖς	γλυκεῖαι	γλυκέα
Dual N. A. V.	γλυκέε	γλυκείᾱ	γλυκέε				
G. and D.	γλυκέοιν	γλυκείαιν	γλυκέοιν.				

Here also belong adjectives in -ῠς, -ῠ, Gen. -εος, which are declined lik γλυκύς, -ύ, except that the neuter plural in -εα is contracted into -η (as ἄστη e. g. ὁ ἡ δίπηχυς, τὸ δίπηχυ, *two cubits long*, τὰ διπήχη.

Rem. 2. Some substantives in -ῐς, and also adjectives in -ις, -ι, e. g. ἴδρι ἴδρι, *skilled in*, have a regular inflection; so also the word ἡ ἔγχελυς, *eel*, in th singular.

Sing.	N.	ὁ, ἡ πόρτις, calf.		ἡ ἔγχελυς, eel.	ὁ, ἡ οἶς, sheep.
	G.	πόρτι-ος		ἐγχέλυ-ος	οἰός
	D.	πόρτι-ι	πόρτῑ	ἐγχέλυ-ϊ	οἰί
	A.	πόρτιν		ἔγχελυν	ὄϊν
	V.	πόρτι		ἔγχελυ	οἶς
Plur.	N.	πόρτι-ες	πόρτῑς	ἐγχέλεις	οἶες
	G.	πορτί-ων		ἐγχέλε-ων	οἰῶν
	D.	πόρτι-σι(ν)		ἐγχέλε-σι(ν)	οἰσί(ν)
	A.	πόρτι-ας	πόρτῑς	ἐγχέλεις	οἶας, rarer οἶς
	V.	πόρτι-ες	πόρτῑς	ἐγχέλεις	οἶες
Dual.		πόρτι-ε		ἐγχέλε-ε	οἶε
		πορτί-οιν		ἐγχελέ-οιν	οἰοῖν.

XXIV. *Vocabulary.*

Ἀρχή, -ῆς, ἡ, a beginning, command, *pl.* magistrates, authorities, offices of command.

ἀσέλγεια, -ας, ἡ, excess.

βέβαιος, -ᾱ, -ον, firm, secur

βροτός, -ή, -όν, mortal.
βρῶσις, -εως, ἡ, eating.
διάφορος, -ον, different.
δῶρον, -ου, τό, a gift.
ἔνδεια, -ας, ἡ, want.
ἐπιθυμία, -ας, ἡ, desire.
καρπός, -οῦ, ὁ, fruit.
κόσμος, -ου, ὁ, an ornament, order, the world.
κτῆμα, -ατος, τό, a possession.
κτῆσις, -εως, ἡ, gain, possession.
μόνος, -η, -ον, alone.
νόμος, -ου, ὁ, a law.
ὄνησις, -εως, ἡ, advantage.
πῆχυς, -εως, ὁ, the elbow, a cubit.
πόλεμος, -ου, ὁ, war.
πόλις, -εως, ἡ, a town, a state, a city.
πόρτις, -ιος, ὁ, ἡ, a heifer.
πόσις, -εως, ἡ, drinking, drink.
πρᾶξις, -εως, ἡ, an action.
πύργος, -ου, ὁ, a tower.
σπάνις, -εως, ἡ, neediness, want.
στάσις, -εως, ἡ, a faction, sedition.
σύνεσις, -εως, ἡ, understanding.
ὕβρις, -εως, ἡ, insolence, haughtiness.
φύλαξ, -κος, ὁ, a guard, a guardian.
φύσις, -εως, ἡ, nature.

Ἀσέλγεια τίκτει ὕβριν. Ἐν πόσει καὶ βρώσει πολλοί εἰσιν ἑταῖροι, ἐν δὲ σπουδαίῳ πράγματι ὀλίγοι. Ὁ πλοῦτος σπάνεως[1] καὶ ἐνδείας τοὺς ἀνθρώπους λύει. Ἕπου τῇ φύσει.[2] Αἱ ἀπὸ τοῦ σώματος ἐπιθυμίαι πολέμους καὶ στάσεις καὶ μάχας παρέχουσιν. Ἐν ταῖς πόλεσιν αἱ ἀρχαὶ νόμων φύλακές εἰσιν. Ἀπέχεσθε, ὦ πολῖται, στάσεων.[1] Ὀρέγεσθε καλῶν πράξεων.[3] Διάφοροί εἰσιν αἱ τῶν βροτῶν φύσεις. Ἐξ ὕβρεως πολλὰ κακὰ γίγνεται. Κακοῦ ἀνδρὸς δῶρα ὄνησιν οὐκ ἔχει. Δόξα καὶ πλοῦτος ἄνευ συνέσεως οὐκ ἀσφαλῆ κτήματά εἰσιν. Οἱ καρποὶ γλυκεῖς εἰσιν. Ἀρετῆς βέβαιαί εἰσιν αἱ κτήσεις μόναι. Πολλὰ ἄστη τείχη ἔχει. Οἱ τοῦ ἄστεος πύργοι καλοί εἰσιν. Οἱ πύργοι τῷ ἄστει[4] κόσμος εἰσίν.

Riches free from neediness and want. In the state the magistrates are the guardians of the laws. Strive, O young man, after a noble action! The possession of virtue is alone secure. Good laws bring order to states. Soldiers fight for the safety of cities. Flee, O citizens, from factions!

§ 47. *Irregular Nouns of the Third Declension.*

1. *Ἀνήρ*, see § 36; *γάλα, γόνυ, δόρυ, οὖς*, § 39; *χείρ*, § 35, Rem. 2.

2. *Γυνή* (*ἡ, woman*), Gen. *γυναικ-ός*, Dat. *γυναικ-ί*, Acc. *γυναῖκ-α*, Voc. *γύναι*; Pl. *γυναῖκες, γυναικῶν, γυναιξί(ν), γυναῖκας*.

3. *Ζεύς*, Gen. *Διός*, Dat. *Διΐ*, Acc. *Δία*, Voc. *Ζεῦ*.

4. *Θρίξ* (*ἡ, hair*), Gen. *τριχ-ός*, Dat. Pl. *θριξί(ν)*, see § 8, 11.

5. *Κλείς* (*ἡ, key*), Gen. *κλειδ-ός*, Dat. *κλειδ-ί*, Acc. *κλεῖδ-α* and (commonly) *κλεῖν*; Pl. Nom. and Acc. *κλεῖς*, also *κλεῖδες, κλεῖδας*.

6. *Κύων* (*ὁ, ἡ, dog*), Gen. *κυν-ός*, Dat. *κυνί*, Acc. *κύνα*, Voc. *κύον*; Pl. *κύνες, κυνῶν, κυσί(ν), κύνας*.

7. *Λᾶς* (*ὁ, stone*), Gen. *λᾶος*, Dat. *λᾶϊ*, Acc. *λᾶν*, seldom *λᾶα*; Pl. *λᾶες, λάων, λάεσσι(ν)*.

8. *Μάρτυς* (*ὁ, ἡ, witness*), Gen. *μάρτυρος*, Dat. *μάρτυρι*, Acc. *μάρτυρα*, more seldom *μάρτυν*; Dat. Pl. *μάρτῠσι(ν)*.

9. *Ναῦς* (*ἡ*, navis), Gen. *νεώς*, Dat. *νηΐ*, Acc. *ναῦν*; Dual:

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[1] § 157. [2] § 161, 2. (a) (δ). [3] § 158, 3. (b). [4] § 161, 5.

Gen. and Dat. νεοῖν (Nom. and Acc. are not in use); Pl. νῆες, νεῶν, ναυσί(ν), ναῦς. Comp. γραῦς, § 41.

10. Ὕδωρ (τό, *water*), Gen. ὕδατος, etc.

XXV. *Vocabulary.*

Ἀθηναῖος, -ου, ὁ, an Athenian.
Ἅδης, -ου, ὁ, Hades, the god of the lower world (Pluto).
ἄπιστος, -ον, unfaithful, incredible.
δέησις, -εως, ἡ, an entreaty.
δέχομαι, to receive.
ἐκκλησία, -ας, ἡ, an assembly.
θρίξ, τριχός, ἡ, the hair.
ἰθύνω, to set right, guide.
ἱστός, -οῦ, ὁ, a loom.
κεφαλή, -ῆς, ἡ, the head.
κίστη, -ης, ἡ, a chest, a coffer.
κοιλαίνω, to hollow out.
κομίζω, to bring.
κτείς, -ενός, ὁ, a comb.
κτενίζω, to comb.
κύβος, -ου, ὁ, a die.
κῠβερνήτης, -ου, ὁ, a steersman, a pilot.
μαρτυρία, -ας, ἡ, testimony.
οἰκία, -ας, ἡ, a house.
οἶκος, -ου, ὁ, a house.
περίδρομος, -ον, running round, gad-about.
πέτρα, -ας, ἡ, a rock.
στᾰγών, -όνος, ἡ, a drop or dropping.
σώζω, to save, preserve.
σωτήρ, -ῆρος, ὁ, a saver, a preserver.
ὠφέλεια, -ας, ἡ, advantage.

Αἱ γυναῖκες τῷ κόσμῳ χαίρουσιν. Οἱ Ἕλληνες σέβονται Δία. Ταῖς γυναιξὶν ἡ αἰδὼς πρέπει. Οἱ κύνες τὸν οἶκον φυλάττουσιν. Ὁ κυβερνήτης τὴν ναῦν ἰθύνει. Αἱ σταγόνες τοῦ ὕδατος πέτραν κοιλαίνουσιν. Ἐχθαίρω γυναῖκα περίδρομον. Τῆς γυναικός[1] *ἐστι τὸν οἶκον φυλάττειν. Γυναικὸς*[1] *ἐσθλῆς ἐστι σώζειν οἰκίαν. Ἀεὶ εὖ πίπτουσιν οἱ Διὸς κύβοι. Οἱ κύνες τοῖς ἀνθρώποις ὠφέλειαν καὶ ἡδονὴν παρέχουσιν. Αἱ τῶν μαρτύρων μαρτυρίαι πολλάκις ἄπιστοί εἰσιν. Ἱστοὶ γυναικῶν ἔργα, καὶ οὐκ ἐκκλησίαι. Κόμιζε, ὦ παῖ, τὴν τῆς κίστης κλεῖν. Ὦ Ζεῦ, δέχου τὴν τοῦ ἀτυχοῦς δέησιν. Κάστωρ καὶ Πολυδεύκης τῶν νεῶν σωτῆρες ἦσαν. Γυναικὶ*[2] *πάσῃ κόσμον ἡ σιγὴ φέρει. Οἱ γέροντες ὀλίγας τρίχας ἐν τῇ κεφαλῇ ἔχουσιν. Ὦ γύναι, σῶζε τὴν οἰκίαν. Τῷ κτενὶ*[3] *τὰς τρίχας κτενίζομεν. Ὁ Αἰακὸς τὰς τοῦ Ἅδου κλεῖς φυλάττει.*

The woman delights in ornament. It is the duty (it is, *w. gen.*) of women to look after the house. Bring, O boy, the key of the house! Women delight in beautiful hair. The Athenians had (To the Athenians were) many ships. Trust not all witnesses. It is the business (it is, *w. gen.*) of dogs to guard the house. Zeus had (To Zeus were) many temples. The fishes peep up from the water. The steersmen guide the ships. Modesty becomes a woman.

§ 48. *Irregular Adjectives.*

Sing.	N.	πρᾶος	πραεῖα	πρᾶον, mild.
	G.	πράου	πραείᾱς	πράου
	D.	πράῳ	πραείᾳ	πράῳ
	A.	πρᾶον	πραεῖαν	πρᾶον
	V.	πρᾶος, πρᾶε	πραεῖα	πρᾶον
Plur.	N.	πρᾶοι and πραεῖς	πραεῖαι	πραέα
	G.	πραέων	πραειῶν	πραέων
	D.	πράοις and πραέσι(ν)	πραείαις	πραέσι(ν)
	A.	πράους and πραεῖς	πραείᾱς	πραέα
	V.	πρᾶοι and πραεῖς	πραεῖαι	πραέα
D. N. A. V.		πράω	πραείᾱ	πράω
G. and D.		πράοιν	πραείαιν	πράοιν.

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[1] § 158, 2.

[2] § 161, 5.

[3] § 161, 3.

Sing. N.	πολύς	πολλή	πολύ, much.	μέγας	μεγάλη	μέγα, great.
G.	πολλοῦ	πολλῆς	πολλοῦ	μεγάλου	μεγάλης	μεγάλου
D.	πολλῷ	πολλῇ	πολλῷ	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	πολύν	πολλήν	πολύ	μέγαν	μεγάλην	μέγα
V.	πολύ	πολλή	πολύ	μέγα	μεγάλη	μέγα
Plur. N.	πολλοί	πολλαί	πολλά	μεγάλοι	μεγάλαι	μεγάλα
G.	πολλῶν	πολλῶν	πολλῶν	μεγάλων	μεγάλων	μεγάλων
etc.	etc. regular.			etc. regular.		

Declension of Participles.

S. N.	στάς	στᾶσα	στάν	λιπών	λιποῦσα	λιπόν
G.	στάντος	στάσης	στάντος	λιπόντος	λιπούσης	λιπόντος
D.	στάντι	στάσῃ	στάντι	λιπόντι	λιπούσῃ	λιπόντι
A.	στάντα	στᾶσαν	στάν	λιπόντα	λιποῦσαν	λιπόν
V.	στάς	στᾶσα	στάν	λιπών	λιποῦσα	λιπόν
P. N.	στάντες	στᾶσαι	στάντα	λιπόντες	λιποῦσαι	λιπόντα
G.	στάντων	στασῶν	στάντων	λιπόντων	λιπουσῶν	λιπόντων
D.	στᾶσι(ν)	στάσαις	στᾶσι(ν)	λιποῦσι(ν)	λιπούσαις	λιποῦσι(ν)
A.	στάντας	στάσᾱς	στάντα	λιπόντας	λιπούσᾱς	λιπόντα
V.	στάντες	στᾶσαι	στάντα	λιπόντες	λιποῦσαι	λιπόντα
Dual.	στάντε	στάσᾱ	στάντε	λιπόντε	λιπούσᾱ	λιπόντε
	στάντοιν	στάσαιν	στάντοιν.	λιπόντοιν	λιπούσαιν	λιπόντοιν.
S. N.	λειφϑείς	-εῖσα	-έν	ἀγγελῶν	-οῦσα	-οῦν
G.	λειφϑέντος	-είσης	-έντος	ἀγγελοῦντος	-ούσης	-οῦντος
D.	λειφϑέντι	-είσῃ	-έντι	ἀγγελοῦντι	-ούσῃ	-οῦντι
A.	λειφϑέντα	-εῖσαν	-έν	ἀγγελοῦντα	-οῦσαν	-οῦν
V.	λειφϑείς	-εῖσα	-έν	ἀγγελῶν	-οῦσα	-οῦν
P. N.	λειφϑέντες	-εῖσαι	-έντα	ἀγγελοῦντες	-οῦσαι	-οῦντα
G.	λειφϑέντων	-εισῶν	-έντων	ἀγγελούντων	-ουσῶν	-ούντων
D.	λειφϑεῖσι(ν)	-είσαις	-εῖσι(ν)	ἀγγελοῦσι	-ούσαις	-οῦσι
A.	λειφϑέντας	-είσᾱς	-έντα	ἀγγελοῦντας	-ούσᾱς	-οῦντα
V.	λειφϑέντες	-εῖσαι	-έντα	ἀγγελοῦντες	-οῦσαι	-οῦντα
Dual.	λειφϑέντε	-είσᾱ	-έντε	ἀγγελοῦντε	-ούσᾱ	-οῦντε
	λειφϑέντοιν	-είσαιν	-έντοιν.	ἀγγελούντοιν	-ούσαιν	-ούντοιν.

Remark. All participles in *-ας* are declined like *στάς*, and all present, second Aor. and first Fut. participles in *-ων*, like *λιπών*, and first and second Aor. passive participles, like *λειφϑείς*, and all second Fut. Act. participles, like *ἀγγελῶν*.

XXVI. *Vocabulary.*

Αἴγυπτος, -ου, ἡ, Egypt.
ἄλγος, -εος = -ους, τό, pain.
ἀφϑονία, -ας, ἡ, absence of envy, abundance.
ἔϑος, -εος = -ους, τό, custom, manner.
Ἰλιάς, -άδος, ἡ, the Iliad, *κακῶν Ἰλιάς*, a multitude of evils.
Μακεδών, -όνος, ὁ, Macedonian.
μέγα, greatly.
ὀλίγος, -η, -ον, little, small.
ὀφέλλω, to nourish, increase.
πάϑος, -εος = -ους, τό, suffering, a passion.
πολύς, πολλή, πολύ, much, many, great.
πρᾶος, πραεῖα, πρᾶον, soft, mild.
προσ-αγορεύω, to call, name.

πρόσ-οδος, -ου, ἡ, an approach, an income, revenue, *reditus*.

σῖτος, -ου, ὁ, corn.

φόβος, -ου, ὁ, fear; *φόβον ἔχειν*, to have fear, to be connected or ed with fear.

Πολὺν οἶνον πίνειν κακόν ἐστιν. Οἱ βασιλεῖς μεγάλας προςόδους ἐ 'Εν Αἰγύπτῳ πολλὴ σίτου ἀφϑονία ἦν. 'Η ϑάλαττα μεγάλη ἐστίν. Μέ ϑος προςαγορεύομεν 'Ιλιάδα κακῶν. Κροίσῳ[1] *ἦν πολὺς πλοῦτος. Πολλ ὀλίγης ἡδονῆς μέγα γίγνεται ἄλγος. Πραέσι (πρώοις) λόγοις ἡδέως ε Τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον. Πολλῶν ἀνϑρώπων ἔϑη ἐστὶ Πόνος ἀρετὴν μέγα ὀφέλλει. Οἱ παῖδες τοὺς πραεῖς (πρώους) πατέρας πραείας μητέρας στέργουσιν. 'Ομιλίαν ἔχε τοῖς πραέσιν (πρώοις) ἀνϑρ Αἱ γυναῖκες πραεῖαί εἰσιν. 'Αλέξανδρον, τὸν τῶν Μακεδόνων βασιλέα, ἀπαγορεύουσιν.*

Abstain from much wine. Kings have (to kings are) great revenues. has (in Egypt is) great abundance of corn. Croesus has (to Croes great riches. Strive after mild manners. Women have (to women is) nature (*φύσις*). Alexander, king of the Macedonians, is called the Gre

§ 49. *Comparison of Adjectives.*

The Greek language has two forms to indicate the two d of comparison (Comparative and Superlative); much the common form is *-τερος, -τέρᾱ, -τερον*, for the Compa and *-τατος, -τάτη, -τατον*, for the Superlative; a more rare form is *-ίων, -ῑον*, or *-ων. -ον*, for the Cor tive, and *-ιστος, -ίστη, -ιστον*, for the Superlative.

Rem. 1. The Superlative expresses a quality in the highest degree, in a very high degree.

Rem. 2. Instead of the simple forms of the Comparative and Superla Greek, like the Latin, can prefix *μᾶλλον* (*magis*) and *μάλιστα* (*maxime* Positive.

§ 50. A. *First Form of Comparison.*

Comparative, *-τερος, -τέρᾱ, -τερον*.
Superlative, *-τατος, -τάτη, -τατον*.

The following adjectives annex these forms in the following ner:

I. Adjectives in *-ος, -η (-ᾱ), -ον*.

(a) Most adjectives of this class, after dropping *σ*, ann above endings to the pure stem, and retain the *ο*, when a s long by nature or by position, § 9, 3, precedes, (a mute and always make the syllable long here); but, in order to preve concurrence of too many short syllables, *ο* is lengthened into ω, when a short syllable precedes; e. g.

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[1] § 161, 2. (d

[2] § 161, 2. (a); (α).

κοῦφ-ος, *light*,	Com. κουφ-ό-τερος	Sup. κουφ-ό-τατος, -η, -ον,
ἰσχῡρ-ός, *strong*,	“ ἰσχῡρ-ό-τερος,	“ ἰσχῡρ-ό-τατος,
λεπτ-ός, *thin*,	“ λεπτ-ό-τερος,	“ λεπτ-ό-τατος
σφοδρ-ός, *vehement*,	“ σφοδρ-ό-τερος,	“ σφοδρ-ό-τατος,
πικρ-ός, *bitter*,	“ πικρ-ό-τερος,	“ πικρ-ό-τατος,
σοφ-ός, *wise*,	“ σοφ-ώ-τερος,	“ σοφ-ώ-τατος,
ἐχῠρ-ός, *firm*,	“ ἐχῠρ-ώ-τερος,	“ ἐχῠρ-ώ-τατος,
ἄξῐ-ος, *worthy*,	“ ἀξῐ-ώ-τερος,	“ ἀξῐ-ώ-τατος.

(b) Contracts in *-εος* = *-ους* and *-οος* = *-ους*, suffer contraction in the Comparative and Superlative also, since ε of the former is absorbed by ω, but the latter, after dropping *ος*, insert the syllable *ες*, which is contracted with the preceding *ο*; e. g.

πορφύρ-εος	= πορφυρ-οῦς	ἁπλ-όος	= ἁπλ-οῦς
πορφυρ-εώτερος	= πορφυρ-ώ-τερος	ἁπλο-έσ-τερος	= ἁπλ-ούς-τερος
πορφυρ-εώτατος	= πορφυρ-ώ-τατος	ἁπλο-έσ-τατος	= ἁπλ-ούσ-τατος

Here belong also contracts of two endings in *-ους* and *-ουν*; e. g. εὔν-οος = εὔν-ους, Neut. εὔν-οον = εὔν-ουν, Com. εὐνο-έσ-τερος = εὐν-ούσ-τερος, Sup. εὐνο-έσ-τατος = εὐν-ούσ-τατος.

(c) The following adjectives in *-αιος*, viz. *γεραιός*, *old*, *παλαιός*, *ancient*, *περαῖος*, *on the other side*, *σχολαῖος*, *at leisure*, drop *-ος* and append *-τερος* and *-τατος* to the root; e. g.

γεραι-ός,	Com. γεραί-τερος,	Sup. γεραί-τατος,
παλαι-ός,	“ παλαί-τερος,	“ παλαί-τατος.

(d) The following adjectives in *-ος*, viz. *εὔδιος*, *calm*, *ἥσυχος*, *quiet*, *ἴδιος*, *own*, *ἴσος*, *equal*, *μέσος*, *middle*, *ὄρθριος*, *early*, *ὄψιος*, *late*, and *πρωΐος*, *in the morning*, after dropping *-ος*, insert the syllable *αι*, so that the Comparative and Superlative of these adjectives are like the preceding in *-αιος*; e. g.

μέσ-ος,	Com. μεσ-αί-τερος,	Sup. μεσ-αί-τατος,
ἴδι-ος	“ ἰδι-αί-τερος,	“ ἰδι-αί-τατος.

Rem. 1. *Φίλος*, *beloved*, *dear*, has three different forms: φιλώτερος, φιλώτατος; φίλτερος, φίλτατος; φιλαίτερος, φιλαίτατος.

(e) Two adjectives in *-ος*, viz. *ἐῤῥωμένος*, *strong*, and *ἄκρᾱτος*, *unmixed*, after dropping *-ος*, insert the syllable *ες*; e. g. ἐῤῥωμεν-έσ-τερος, ἐῤῥωμεν-έσ-τατος, ἀκρατ-έσ-τερος, ἀκρατ-έσ-τατος. So also *αἰδοῖος*, *modest*, has *αἰδοιέστατος* in the Superlative.

(f) The following adjectives in *-ος*, viz. *λάλος*, *talkative*, *μονοφάγος*, *eating alone*, *ὀψοφάγος*, *dainty*, and *πτωχός*, *poor*, after dropping *ος*, insert the syllable *ις*; e. g. λάλ-ος, Com. λαλ-ίσ-τερος, Sup. λαλ-ίσ-τατος.

II. Adjectives in -ης, Gen. -ου, and *ψευδής, -ές, false*, G
-έος, shorten the ending -ης into -ις; e. g. *κλέπτ-ης*, Gen. *-ου, thi*
ish, Com. *κλεπτ-ίσ-τερος*, Sup. *κλεπτ-ίσ-τατος*; *ψευδίστερος, ψ*
δίστατος.

XXVII. *Vocabulary.*

Ἀγάλλω, to adorn; Mid. *w. dat.*, to pride oneself in, be proud of, delight in.

αἱρετός, -ή, -όν, choice, eligible; *Comparative*, preferable to.

βίαιος, -ā, -ον, violent.

δίκαιος, -ā, -ον, *Attic δί-καιος, -ον*, just.

ἔθνος, -εος = -ους, τό, a nation, a people.

Λακεδαιμόνιος, -ου, ὁ, a Lacedaemonian.

νομίζω, to think, deem.

οὐδείς, οὐδεμία, no one; *οὐδέν*, nothing.

πατρίς, -ῐδος, ἡ, native country.

πτωχός, -ή, -όν, beggi very poor.

σιωπή, -ῆς, ἡ, silence.

τίμιος, -ᾰ, -ον, hono esteemed, valuable.

χελιδών, -όνος, ἡ, a sv low.

χρήσιμος, -η, -ον, usc advantageous.

Rule of Syntax. The expression denoting comparison, wh
in English is subjoined to the Comparative by *than*, is subjoir
in Greek, by *ἤ, than* (quam), or, what is more usual, by the G
without *ἤ*, when that expression must have stood in the Nom.
Acc. after *ἤ* if expressed. Hence the rule: *The Comparative g*
erns the Gen. when ἤ is omitted.

Ἀριστείδης πτωχότατος ἦν, ἀλλὰ δικαιότατος. Οἱ Κύκλωπες βιαιότατοι ἦc
Καλλίας πλουσιώτατος ἦν Ἀθηναίων. Οὐδὲν σιωπῆς ἐστι χρησιμώτερον. Σ
ποτ' ἐστὶν αἱρετωτέρα λόγου. Οὐκ ἔστι σοφίας τιμιώτερον. Σοφία πλοί
κτῆμα τιμιώτερόν ἐστιν. Ἡ Λακεδαιμονίων δίαιτα ἦν ἁπλουστάτη. Οἱ γε
τεροι ταῖς τῶν νέων τιμαῖς[1] *ἀγάλλονται. Οὐδὲν πατρίδος τοῖς ἀνθρώποις*[2]
τερον. Οἱ Ἰνδοὶ παλαίτατον ἔθνος[3] *νομίζονται. Ὦ νεανίαι, ἔστε ἡσυχαίτα*
Οἱ Σπαρτιατικοὶ νεανίαι ἐρρωμενέστεροι ἦσαν τῶν Ἀθηναίων. Πολλοὶ τῶν
λιδόνων εἰσὶ λαλίστεροι. Οἱ δοῦλοι πολλάκις ψευδίστατοι καὶ κλεπτίστ
εἰσιν.

The father is wiser than the son. The most valuable possession is tha
virtue. The life of Socrates was very simple. No one of the Athenians
more just than Aristides. The eldest are not always the wisest. Men
quieter than boys. The Lacedaemonians were very strong. Old women
often very loquacious. The raven is very thievish.

III. Adjectives of the third Declension:

Those in -ύς, -εῖα, -ύ, — -ης, -ες (Gen. -εος), — -ας, -
and the word *μάκαρ, happy*, append -τερος and -τατος
mediately to the pure stem, which appears in the Neuter form; e

γλυκύς, Neut. *-ύ* — *γλυκύ-τερος* *γλυκύ-τατος*
ἀληθής, Neut. *-ές* — *ἀληθέσ-τερος* *ἀληθέσ-τατος*

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[1] § 161, 2. (c).

[2] § 161, 5. (a).

[3] § 146, 2.

πένης, Neut. *-ες* — *πενέσ-τερος* *πενέσ-τατος*
μέλας, Neut. *-αν* — *μελάν-τερος* *μελάν-τατος*
τάλας, Neut. *-αν* — *ταλάν-τερος* *ταλάν-τατος*
μάκαρ, Neut. *-αρ* — *μακάρ-τερος* *μακάρ-τατος*.

REM. 2. The adjectives *ἡδύς*, *ταχύς* and *πολύς* are compared in *-ίων* and *-ων*. See § 51, I. and § 52, 9.

IV. *-τερος* and *-τατος* are appended to the pure stem, after the insertion of a single letter or of a whole syllable:

(a) Compounds of *χάρις* insert ω; e. g.

ἐπίχαρις, *-ι*, Gen. *ἐπιχάριτ-ος*, *pleasant*,
Com. *ἐπιχαριτ-ώ-τερος*, Sup. *ἐπιχαριτ-ώ-τατος*.

(b) Adjectives in *-ων*, *-ον* (Gen. *-ονος*), insert ες; e. g.

εὐδαίμων, Neut. *εὔδαιμον*, *happy*,
Com. *εὐδαιμον-έσ-τερος*, *εὐδαιμον-έσ-τατος*.

(c) Adjectives in -ξ sometimes insert ες, sometimes ις; e. g.

ἀφῆλιξ, Gen. *ἀφήλικ-ος*, *growing old*,
Com. *ἀφηλικ-έσ-τερος*,
Sup. *ἀφηλικ-έσ-τατος*,

ἅρπαξ, Gen. *ἅρπαγ-ος*, rapax,
Com. *ἁρπαγ-ίσ-τερος*,
Sup. *ἁρπαγ-ίσ-τατος*.

V. Adjectives in *-εις*, *-εν*, insert σ, the ν of the stem being dropped, § 8, 6; e. g.

χαρίεις, Neut. *χαρίεν*, *pleasant*,
Com. *χαριέ-στερος*, Sup. *χαριέ-στατος*.

XXVIII. *Vocabulary.*

Αἰθίοψ, -οπος, ὁ, an Æthiopian.
Αἴτνη, -ης, ἡ, Ætna.
αἶψα, quickly.
ἅρπαξ, -αγος, rapacious, *rapax*.
ἀσθενής, -ές, powerless, weak.
ἀτυχία, -ας, ἡ, misfortune.
βαθύς, -εῖα, -ύ, deep, profound.
βαρύς, -εῖα, -ύ, heavy, burdensome.
γῆρας, -αος, τό, old age.
ἐγκρατής, -ές, continent, abstinent, moderate.
εὐσεβής, -ές, pious.
εὔχαρις, -ιτος, attractive.
ἥβη, -ης, ἡ, youth.
μεσότης, -τητος, ἡ, mediocrity, moderation.
νόημα, -ατος, τό, a thought, a conception.
ὀρθός, -ή, -όν, straight, correct, upright.
ὁρμή, -ῆς, ἡ, impulse, zeal, desire, rushing.
οὐδέ, and not, neither, not even.
παραπλήσιος, -ā, -ον, and παραπλήσιος, -ον, like.
παρέρχομαι, to pass by.
πρέσβυς, -εῖα, -υ, and πρέσβυς, -υος, and -εως, old.
ὠκύς, -εῖα, -ύ, quick.

Αἶψα, ὡς νόημα, παρέρχεται ἥβη, οὐδ' ἵππων ὁρμὴ γίγνεται ὠκυτέρα. Τὸ γῆρας βαρύτερόν ἐστιν Αἴτνης. Ὁ θάνατος τῷ βαθυτάτῳ ὕπνῳ[1] *παραπλήσιός ἐστιν. Οἱ νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις*[2] *χαίρουσιν. Φιλίας δικαίας κτῆσίς ἐστιν ἀσφαλεστάτη. Ἡ μεσότης ἐν πᾶσιν ἀσφαλεστέρα ἐστίν. Οἱ γέροντες ἀσθενέστεροί εἰσι τῶν νέων. Βουλῆς ὀρθῆς οὐδέν ἐστιν ἀσφαλέστερον. Οἱ κόρακες μελάντατοί εἰσιν. Ἡ Ἀφροδίτη ἦν εὐχαριτωτάτη. Οἱ εὐσεβέστατοι εὐδαιμονέστατοί εἰσιν. Σωκράτης ἐγκρατέστατος ἦν καὶ σωφρονέστατος. Ἐν ταῖς ἀτυχίαις πολλάκις οἱ ἄνθρωποι σωφρονέστεροι εἰσιν, ἢ ἐν ταῖς εὐτυχίαις. Κριτίας ἦν ἁρπαγίστατος. Ἡ Ἀφροδίτη ἦν χαριεστάτη πασῶν θεῶν.*

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[1] § 161, 2. (b).

[2] § 161, 2. (c).

Age is very burdensome. Nothing is quicker than thought. Moderation is the safest. No bird is (there is not a bird) blacker than the raven. The Æthiopians are very dark. Nothing is more attractive than youth. No one of the Athenians was more moderate or more sensible than Socrates. No one was more rapacious than Critias. Nothing is more graceful than a beautiful flower.

§ 51. B. *Second Form of Comparison.*

Comparative, *-ίων*, Neut. *-ῑον*, or *-ων*, Neut. *-ον*.
Superlative, *-ιστος*, *-ίστη*, *-ιστον*.

Rem. 1. On the declension of the Comparative, see § 35, Rem. 4.

This form of comparison includes,

I. Some adjectives in *-υς*, which drop *-υς* and append *-ίων*, etc.; this usually applies only to *ἡδύς*, *sweet*, and *ταχύς*, *swift*. *Ταχύς* has in the Comparative *θάσσων* (Att. *θάττων*, § 8, 11), Neut. *θᾶσσον* (*θᾶττον*). Thus:

ἡδ-ύς, Com. *ἡδ-ίων*, Neut. *ἥδ-ιον*, Sup. *ἥδ-ιστος*, *-η*, *-ον*.
ταχ-ύς, " *θάσσων*, Att. *θάττων*, Neut. *θᾶσσον*, Att. *θᾶττον*, Sup. *τάχιστος*.

Rem. 2. The others in *-ύς*, as *βαθύς*, *deep*, *βαρύς*, *heavy*, *βραδύς*, *slow*, *βραχύς*, *short*, *γλυκύς*, *sweet*, *δασύς*, *thick*, *εὐρύς*, *wide*, *ὀξύς*, *sharp*, *πρέσβυς*, *old*, *ὠκύς*, *swift*, have the form in *-ύτερος*, *-ύτατος*, § 50, III.

II. The following adjectives in *-ρος*, viz. *αἰσχρός*, *base*, *ἐχθρός*, *hostile*, *κυδρός*, *honorable*, and *οἰκτρός*, *wretched* (but always in the Comparative, *οἰκτρότερος*), the ending *-ρος* here also being dropped; e. g. *αἰσχρός*, Com. *αἰσχ-ίων*, Neut. *αἶσχ-ῑον*, Sup. *αἴσχ-ιστος*.

XXIX. *Vocabulary.*

Ἄλλος, -η, -ο, *alius*, *-a*, *ud*, another, *τὰ ἄλλα* = *τἄλλα*, the rest, everything else.
ἐχθρός, *-ά*, *-όν*, hostile, inimical.
ζῶον, *-ου*, *τό*, a living being, an animal.
καιρός, *-οῦ*, *ὁ*, the right time, an opportunity; time (in general).
λοιπός, *-ή*, *-όν*, remaining
μετα-φέρω, to remove, change.
οἰκτρός, *-ά*, *-όν*, pitiable, miserable.
ὀσμή, *-ῆς*, *ἡ*, a smell.
ὄφις, *-εως*, *ὁ*, *-η*, a snake.
παρέχομαι, to afford, bring forth.

Ὁ *βαθύτατος ὕπνος ἥδιστός ἐστιν.* Πολλὰ *ἄνθη ἡδίστην ὀσμὴν παρέχεται.* Οὐδὲν *θᾶττόν ἐστι τῆς ἥβης.* Τὴν *αἰσχίστην δουλείαν*[1] *οἱ ἀκρατεῖς δουλεύουσιν.* Πάντων *ἥδιστόν ἐστιν ἡ φιλία.* Οὐδὲν *αἴσχιόν ἐστιν, ἢ ἄλλα μὲν ἐν νῷ ἔχειν, ἄλλα δὲ λέγειν.* Οἱ *ὄφεις τοῖς λοιποῖς ζώοις*[2] *ἔχθιστοί εἰσιν.* Ὁ *τῶν πλουσίων βίος πολλάκις οἰκτρότερός ἐστιν, ἢ ὁ τῶν πενήτων.* Τάχιστα[3] *ὁ καιρὸς μεταφέρει τὰ πράγματα.*

Nothing is more pleasant than a very deep sleep. Nothing is more disgraceful than slavery. The horses are very quick. There is nothing more inimical than bad advice. The old man has for (*dat.*) the old man the most pleasant

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[1] § 159, 2.
[2] § 161, 5. (a).
[3] Adverbially.

h, the boy for the boy. The poor have always a very miserable life.
ing is more miserable than poverty.

§ 52. *Anomalous Forms of Comparison.*

Positive.	Comparative.	Superlative.
ἀγαθός, good,	ἀμείνων, Neut. ἄμεινον	ἄριστος
	βελτίων	βέλτιστος
	κρείσσων, Att. κρείττων	κράτιστος
	λῴων	λῷστος
κακός, bad,	κακίων	κάκιστος
	χείρων	χείριστος
	ἥσσων, Att. ἥττων (*inferior*)	
καλός, beautiful,	καλλίων	κάλλιστος
ἀλγεινός, painful,	ἀλγεινότερος	ἀλγεινότατος
	ἀλγίων	ἄλγιστος
ακρός, long,	μακρότερος	μακρότατος and μήκιστος
ικρός, small,	μικρότερος	μικρότατος
	ἐλάσσων, Att. ἐλάττων	ἐλάχιστος
λίγος, few,	μείων	ὀλίγιστος
έγας, great,	μείζων	μέγιστος
ολύς, much,	πλείων or πλέων	πλεῖστος
ᾴδιος, easy,	ῥᾴων	ῥᾷστος
έπων, ripe,	πεπαίτερος	πεπαίτατος
ίων, fat,	πιότερος	πιότατος.

XXX. *Vocabulary.*

ιῖος, -ᾱ, -ον, and ἀν-
ῖος, -ον, necessary.
, -ης, ἡ, necessity,
ulsion.
, -ας, ἡ, want of
nment, anarchy.
-ης, ἡ, injury.
-ονος, ὁ, ἡ, a
bor.
opinion, view.
ος, -ᾱ, -ον, and
θερος, -ον, free-
free.

ἔμφῠτος, -ον, implanted.
ἐνίοτε, sometimes.
ἐπιθυμία, -ας, ἡ, desire.
εὐτυχής, -ές, fortunate.
ἤ, or; ἤ—ἤ, either—or, *aut—aut.*
Ἰβηρία, -ας, ἡ, Spain.
ἰσχῡ́ω, to be strong or able, have power, avail.
κελεύω, to order, bid.
κολακεία, -ας, ἡ, flattery.
κροκόδειλος, -ου, ὁ, a crocodile.

μαλακός, -ή, -όν, soft.
πόλεμος, -ου, ὁ, war.
σκώπτω, to joke, jest (*Eng. scoff*).
στέργω, to love, to be satisfied, contented with.
σύμβουλος, -ου, ὁ, an adviser.
σωφροσύνη, -ης, ἡ, soundmindedness, modesty, wisdom, chastity.

ʟᴇ ᴏғ Sʏɴᴛᴀx. Ὡς with the Superlative strengthens it, as
in Lat.; e. g. ὡς *τάχιστα, quam celerrime, as quick as possible.*

ὁ μακρότατος βίος ἄριστός ἐστιν, ἀλλὰ ὁ σπουδαιότατος. Μέτρον ἐπὶ
ριστον. Γνῶμαι τῶν γεραιτέρων ἀμείνους εἰσίν. Σύμβουλος οὐδείς ἐστι
ν χρόνου. Ἢ λέγε σιγῆς κρείττονα, ἢ σιγὴν ἔχε. Ἀεὶ κράτιστόν ἐστι
λέστατον. Σκώπτεις, ὦ λῷστε. Ἐσθλῶν κακίους ἐνιότε εὐτυχέστεροί
Οὐκ ἔστι λύπης χεῖρον ἀνθρώπῳ[1] *κακόν. Κολακεία τῶν ἄλλων ἁπάντων*
χείριστόν ἐστιν. Ἀνὴρ μαλακὸς τὴν ψυχὴν[2] *ἐστι καὶ*[3] *χρημάτων ἥττων.*[4]

61, 5. [2] The Acc. means, in regard to, see § 159, 7. [3] also.
slave to money.

Ταῖς γυναιξὶν[1] ἡ σωφροσύνη καλλίστη ἀρετή ἐστιν. Οὐκ ἔστι κτῆμα κάλλιο φίλου. Ἡ δουλεία τῷ ἐλευθέρῳ ἀλγίστη ἐστίν. Ἡ ὁδὸς μηκίστη ἐστίν. Ὁ κροκόδειλος ἐξ ἐλαχίστου γίγνεται μέγιστος. Ἡ γῆ ἐλάττων ἐστὶ τοῦ ἡλίοι Στέργε καὶ[2] τὰ μείω. Ὀλίγιστοι ἄνθρωποι εὐδαίμονές εἰσιν. Οὐδεὶς νόμος ἰσ χύει μεῖζον τῆς ἀνάγκης. Μικρὰ κέρδη πολλάκις μείζονας βλάβας φέρει. Ἀναρ χίας μεῖζον οὐκ ἔστι κακόν. Ὁ πόλεμος πλεῖστα κακὰ φέρει. Ἔμφυτός ἐστ τοῖς ἀνθρώποις ἡ τοῦ πλείονος ἐπιθυμία. Γυνὴ ἐσθλὴ πλεῖστα ἀγαθὰ τῷ οἴκ φέρει. Τὰ ἀναγκαῖα τοῦ βίου[3] φέρε ὡς ῥᾷστα. Τὸ κελεύειν ῥᾷόν ἐστι τοῦ πρά τειν. Οἱ καρποὶ πεπαίτατοί εἰσιν. Ἐν τῷ τοῦ πατρὸς κήπῳ οἱ βότρυες πεπα τεροί εἰσιν, ἢ ἐν τῷ τοῦ γείτονος. Ἰβηρία τρέφει πιότατα πρόβατα.

There is nothing better than a very diligent life. The opinion of the old the best. The best adviser is time. Nothing is better than that which is mc safe (than the safest). The worst (persons) are often very fortunate. Sadne is the worst evil to man. Nothing is worse than flattery. The immoder man is a slave to pleasures. In women nothing is better than modesty. Tc free man nothing is more painful than slavery. The crocodile is very loı The son is smaller than the father. The good often have more property th the bad. The poor are often in greater honor than the rich. Avarice is a v great evil. Nothing brings more evils than war. To order is very easy. I easier to bear poverty than sadness. We taste the ripest fruits with great pl sure.[4] The sheep of the father are fatter than those of the neighbor.

CHAPTER V.

THE ADVERB.

§ 53. *Nature, Division and Formation of th Adverb.*

1. Adverbs are indeclinable words, denoting a relation of *pla time* or *manner;* e. g. ἐκεῖ, *there,* νῦν, *now,* καλῶς, *beautifully, in beautiful manner.*

2. Most adverbs are formed from adjectives by assuming t ending -ως. This ending is annexed to the pure stem of t adjective; and since the stem of adjectives of the third declensi appears in the genitive, and adjectives in the Gen. Pl. are accent like adverbs, the following rule may be given for the formation adverbs from adjectives: viz. -ων *the ending of the adjective the Gen. Pl., is changed into* -ως; e. g.

φίλ-ος, lovely,	Gen. Pl. *φίλ-ων*	Adv. *φίλ-ως*
καλ-ός, fair,	“ *καλ-ῶν*	*καλ-ῶς*
καίρι-ος, timely,	“ *καιρί-ων*	*καιρί-ως*

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[1] § 161, 5. [2] also. [3] § 158, 3. [4] Neuter plural of the superlative of ἡδ

ἁπλ(ό-ος)οῦς, *simple*,	Gen. Pl.	ἁπλ(ό-ων)ῶν	Adv.	ἁπλ(ό-ως)ῶς
εὔν(ο-ος)ους, *benevolent*,	"	(εὐνό-ων) εὔνων		(εὐνό-ως) εὔνως
πᾶς, *all*, παντός,	"	πάντ-ων		πάντ-ως
σώφρων, *prudent*,	"	σωφρόν-ων		σωφρόν-ως
χαρίεις, *pleasant*,	"	χαριέντ-ων		χαριέντ-ως
ταχύς, *swift*,	"	ταχέ-ων		ταχέ-ως
μέγας, *great*,	"	μεγάλ-ων		μεγάλ-ως
ἀληθής, *true*,	"	ἀληθ(έ-ων)ῶν		ἀληθ(έ-ως)ῶς
συνήθης, *accustomed*,	"	(συνηθέ-ων) συνήθων		(συνηθέ-ως) συνήθως.

Rem. 1. On the accentuation of compounds in -ήθως and of the compound αὐτάρκως, comp. § 42, Rem. 4; also on the accentuation of εὔνως, instead of εὐνῶς, § 29, p. 29.

Rem. 2. By appending the three endings -θεν, -θι and -δε (-σε), to substantives, pronouns and adverbs, adverbs are formed to denote the three relations of place, *whence* (-θεν), *where* (-θι) and *whither* (-δε or -σε); e. g. οὐρανό-θεν, *from Heaven*, οὐρανό-θι, *in Heaven*, οὐρανόν-δε, *into* or *to Heaven*.

Rem. 3. The ending -δε is commonly appended to the Acc. of substantives only. To pronouns and primitive adverbs, -σε is appended instead of -δε; e. g. ἐκεῖ-σε, *thither*, ἄλλο-σε, *to another place*. In plural substantives in -ας, -σδε becomes -ζε; e. g. Ἀθήναζε, *to Athens*.

3. Besides adverbs with the ending -ως, there are many which evidently have a case-inflection; e. g. ἐξαπίνης, *suddenly*, αὐτοῦ, *there*, etc. The Acc. Sing. and Pl. of adjectives is very frequently used adverbially; e. g. *μέγα κλαίειν, to weep much.*

§ 54. *Comparison of Adverbs.*

1. Adverbs derived from adjectives, have commonly no independent adverbial ending for the different forms of comparison, but, in the Comparative, use the neuter singular, and in the Superlative, the neuter plural of the corresponding adjective; e. g.

σοφῶς	from σοφός	Com. σοφώτερον	Sup. σοφώτατα
σαφῶς	" σαφής	σαφέστερον	σαφέστατα
χαριέντως	" χαρίεις	χαριέστερον	χαριέστατα
εὐδαιμόνως	" εὐδαίμων	εὐδαιμονέστερον	εὐδαιμονεστατα
αἰσχρῶς	" αἰσχρός	αἴσχῑον	αἴσχιστα
ἡδέως	" ἡδύς	ἥδῑον	ἥδιστα
ταχέως	" ταχύς	θᾶσσον, -ττον	τάχιστα.

2. All primitive adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain this ending regularly in the Comparative, and for the most part in the Superlative; e. g.

ἄνω, *above*	Com. ἀνωτέρω	Sup. ἀνωτάτω
κάτω, *below*,	κατωτέρω	κατωτάτω.

In like manner, most other primitive adverbs have the ending -ω in the Comparative and Superlative; e. g.

ἀγχοῦ, *near*,	Com. ἀγχοτέρω	Sup. ἀγχοτάτω
πέρᾱ, *beyond*,	περαιτέρω	Sup. wanting
τηλοῦ, *far*,	τηλοτέρω	τηλοτάτω
ἑκάς, *far*,	ἑκαστέρω	ἑκαστάτω
ἐγγύς, *near*,	ἐγγυτέρω ἐγγύτερον	ἐγγυτάτω and ἐγγύτατα

CHAPTER VI.

THE PRONOUN.

§ 55. *Nature and Division of Pronouns.*

Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*, since they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person); e. g. *I* (the teacher) give to *you* (the scholar) *it* (the book). Pronouns are divided into five principal classes, viz. personal, demonstrative, relative, indefinite and interrogative pronouns.

§ 56. I. *Personal Pronouns.*

A. Substantive personal pronouns.

(a) The simple ἐγώ, ego, σύ, tu, οὗ, sui.

		Singular.	
Nom.	ἐγώ, *I*	σύ, *thou*	
Gen.	μοῦ (μου), ἐμοῦ, *of me*	σοῦ (σου), *of thee*	οὗ (οὑ), *of himself*, etc.
Dat.	μοί (μοι), ἐμοί, *to me*	σοί (σοι), *to thee*	οἷ (οἱ), *to himself*, etc.
Acc.	μέ (με), ἐμέ, *me*	σέ (σε), *thee*	ἕ (ἑ), *himself*, etc.
		Dual.	
N. A.	νώ, *we both, us both*	σφώ, *you both*	
G. D.	νῷν, *of us both, to us both*	σφῷν, *of you both, to you both*	σφωΐν (σφωϊν), *of them both, to them both*
		Plural.	
Nom.	ἡμεῖς, *we*	ὑμεῖς, *ye* (ῡ)	σφεῖς, Neut. σφέα, *they*
Gen.	ἡμῶν, *of us*	ὑμῶν, *of you* (ῡ)	σφῶν, *of them*
Dat.	ἡμῖν, *to us*	ὑμῖν, *to you* (ῡ)	σφίσι(ν) (σφισι), *to them*
Acc.	ἡμᾶς, *us*	ὑμᾶς, *you* (ῡ)	σφᾶς, Neut. σφέα (σφεα), *them*.

REM. 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accentuation. Comp. § 14, (b). On the signification and use of the third person of the pronoun, see § 169, Rem. 2.

XXXI. *Vocabulary.*

βλέπω, to look at, see.
γάρ, for.
γράμμα, -ατος, τό, that which is written, an alphabetical letter, *pl.* letters, literature.
δια-φέρω, *w. gen.*, to be different from, differ from.
δια-φθείρω, to destroy, lay waste.
σπουδαίως, zealously, diligently.
συγχαίρω, *w. dat.*, to rejoice with.
χαριέντως, gracefully.

Ἐγὼ *μὲν γράφω, σὺ δὲ παίζεις.* Σέβομαί σε, ὦ μέγα Ζεῦ. Ὦ παῖ, ἄκουέ[1] μου. Ὁ πατήρ μοι φίλτατός ἐστιν. Ὁ θεὸς ἀεί σε βλέπει. Εἴ με βλάπτεις, οὐκ ἐχθρῶν[2] διαφέρεις. Ἐγὼ ἐῤῥωμενέστερός εἰμί σου. Ἡδέως πείθομαί σοι,[3] ὦ πάτερ. Ἡμεῖς ὑμῖν συγχαίρομεν. Ἡ λύρα ὑμᾶς εὐφραίνει. Ὁ θεὸς ἡμῖν πολλὰ ἀγαθὰ παρέχει. Ὁ πατὴρ ὑμᾶς στέργει. Ἀνδρείως μάχεσθε, ὦ στρατιῶται· ἡμῶν[4] γάρ ἐστι τὴν πόλιν φυλάττειν· εἰ γὰρ ὑμεῖς φεύγετε, πᾶσα ἡ πόλις διαφθείρεται. Ἡμῶν[4] ἐστιν, ὦ παῖδες, τὰ γράμματα σπουδαίως μανθάνειν. Ἡ μήτηρ νὼ στέργει. Νῷν ἦν κακὴ νόσος. Σφὼ ἔχετε φίλον πιστότατον. Σφῷν ὁ πατὴρ χαρίζεται· σφὼ γάρ σπουδαίως τὰ γράμματα μανθάνετε.

Rule of Syntax. The Nom. of personal pronouns is expressed, only when they are emphatic, particularly, therefore, in antitheses.

Rem. 2. In the following examples, the italicized pronouns must be expressed in Greek.

We write, but *you* play. *We both* are writing, but *you both* are playing. I reverence you, O gods! O boy, hear us! God sees you always. If you injure us, you do not differ from enemies. *We* are stronger than *you*. *You* rejoice with us. I obey you cheerfully, O parents. Our (the) father loves me and thee. Our (the) mother loves us both. It is my duty (it is of me) to guard the house; for I am the guardian of the house. It is thy duty, O boy, to learn diligently; for *thou* art a pupil. The lyre affords (to) me and thee pleasure. Both of you had (to you both was) a very bad illness. Both of you have (to you both is) a very faithful friend. Our (the) father gratifies both of us (us both) cheerfully; for *both of us* study literature diligently.

§ 57. (b) The reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ.

1. The reflexive pronouns of the first and second person decline separately, in the plural, both pronouns of which they are composed; e. g. ἡμῶν αὐτῶν; that of the third person is either simply ἑαυτῶν, αὑτῶν, etc., or σφῶν αὐτῶν, etc.

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[1] § 158, 5. (b). [2] § 157. [3] § 161, 2. (a), (δ). [4] § 158, 2.

		Singular.	
G.	*ἐμαυτοῦ, -ῆς, of myself*	*σεαυτοῦ, -ῆς,* or *σαυτοῦ, -ῆς, of thyself*	*ἑαυτοῦ, -ῆς,* or *αὑτοῦ, -ῆς, of himself, of herself.*
D.	*ἐμαυτῷ, -ῇ, to myself*	*σεαυτῷ, -ῇ,* or *σαυτῷ, -ῇ, to thyself*	*ἑαυτῷ, -ῇ,* or *αὑτῷ, -ῇ, to himself, to herself, to itself*
A.	*ἐμαυτόν, -ήν, myself*	*σεαυτόν, -ήν,* or *σαυτόν, -ήν, thyself*	*ἑαυτόν, -ήν, -ό,* or *αὑτόν, -ήν, -ό, himself, herself, itself*
		Plural.	
G.	*ἡμῶν αὐτῶν, of ourselves*	*ὑμῶν αὐτῶν, of yourselves*	*ἑαυτῶν* or *αὑτῶν,* or *σφῶν αὐτῶν, of themselves*
D.	*ἡμῖν αὐτοῖς, -αῖς, to ourselves*	*ὑμῖν αὐτοῖς, -αῖς, to yourselves*	*ἑαυτοῖς -αῖς,* or *αὑτοῖς -αῖς,*or *σφίσιν αὐτοῖς -αῖς,to themselves*
A.	*ἡμᾶς αὐτούς, -άς, ourselves*	*ὑμᾶς αὐτούς, -άς, yourselves*	*ἑαυτούς, -ύς, -ύ,* or *αὑτούς, -ύς, -ύ,* or *σφᾶς αὐτούς, -άς, σφέα αὐτά, themselves.*

§ 58. (c) The reciprocal pronoun.

The reciprocal pronoun expresses a mutual action of several persons to each other.

Plur. G.	*ἀλλήλων, of one another,*	Dual.	*ἀλλήλοιν, -αιν, -οιν*
D.	*ἀλλήλοις, -αις, -οις*		*ἀλλήλοιν, -αιν, -οιν*
A.	*ἀλλήλους, -ας, -α*		*ἀλλήλω, -ā, -ω.*

XXXII. *Vocabulary.*

Ἄφθονος, -ον, not grudging, unenvious.

βλαβερός,-ά,-όν, injurious.

κακοῦργος, -ον, injurious, wicked.

κακοῦργος, -ου, ὁ, an evil-doer.

κατά, w. acc., according to.

μᾶλλον, (= *μάλιον comparative of μάλα*) more, rather, sooner.

μόνον, adv., only, alone.

Οὐρανίδαι, -ων, οἱ, the inhabitants of Ouranos, the gods.

οὐσία, -ας, ἡ, being; property, possession.

περι-φέρω, to carry about.

πλεονέκτης, -ου, avaricious.

πλουτίζω, to enrich, make rich.

ὠφέλιμος, -ον, useful.

'Ο βίος πολλὰ λυπηρὰ ἐν ἑαυτῷ (αὑτῷ) φέρει. Γίγνωσκε σεαυτόν (σαυτόν). Βούλου ἀρέσκειν πᾶσι,[1] *μὴ σαυτῷ μόνον. 'Ο σοφὸς ἐν ἑαυτῷ περιφέρει τὴν οὐσίαν. Φίλων ἔπαινον μᾶλλον ἢ σαυτοῦ λέγε. 'Αρετὴ καθ' ἑαυτήν ἐστι καλή. Οἱ πλεονεκται ἑαυτοὺς μὲν πλουτίζουσιν, ἄλλους δὲ βλάπτουσιν. Οὐχ οἱ ἀκρατεῖς τοῖς μὲν ἄλλοις βλαβεροί, ἑαυτοῖς (σφίσιν αὐτοῖς) δὲ ὠφέλιμοί εἰσιν, ἀλλὰ κακοῦργοι μὲν τῶν ἄλλων, ἑαυτῶν (σφῶν αὐτῶν) δὲ πολὺ κακουργότεροι. Ἡμεῖς ἡμῖν*[1] *αὐτοῖς ἥδιστα χαριζόμεθα. Ἄφθονοι Οὐρανίδαι καὶ ἐν ἀλλήλοις εἰσίν. Οἱ κακοὶ ἀλλήλους βλάπτουσιν.*

The wise carry about their (the) possessions with them. The avaricious man makes himself rich, but he injures others. Ye please yourselves. The immoderate man is not injurious to others and useful to himself, but he is an evil-doer to others and much more injurious to himself. Good children love one another.

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[1] § 161, 2. (c).

§ 59. B. Adjective personal pronouns, or possessive pronouns.

Possessive pronouns are formed from the genitive of substantive personal pronouns:

ἐμός, *-ή*, *-όν*, *meus*, *-a*, *-um*, from *ἐμοῦ*; *ἡμέτερος*, *-τέρᾱ*, *-τερον*, *noster*, *-tra*, *-trum*, from *ἡμῶν*;

σός, *-ή*, *-όν*, *tuus*, *-a*, *-um*, from *σοῦ*; *ὑμέτερος*, *-τέρᾱ*, *-τερον*, *vester*, *-tra*, *-trum*, from *ὑμῶν*;

ὅς, *ἥ*, *ὅν*, *suus*, from *οὗ*, instead of which, however, the Attic writers use the Gen. *ἑαυτοῦ*, *-ῆς*, *-ῶν*, in the reflexive signification, and *αὑτοῦ*, *-ῆς*, *-ῶν*, in the signification of the personal pronoun of the third person; e. g. *τύπτει τὸν ἑαυτοῦ υἱόν* or *τὸν υἱὸν τὸν ἑαυτοῦ*, *he strikes* HIS OWN *son*, *τύπτει αὑτοῦ τὸν υἱόν* or *τὸν υἱὸν αὑτοῦ*, *he strikes* HIS *son*, (i. e. the son of him, *ejus*). The position of the Greek article should be observed.

XXXIII. *Vocabulary.*

Μεθήμων, *-ον*,	negligent, dilatory.
μεταχειρίζομαι,	to uphold, lead.
σῶμα, *-ατος*, *τό*,	the body.
τέκνον, *-ου*, *τό*,	a child.

RULE OF SYNTAX. The possessive pronouns are expressed in Greek, only when they are particularly emphatic, especially, therefore, in antitheses. When not emphatic, they are omitted, and their place is supplied by the article, which stands before the substantive; e. g. *ἡ μήτηρ στέργει τὴν θυγατέρα*, *the mother loves* HER *daughter*. Instead of the adjective personal pronouns *ἐμός*, *σός*, etc., the Greek uses, with the same signification, the Gen. of substantive personal pronouns, both the simple forms (in the singular the enclitics *μου*, *σου*) and the reflexives (*ἐμαυτοῦ*). The position of the article may be learned from the following examples.

Ὁ ἐμὸς πατὴρ ἀγαθός ἐστιν or *ὁ πατήρ μου* or *μοῦ ὁ πατὴρ ἀγαθός ἐστιν*; or *ὁ ἐμαυτοῦ πατήρ* or *ὁ πατὴρ ὁ ἐμαυτοῦ ἀγαθός ἐστιν*. *Οἱ ὑμέτεροι παῖδες σπουδαίως τὰ γράμματα μανθάνουσιν*. *Οἱ παῖδες ὑμῶν καλοί εἰσιν*. *Ὑμῶν οἱ παῖδες σπουδαῖοί εἰσιν*. *Τὰ ἡμῶν αὐτῶν τέκνα* or *τὰ τέκνα τὰ ἡμῶν αὐτῶν ψέγομεν*. *Ὁ σεαυτοῦ φίλος* or *ὁ φίλος ὁ σεαυτοῦ πιστός ἐστιν*, *ὁ ἐμαυτοῦ φίλος* or *ὁ φίλος ὁ ἐμαυτοῦ ἄπιστός ἐστιν*. *Ὁ σὸς νοῦς τὸ σὸν σῶμα μεταχειρίζεται*. *Ὁ μὲν ἐμὸς παῖς σπουδαῖός ἐστιν*, *ὁ δὲ σὸς μεθήμων*.

Thy father is good. *My* slave is bad. *Our* children learn diligently. Many (persons) love the children of others, but not *their own*. He admires *his own* actions, but not those of the others.

§ 60. II. *Demonstrative Pronouns.*

	this.			this.			self, or he, she, it.		
				Singular.					
N.	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο	αὐτός	αὐτή	αὐτό
G.	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ
A.	τόνδε	τήνδε	τόδε	τοῦτον	ταύτην	τοῦτο	αὐτόν	αὐτήν	αὐτό
				Plural.					
N.	οἵδε	αἵδε	τάδε	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά
G.	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν
D.	τοῖςδε	ταῖςδε	τοῖςδε	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	τούςδε	τάςδε	τάδε	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά
				Dual.					
N. A.	τώδε	τάδε	τώδε	τούτω	ταύτα	τούτω	αὐτώ	αὐτά	αὐτώ
G. D.	τοῖνδε	ταῖνδε	τοῖνδε	τούτοιν	ταύταιν	τούτοιν	αὐτοῖν	αὐταῖν	αὐτοῖν.

Like *οὗτος* are declined *τοσοῦτος, τοσαύτη, τοσοῦτο(ν), tantus, -a, -um, τοιοῦτος, τοιαύτη, τοιοῦτο(ν), talis, -e, τηλικοῦτος, τηλικαύτη, τηλικοῦτο(ν), so great, so old;* it is to be noted, (a) that the Neuter Sing., besides the form in *ο*, has also the common form in *ον*; (b) that in all forms of *οὗτος*, which begin with *τ*, the *τ* is dropped.

Like *αὐτός* are declined *ἐκεῖνος, ἐκείνη, ἐκεῖνο, he, she, it, ἄλλος, ἄλλη, ἄλλο, alius, alia, aliud.* The article *ὁ, ἡ, τό* is declined like *ὅδε*, the *δε* being omitted.

	Singular.			Plural.		
N.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	τοσοῦτοι	τοσαῦται	τοσαῦτα
G.	τοσούτου	τοσαύτης	τοσούτου	τοσούτων	τοσούτων	τοσούτων
D.	τοσούτῳ	τοσαύτῃ	τοσούτῳ	τοσούτοις	τοσαύταις	τοσούτοις
A.	τοσοῦτον	τοσαύτην	τοσοῦτο(ν)	τοσούτους	τοσαύτας	τοσαῦτα
	Dual.					
N. A.	τοσούτω	τοσαύτα	τοσούτω			
G. D.	τοσούτοιν	τοσαύταιν	τοσούτοιν.			

Remark. The pronoun *αὐτός, -ή, -ό*, signifies either *self, ipse, ipsa, ipsum*, or is used for the *oblique* Cases of the personal pronoun of the third person, *he, she, it; is, ea, id.* With the article, viz. *ὁ αὐτός, ἡ αὐτή, τὸ αὐτό*, it signifies *the same* (*idem, eadem, idem*). The article usually coalesces by Crasis (§ 6, 2) with *αὐτός* and forms one word, viz. *αὐτός*, instead of *ὁ αὐτός, αὐτή, ταὐτό*, usually *ταὐτόν, ταὐτοῦ, ταὐτῷ, ταὐτῇ*, etc.

§ 61. III. *Relative Pronoun.*

	Singular.			Plural.			Dual.		
N.	ὅς, qui	ἥ, quae	ὅ, quod	οἵ	αἵ	ἅ	ὥ	ἅ	ὥ
G.	οὗ	ἧς	οὗ	ὧν	ὧν	ὧν	οἷν	αἷν	οἷν
D.	ᾧ	ᾗ	ᾧ	οἷς	αἷς	οἷς	οἷν	αἷν	οἷν
A.	ὅν	ἥν	ὅ	οὕς	ἅς	ἅ	ὥ	ἅ	ὥ.

§ 62. IV. *Indefinite and Interrogative Pronouns.*

The indefinite and interrogative pronouns have the same form, but are distinguished by the accent and position, the indefinite being enclitic [§ 14, (c)], and placed after some word or words, whilst the interrogative is accented and placed before.

Rem. 1. When the interrogative pronouns stand in an indirect question, they place before their stem the relative ὁ, which, however, (except in the case of ὅςτις) is not inflected; e. g. ὁποῖος, ὁπόσος, ὁπότερος, etc.

Declension of τὶς, τίς and ὅςτις.

Sing.	N.	τὶς, *some one*	N. τὶ, *some thing*	τίς ; quis?	τί ; quid?
	G.	τινός or τοῦ		τίνος or τοῦ	
	D.	τινί or τῷ		τίνι or τῷ	
	A.	τινά	N. τὶ	τίνα	τί
Plur.	N.	τινές	N. τινά and ἄττα	τίνες	τίνα
	G.	τινῶν		τινῶν	
	D.	τισί(ν)		τίσι(ν)	
	A.	τινάς	N. τινά and ἄττα	τίνας	τίνα
Dual. N. A.		τινέ		τίνε	
G. and D.		τινοῖν		τίνοιν.	

N.	ὅςτις, *whoever*	ἥτις	ὅ τι	οἵτινες	αἵτινες	ἅτινα or ἅττα
G.	οὗτινος or ὅτου	ἧςτινος		ὧντινων	(rarer ὅτων)	τισι(ν)
D.	ᾧτινι or ὅτῳ	ᾗτινι		οἷςτισι(ν)	(rarer ὅτοισι) αἷςτισι(ν)	οἷς-
A.	ὅντινα	ἥντινα	ὅ τι	οὕςτινας	ἅςτινας	ἅτινα or ἅττα

Dual. N. A. ὥτινε, ἅτινε, G D. οἷντινοιν, αἷντινοιν.

Rem. 2. The negative compounds of τὶς, viz. οὔτις, οὔτι, μήτις, μήτι, *no one, nothing*, are inflected like the simple τὶς ; e. g. οὔτινος, οὔτινες, etc.

XXXIV. *Vocabulary.*

Βασιλεύς, -εως, ὁ, king.
ἕκαστος, -η, -ον, each.
ἐκεῖνος, -η, -ο, that.
ἔνιοι, -αι, -α, some.
ἐξετάζω, to examine.
ἐπιστολή, -ῆς, ἡ, *epistola*, a letter.
ἡμέρα, -ας, ἡ, a day.
οἷος, -α, -ον, *qualis.*
ὅσος, -η, -ον, *quantus.*
ὅστις, ἥτις, ὅ τι, whoever, whatever.
ῥόδον, -ου, τό, a rose.
στρατηγός, -οῦ, ὁ, a general.
τηλικοῦτος, -αύτη, -οῦτο, so large, so old.
τοῖος, -ᾱ, -ον, *talis.*
τόσος, -η, -ον, *tantus.*
τρόπος, -ου, ὁ, a way, or manner, the mode of life, the character.

Ὁ ἀνὴρ οὗτος or οὗτος ὁ ἀνὴρ ἀγαθός ἐστιν. Ἡ γνώμη αὕτη or αὕτη ἡ γνώμη δικαία ἐστίν. Ἡ γυνὴ ἥδε or ἥδε ἡ γυνὴ καλή ἐστιν. Ὁ ἀνὴρ ἐκεῖνος or ἐκεῖνος ὁ ἀνὴρ βασιλεύς ἐστιν. Ὁ βασιλεὺς αὐτός or αὐτὸς ὁ βασιλεὺς στρατηγός ἐστιν. Φέρε, ὦ παῖ, αὐτῷ τὴν κλεῖν. Ἔνιοι περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταὐτὰ γιγνώσκουσιν. Τὸ λέγειν καὶ τό πράττειν οὐ ταὐτόν ἐστιν. Ταῦτα τὰ ῥόδα, ἃ θάλλει ἐν τῷ κήπῳ, καλά ἐστιν. Σοφόν τι χρῆμα ὁ ἄνθρωπός ἐστιν. Εἰ φιλίαν του (τινὸς) διώκεις, αὐτοῦ τὸν τρόπον ἐξέταζε. Τίς γράφει τὴν ἐπιστολήν ; Ὧν[1] ἔχεις, τούτων[2] ἄλλοις παρέχου. Ὄλβιος, ᾧ παῖδες φίλοι εἰσίν. Ἐκεινος ὀλβιώτατος, ὅτῳ (ᾡτινι) μηδὲν κακόν ἐστιν. Τί φροντίζεις; Οὐ λέγω, ὅ τι φροντίζω. Οἷον τὸ ἔθος ἑκάστου, τοῖος ὁ βίος. Λέγε μοι, ἥτις ἐστὶν ἐκείνη ἡ γυνή.

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[1] By attraction for ἅ, see Syntax, § 182, 6.

[2] § 158, 3. (b).

These men are good. These opinions are just. The children of these women are beautiful. That rose is beautiful. The father himself is writing the letter. His (*ejus*) son is good. Her (*ejus*) daughter is beautiful. I admire the beautiful rose; bring it to me. The children of the same parents often differ. That rose which blooms in the garden is beautiful. Virtue is something beautiful. What are you thinking about? I am thinking what (*fem.*) friendship is. What is more beautiful than virtue?

§ 63. *Correlative Pronouns.*

Under correlative pronouns are included all those which express a mutual relation (correlation) to each other, and represent this relation by a corresponding form.

(a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
πόσος, -η, -ον; *how great? how much?* quantus?	ποσός, -ή, -όν, *of a certain size,* or *number,* aliquantus	τόσος, -η, -ον, *so great, so much,* tantus τοσόσδε, τοσήδε, τοσόνδε τοσοῦτος, -αύτη, -οῦτο(ν)	ὅσος, -η, -ον and ὁπόσος, -η, -ον, *as great, as much,* quantus
ποῖος, -ᾱ, -ον; *of what kind?* qualis?	ποιός, -ά, -όν, *of a certain kind*	τοῖος, -ᾱ, -ον, *of such a kind,* talis τοιόσδε, τοιάδε, τοιόνδε, τοιοῦτος, -αύτη, -οῦτο(ν)	οἷος, -ᾱ, -ον and ὁποῖος, -ᾱ, -ον, *of what kind,* qualis
πηλίκος, -η, -ον; *how great? how old?*	wanting	τηλίκος, -ον, *so great, so old* τηλικόσδε, -ήδε, -όνδε τηλικοῦτος, -αύτη, -οῦτο(ν)	ἡλίκος, -η, -ον and ὁπηλίκος, -η, -ον, *as great, as old*

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
ποῦ; *where?* ubi?	πού, *somewhere,* alicubi	wanting (hic, ibi)	οὗ, *where,* ubi	ὅπου, *where,* ubi
πόθεν; *whence?* unde?	ποθέν, *from some place,* alicunde	wanting (hinc, inde)	ὅθεν, *whence,* unde	ὁπόθεν, *whence,* unde
ποῖ; *whither?* quo?	ποί, *to some place,* aliquo	wanting (eo)	οἷ, *whither,* quo	ὅποι, *whither,* quo
πότε; *when?* quando?	ποτέ, *some time,* aliquando	τότε, *then,* tum	ὅτε, *when,* quum	ὁπότε, *when,* quando
πηνίκα; quo temporis puncto? quotà horà?	wanting	τηνικόδε τηνικαῦτα } hoc ipso tempore	ἡνίκα, *when,* quo ipso tempore	ὁπηνίκα, *when,* quo ipso tempore
πῶς; *how?*	πώς, *some how*	οὕτω(ς) ὧδε, *so*	ὡς, *how*	ὅπως, *how*
πῆ; *whither? how?*	πῄ, *to some place, thither, in some way*	τῇδε ταύτῃ { *hither* or *here*	ᾗ, *where, whither*	ὅπη, *where, whither.*

Remark. The forms which are wanting in the Common language to denote *here*, *there* (*hic*, *ibi*), are expressed by *ἐνταῦθα*, and those to denote *hence* (*hinc*, *inde*), by *ἐνθένδε*, *ἐντεῦθεν*.

§ 64. *Lengthening of the Pronouns.*

1. The enclitic *γέ* is joined to the personal pronouns of the first and second person, in order to make the person emphatic. The pronoun *ἐγώ* then draws back its accent in the Nom. and Dat.; e. g. *ἔγωγε*, *ἐμοῦγε*, *ἔμοιγε*, *ἐμέγε*; *-σύγε*. Moreover *γέ* can be joined with any other word, and also with any other pronoun, but does not form one word with it; e. g. *οὗτός γε*.

2. The particles *δή*, most commonly *δήποτε*, and *οὖν*, are appended to relatives compounded of interrogatives or indefinites, as well as to *ὅσος*, in order to make the relative relation general, i. e. to extend it to everything embraced in the object denoted by the pronoun; e. g. *ὅςτιςδή*, *ὅςτιςδήποτε*, *ὅςτιςοῦν*, *ἥτιςοῦν*, *ὅτιοῦν*, quicunque (Gen. *οὗτινοςοῦν* or *ὅτουοῦν*, *ἧςτινοςοῦν*, Dat. *ᾧτινιοῦν* or *ὅτῳοῦν*, etc.);—*ὁποσοςδή*, *ὁποσοςοῦν*, *ὁσοςδήποτε*, quantuscunque;—*ὁπηλικοςοῦν*, *however great*, *how old soever*.

3. The suffix *δε* is appended to some demonstratives for the purpose of strengthening their demonstrative relation; e. g. *ὅδε*, *ἥδε*, *τόδε*; *τοιόςδε*; *τοσόςδε*; *τηλικόςδε*, from *τοῖος*, *τύσος*, *τηλίκος*, which change their accent after *δε* is appended

4. The enclitic *πέρ* is appended to all relatives, in order to make the relative relation still more emphatic; hence it denotes, *even who*, *which;* e. g. *ὅςπερ*, *ἥπερ*, *ὅπερ* (Gen. *οὗπερ*, etc.); *ὅσοςπερ*, *οἱόςπερ* (Gen. *ὅσουπερ*, *οἷουπερ*, etc.); *ὅθιπερ*, *ὅθενπερ*.

5. The inseparable demonstrative *ί*, is appended to demonstrative pronouns and some demonstrative adverbs, always giving them a stronger demonstrative sense. It takes the acute accent and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:

οὑτοσί, *this here* (hicce, celui-ci), *αὑτηΐ*, *τουτί*,
Gen. *τουτουΐ*, *ταυτησί*, Dat. *τουτῳΐ*, *ταυτῃΐ*, Pl. *οὑτοιΐ*, *αὑταιΐ*, *ταυτί*;
ὁδί, *ἡδί*, *τοδί* from *ὅδε*; *ὡδί* from *ὧδε*; *οὑτωσί* from *οὕτως*;
ἐντευθενί from *ἐντεῦθεν*; *ἐνθαδί* from *ἐνθάδε*; *νυνί* from *νῦν*; *δευρί* from *δεῦρο*.

CHAPTER VII.

THE NUMERALS.

§ 65. *Nature and Division of the Numerals.*

The numerals express the relation of number and quantity. They are divided into the following classes, according to their signification:

(a) *Cardinals*, which answer the question, "*How many?*" The first four numerals and the round numbers from 200 (**διακόσιοι**) to 10,000 (**μύριοι**), as well as the compounds of *μύριοι*, are declined; all the others are indeclinable. The thousands are expressed by adverbial numerals; e. g. *τριςχίλιοι*, 3000.

(b) *Ordinals*, which answer the question, "*Which one in the series?*" They all have the three endings of adjectives *-ος, -η, -ον*, except *δεύτερος*, which has *-ος, -ᾱ, -ον*.

(c) *Multiplicatives*, which answer the question, "*How many fold?*" They are all compounded of *πλοῦς*, and are adjectives of three endings, *-οῦς, -ῆ, -οῦν*. For the declension of these, see § 29. Numeral adjectives in *-άκις*, answer the question, "*How many times?*"

(d) *Proportionals*, which answer the question, "*How many times more?*" They are all compounds of *-πλάσιος, -ίᾱ, -ιον*; e. g. *διπλάσιος*, *two-fold*, *double*.

(e) *Substantive-numerals*, which express the abstract idea of the number; e. g. *ἡ δυάς, -άδος*, *duality*.

§ 66. *Numeral Signs.*

1. The numeral signs are the twenty-four letters of the Greek alphabet, to which three obsolete letters are added, viz. after *ε*, Βαῦ or the digamma Ϝ or Στῖ, ϛ, as the sign for 6;—Κόππα, 5, as the sign for 90;—Σαμπῖ, ϡ, as the sign for 900.

2. The first eight letters, i. e. from *α* to *ϑ* with the Βαῦ or Στῖ, denote the units; the following eight, i. e. from *ι* to *π* with the Κόππα, the tens; the last eight, i. e. from *ρ* to *ω* with the Σαμπῖ, the hundreds.

3. Up to 999, the letters, as numeral signs, are distinguished by a mark placed *over* them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the alphabet begins again, but the letters are distinguished by a mark placed *under* them, thus, *α´* = 1, *͵α* = 1000, *ι´* = 10, *͵ι* = 10,000, *͵εψμβ´* = 5742, *͵αωμβ´* = 1842, *ρ´* = 100, *͵ρ* = 100,000.

§ 67. *Summary of the Cardinals and Ordinals.*

		Cardinals.	Ordinals.
1	*α´*	*εἷς, μία, ἕν*, *one*	*πρῶτος, -η, -ον*, primus, -a, -um
2	*β´*	*δύο* or *δύω*, *two*	*δεύτερος, -ᾱ, -ον*, secundus, -a, -um
3	*γ´*	*τρεῖς, τρία*, *three*	*τρίτος, -η, -ον*, tertius, -a, -um
4	*δ´*	*τέτταρες, -α*, or *τέσσαρες*	*τέταρτος, -η, -ον*
5	*ε´*	*πέντε*	*πέμπτος, -η, -ον*
6	*ϛ´*	*ἕξ*	*ἕκτος, -η, -ον*
7	*ζ´*	*ἑπτά*	*ἕβδομος, -η, -ον*
8	*η´*	*ὀκτώ*	*ὄγδοος, -η, -ον*
9	*ϑ´*	*ἐννέα*	*ἔνατος, -η, -ον*
10	*ι´*	*δέκα*	*δέκατος, -η, -ον*
11	*ια´*	*ἕνδεκα*	*ἑνδέκατος, -η, -ον*
12	*ιβ´*	*δώδεκα*	*δωδέκατος, -η, -ον*
13	*ιγ´*	*τριςκαίδεκα*	*τριςκαιδέκατος, -η, -ον*
14	*ιδ´*	*τετταρεςκαίδεκα* or *τεσσαρεςκαίδεκα*	*τετταρακαιδέκατος, -η, -ον*

15	ιε	πεντεκαίδεκα	πεντεκαιδέκατος, -η, -ον
16	ιϛ′	ἑκκαίδεκα	ἑκκαιδέκατος, -η, -ον
17	ιζ′	ἑπτακαίδεκα	ἑπτακαιδέκατος, -η, -ον
18	ιη′	ὀκτωκαίδεκα	ὀκτωκαιδέκατος, -η, -ον
19	ιθ′	ἐννεακαίδεκα	ἐννεακαιδέκατος, -η, -ον
20	κ′	εἴκοσι(ν)	εἰκοστός, -ή, -όν
21	κα′	εἴκοσιν, εἷς, μία, ἕν	εἰκοστὸς, -ὴ, -ὸν, πρῶτος, -η, -ον
30	λ′	τριᾱ́κοντα	τριᾱκοστός, -ή, -όν
40	μ′	τετταράκοντα or τεσσαράκοντα	τετταρακοστός, -ή, -όν
50	ν′	πεντήκοντα	πεντηκοστός, -ή, -όν
60	ξ′	ἑξήκοντα	ἑξηκοστός, -ή, -όν
70	ο′	ἑβδομήκοντα	ἑβδομηκοστός, -ή, -όν
80	π′	ὀγδοήκοντα	ὀγδοηκοστός, -ή, -όν
90	ϟ′	ἐνενήκοντα	ἐνενηκοστός, -ή, -όν
100	ρ′	ἑκατόν	ἑκατοστός, -ή, -όν
200	σ′	διᾱκόσιοι, -αι, -α	διᾱκοσιοστός, -ή, -όν
300	τ′	τριᾱκόσιοι, -αι, -α	τριᾱκοσιοστός, -ή, -όν
400	υ′	τετρακόσιοι, -αι, -α	τετρακοσιοστός, -ή, -όν
500	φ′	πεντακόσιοι, -αι, -α	πεντακοσιοστός, -ή, -όν
600	χ′	ἑξακόσιοι, -αι, -α	ἑξακοσιοστός, -ή, -όν
700	ψ′	ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός, -ή, -όν
800	ω′	ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός, -ή, -όν
900	ϡ′	ἐννακόσιοι, -αι, -α	ἐννακοσιοστός, -ή, -όν
1000	͵α	χίλιοι, -αι, -α	χιλιοστός, -ή, -όν
2000	͵β	δισχίλιοι, -αι, -α	δισχιλιοστός, -ή, -όν
3000	͵γ	τρισχίλιοι, -αι, -α	τρισχιλιοστός, -ή, -όν
4000	͵δ	τετρακισχίλιοι, -αι, -α	τετρακισχιλιοστός, -ή, -όν
5000	͵ε	πεντακισχίλιοι, -αι, -α	πεντακισχιλιοστός, -ή, -όν
6000	͵ϛ	ἑξακισχίλιοι, -αι, -α	ἑξακισχιλιοστός, -ή, -όν
7000	͵ζ	ἑπτακισχίλιοι, -αι, -α	ἑπτακισχιλιοστός, -ή, -όν
8000	͵η	ὀκτακισχίλιοι, -αι, -α	ὀκτακισχιλιοστός, -ή, -όν
9000	͵θ	ἐννακισχίλιοι, -αι, -α	ἐννακισχιλιοστός, -ή, -όν
10.000	͵ι	μύριοι, -αι, -α	μυριοστός, -ή, -όν
20.000	͵κ	δισμύριοι, -αι, -α	δισμυριοστός, -ή, -όν
100,000	͵ρ	δεκακισμύριοι, -αι -α,	δεκακισμυριοστός, -ή, -όν.

Remark. In compound numerals, the smaller number with *καί* is usually placed before the larger, often also the larger without *καί* is placed first, sometimes with *καί*; e. g.

25: *πέντε καὶ εἴκοσι*, or *εἴκοσι πέντε*,

345: *πέντε καὶ τετταράκοντα καὶ τριακόσιοι*, or *τριακ. τετт. πεντε*.

The same holds of the ordinals; e. g.

πέμπτος καὶ εἰκοστός, or *εἰκοστὸς πέμπτος*.

§ 68. *Declension of the first four Numerals.*

Nom.	*εἷς*	*μία*	*ἕν*	*δύο* and *δύω*
Gen.	*ἑνός*	*μιᾶς*	*ἑνός*	*δυοῖν*, Attic also *δυεῖν*
Dat.	*ἑνί*	*μιᾷ*	*ἑνί*	*δυοῖν*, more rarely *δυσί(ν)*
Acc.	*ἕνα*	*μίαν*	*ἕν*	*δύο*

Nom.	*τρεῖς*	Neut. *τρία*	*τέτταρες* or *τέσσαρες*	Neut. *τέτταρα*
Gen.	*τριῶν*		*τεττάρων*	
Dat.	*τρισί(ν)*		*τέτταρσι(ν)*	
Acc.	*τρεῖς*	Neut. *τρία*	*τέτταρας*	Neut. *τέτταρα*.

Rem. 1. The Gen. and Dat. of *μία*, viz. *μιᾶς*, *μιᾷ*, have the accentuation of monosyllabic substantives of the third declension. See § 33, III. (b). Like *εἷς* are also declined *οὐδείς* and *μηδείς*, *no one*, which have the same irregular accentuation, thus:

οὐδείς, *οὐδεμία*, *οὐδέν*, Gen. *οὐδενός*, *οὐδεμιᾶς*, Dat. *οὐδενί*, *οὐδεμιᾷ*, etc., but in Pl. *οὐδένες* (*μηδένες*) *-ένων*, *-έσι*, *-ένας*.

Rem. 2. *Δύο* is often used indeclinably for all the Cases. The numeral *ἄμφω*, *both*, like *δύο*, has *-οῖν* in the Gen. and Dat. (*ἀμφοῖν*); the Acc. is like the Nom. Like *δύο*, it is also sometimes used indeclinably.

XXXV. *Vocabulary.*

Ἀμφί, about.
ἀνά-βασις, *-εως*, *ἡ*, a going up, an expedition (from the sea inland).
ἀριθμός, *-οῦ*, *ὁ*, number, extent, length.
ἅρμα, *-ατος*, *τό*, a chariot.
ἀσύνετος, *-ον*, senseless, stupid.
βάρβαρος, *-ου*, *ὁ*, barbarian, (every one not a Greek).
βῆμα, *-ατος*, *τό*, a step, a pace.
δρεπανηφόρος, *-ον*, scythe-bearing, furnished with scythes.
ἐνιαυτός, *-οῦ*, *ὁ*, a year.
εὖρος, *-εος* = *-ους*, *τό*, breadth.
κατά-βασις, *-εως*, *ἡ*, a going down (from inland to the sea), retreat.
ὁπλίτης, *-ου*, *ὁ*, a heavy-armed man.
πάρειμι, to be present.
πελταστής, *-οῦ*, *ὁ*, a shieldsman.
πλῆθος, *-εος* = *-ους*, *τό*, a multitude, extent.
πούς, *ποδός*, *ὁ*, a foot, *pes*, *pedis*.
σταθμός, *-οῦ*, *ὁ*, a station, a day's journey, a march.
στράτευμα, *-ατος*, *τό*, an army, an armament.
συγγράφω, *conscribo*, to enlist, to describe.
συμπᾶς, *-ᾶσα*, *-ᾶν*, all together, in a body, whole.
συνετός, *-ή*, *-όν*, sensible, intelligent.

Εὐφράτης ποταμός ἐστι τὸ εὖρος τεττάρων σταδίων. Τὸ δὲ στάδιον ἔχει πέντε καὶ εἴκοσι καὶ ἑκατὸν βήματα ἢ πέντε καὶ εἴκοσι καὶ ἑξακοσίους πόδας. Κύρῳ παρῆσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα πέντε. Τοῦ Σάρου Κιλικίας ποταμοῦ τὸ εὖρος ἦν τρία πλέθρα. Τὸ δὲ πλέθρον ἔχει τέτταρας καὶ ἑκατὸν πόδας. Κύδνος Κιλικίας ποταμὸς εὖρός ἐστι δύο (δυεῖν) πλέθρων. Τοῦ Μαιάνδρου Φρυγίας ποταμοῦ τὸ εὖρός ἐστιν εἴκοσι πέντε ποδῶν. Ὁ παρασάγγης, Περσικὸν μέτρον, ἔχει τριάκοντα στάδια ἢ πεντήκοντα καὶ ἑπτακοσίους καὶ ὀκτακιςχιλίους καὶ μυρίους πόδας. Ἀριθμὸς συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως, ἣ ὑπὸ Ξενοφῶντος συγγράφεται, σταθμοὶ διακόσιοι δέκα πέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τριςμύρια τετρακιςχίλια ἑξακόσια πεντήκοντα, χρόνου πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες.

Ἑνὸς φιλία συνετοῦ κρείττων ἐστὶν ἀσυνέτων ἁπάντων. Τοῦ Κύρου στρατεύματος ἦν ἀριθμὸς τῶν μὲν Ἑλλήνων ὁπλῖται μύριοι καὶ τετρακόσιοι πελτασταὶ δὲ διςχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἅρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσιν.

It is better to have one sensible friend, than all senseless ones. Seventy years afford about 25,555 days. The extent (number) of the way from the battle at (*ἐν*) Babylon to (*εἰς*) Cotyora on the retreat (*gen.*) which is described by Xenophon, amounts to (is) 122 days' journeys, 620 parasangs, 18,600 stadia; the length (multitude) of the time eight months. The number of the armament is 12,639,850. The generals of the armament are four, each of 300,000 (*gen.*). In the battle were present 96,650 soldiers and 150 scythe-bearing chariots.

§ 69. *Numeral Adverbs.*

1	*ἅπαξ*, ***once***
2	*δίς*, ***twice***
3	*τρίς*
4	*τετράκις*
5	*πεντάκις*
6	*ἑξάκις*
7	*ἑπτάκις*
8	*ὀκτάκις*
9	*ἐννεάκις*, ***ἐννάκις***
10	*δεκάκις*
11	*ἑνδεκάκις*
12	*δωδεκάκις*
13	*τριςκαιδεκάκις*
14	*τετταρεςκαιδεκάκις* or *τεσσαρ.*
15	*πεντεκαιδεκάκις*
16	*ἑκκαιδεκάκις*
17	*ἑπτακαιδεκάκις*
18	*ὀκτωκαιδεκάκις*
19	*ἐννεακαιδεκάκις*
20	*εἰκοσάκις*
30	*τριακοντάκις*
40	*τετταρακοντάκις* or *τεσσαρ.*
50	*πεντηκοντάκις*
60	*ἑξηκοντάκις*
70	*ἑβδομηκοντάκις*
80	*ὀγδοηκοντάκις*
90	*ἐνενηκοντάκις*
100	*ἑκατοντάκις*
200	*διακοσιάκις*
300	*τριακοσιάκις*
1000	*χιλιάκις*
2000	*διςχιλιάκις*
10,000	*μυριάκις*
20,000	*διςμυριάκις*

CHAPTER VIII.

THE VERB.

§ 70. *Nature of the Verb.*

The verb expresses something which is affirmed of a subject; e. g. *the father writes, the rose blooms, the boy sleeps, God is loved.*

§ 71. *Classes of Verbs.*

Verbs are divided, in relation to their meaning and form, into the following classes:

1. Active verbs, i. e. such as express an action, that the subject itself performs or manifests; e. g. *γράφω, I write, θάλλω, I bloom;*

2. Middle or Reflexive verbs, i. e. such as express an action, that proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself; e. g. *βουλεύομαι, I advise myself, I deliberate;*

3. Passive verbs, i. e. such as express an action that the subject receives from another subject; e. g. *τύπτομαι ὑπό τινος, I am smitten by some one.*

§ 72. *The Tenses.*

1. The Greek language has the following Tenses:

- I. (1) Present, *βουλεύω, I advise,*
  - (2) Perfect, *βεβούλευκα, I have advised;*
- II. (3) Imperfect, *ἐβούλευον, I was advising,*
  - (4) Pluperfect, *ἐβεβουλεύκειν, I had advised,*
  - (5) Aorist, *ἐβούλευσα, I advised,* (indefinite);
- III. (6) Future, *βουλεύσω, I shall* or *will advise,*
  - (7) Future Perfect (only in the Middle form), *βεβουλεύσομαι, I shall have advised myself,* or *I shall have been advised.*

2. All the Tenses may be divided into,
   - a. Principal tenses, viz. Present, Perfect and Future;
   - b. Historical tenses, viz. Imperfect, Pluperfect and Aorist.

REMARK. The Greek language has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass. and Mid. Aor.; these two forms may be distinguished as Primary and Secondary tenses. Still, few verbs have both forms; most verbs construct the above tenses with one or the other form. No verb has all the tenses. Pure verbs form, with very few exceptions, only the primary tenses. Mute and liquid verbs may form both the primary and secondary tenses. The Fut. Perf., which is found in but few verbs, is almost entirely wanting in liquid verbs.

§ 73. *The Modes.*

The Greek has the following Modes:

I. The Indicative, which expresses what is actual or real; e. g. the rose *blooms, bloomed, will bloom.*

II. The Subjunctive, which denotes merely a representation or conception of the mind. The Subjunctive of the historical tenses, is called the Optative; comp. *γράφοιμι,* with *scriberem.*

REMARK. How the Aor. can have both forms of the Subjunctive (i. e. Subj. and Opt.), and the Future an Optative, will be seen in the Syntax (§ 152).

III. The Imperative, which denotes a direct expression of one's will; e. g. *βούλευε*, *advise.*

§ 74. *Participials.—Infinitive and Participle.*

In addition to the modes, the verb has two forms, which, from their partaking both of the nature of the verb, and also of that of the substantive and adjective, are called Participials, namely,

(a) The Infinitive, which is the substantive-participial; e. g. ἐθέλω βουλεύειν, *I wish to advise*, and τὸ βουλεύειν, *the advising.*

(b) The Participle, which is the adjective-participial; e. g. βουλεύων ἀνήρ, *an advising man*, i. e. *a counsellor.*

REMARK. These two participials may be called *verbum infinitum;* the remaining forms of the verb, *verbum finitum.*

§ 75. *Numbers and Persons of the Verb.*

The personal-endings of the verb show whether the subject of the verb be the speaker himself (*I*, first person); or a person or thing addressed (*thou*, second person); or a person or thing spoken of (*he*, *she*, *it*, third person). They also show the relation of number, viz. Singular, Dual and Plural; e. g. *βουλεύω*, *I*, the speaker, *advise; βουλεύεις*, *thou*, the person addressed, *advisest; βουλεύει*, *he*, *she*, *it*, the person or thing spoken of, *advises; βουλεύετον*, *ye two*, the persons addressed, *advise; βουλεύουσι*, *they*, the persons spoken of, *advise.*

REMARK. There is no separate form for the first Pers. Dual in the active voice, and in the Pass. Aorists; hence it is expressed by the form of the first Pers. Plural.

§ 76. *The Conjugation of the Verb.*

The Greek has two forms for conjugation, that in -ω, which includes much the larger number of verbs, e. g. *βουλεύ-ω*, *to advise*, and the older conjugation in -*μι*, e. g. *ἵστη-μι*, *to station.*

§ 77. *Stem, Augment and Reduplication.—Verb-characteristic.*

1. Every verb is divided into the *stem*, which contains the groundform of the verb, and into the *syllable of formation*, by which the relations of the action expressed by the verb, are denoted. See §§ 71—75. The stem is found in most verbs in -ω by cutting off the ending of the first Pers. Ind. Pres.; e. g. *βουλεύ-ω*, *λέγ-ω*, *τρίβ-ω*.

2. The syllables of formation are either annexed as endings to the stem, and are then called inflection-endings, e. g. *βουλεύ-ω*, *βουλεύ-σω*, *βουλεύ-σομαι*; or are prefixed to the stem, and are then called Augment and Reduplication, e. g. *ἐ-βούλευον*, *I was advising*, *βε-βούλευκα*, *I have advised.*

3. The Augment, which belongs to the Indicative of all the historical tenses, i. e. the Imperfect, the Aorist and the Pluperfect, is ε prefixed to the stem of verbs which begin with a consonant; e. g. *ἐ-βούλευσα*, *I advised;* but in verbs, which begin with a vowel, it consists in lengthening the first stem-vowel, *α* and ε being changed into *η* (and in some cases ε into *ει*), *ῐ* and *ῠ* into *ῑ* and *ῡ*, and *ο* into *ω*.

4. Reduplication, which belongs to the Perfect, Pluperfect and Future Perfect, consists in repeating the first stem-consonant together with ε, in those verbs whose stem begins with a consonant; but in verbs whose stem begins with a vowel, it is the same as the Augment; e. g. *βε-βούλευκα*, *I have advised*, *ῑ̔κέτευκα*, *I have supplicated*, from *ῐ̔κετεύ-ω*. For a more full definition of the Augment and Reduplication, see § 85.

5. The last letter of the stem, after the ending -ω is cut off, is called the *verb-characteristic*, or merely the characteristic, because according to this, verbs in -ω are divided into different classes; according as the characteristic is a vowel, or a mute, or a liquid, verbs are divided into *pure*, *mute* and *liquid verbs;* e. g. *βουλεύ-ω*, *to advise*, *τιμά-ω*, *to honor*, *τρίβ-ω*, *to rub*, *φαίν-ω*, *to show.*

§ 78. *Inflection-endings.*

In the inflection-endings, so far as they denote the relation of tense, mode and person, there are three different elements, namely, the tense-characteristic, the mode-vowel, and the personal-ending; e. g. *βουλεύ-σ-ο-μαι*. According to the three classes of verbs, they are divided into the Active, Middle and Passive endings.

§ 79. (a) *Tense-characteristic and Tense-endings.*

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark of the tense. In pure verbs, *κ* is the tense-characteristic of the Perf. and Plup. Ind. Act.; e. g.

βε-βούλευ-κ-α ἐ-βε-βουλεύ-κ-ειν;

that of the Fut. and first Aor. Act. and Mid. and the Fut. Perf. is *σ*; e. g.

βουλεύ-σ-ω *βουλεύ-σ-ομαι* *βε-βουλεύ-σ-ομαι*
ἐ-βούλευ-σ-α *ἐ-βουλευ-σ-άμην*;

that of the first Aor. Pass. is *ϑ*; in addition to the tense-characteristic *σ*, the first Fut. Pass. has the ending *-ϑη* of the first Aor. Pass., thus,

ἐ-βουλεύ-ϑ-ην *βουλευ-ϑήσ-ομαι.*

The primary tenses only, see § 72, Rem., have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the *tense-ending.* Thus, e. g. in the form *βουλεύσω*, *σ* is the tense-characteristic of the Fut., and the syllable *σω*, the tense-ending of the Future. The stem of the verb, together with the reduplication, is called the *tense-stem.* Thus, e. g. in *ἐβούλευσ-α*, *ἐβουλευσ* is the tense-stem of the first Aor. Active.

§ 79. (b) *Personal-endings and Mode-vowels.*

The personal-ending takes a different form according to the different persons and numbers; and the mode-vowel takes a different form according to the different modes; e. g.

1	Pers.	Sing.	Ind.	Pres.	M.	*βουλεύ-ο-μαι*	Subj.	*βουλεύ-ω-μαι*
3	"	"	"	Fut.	"	*βουλεύ-σ-ε-ται*	Opt.	*βουλεύ-σ-οι-το*
1	"	Pl.	"	Pres.	"	*βουλευ-ό-μεϑα*	Subj.	*βουλευ-ώ-μεϑα*
2	"	"	"	"	"	*βουλεύ-ε-σϑε*	"	*βουλεύ-η-σϑε*
1	"	Sing.	"	A. I.	"	*ἐβουλευ-σ-ά-μην*	"	*βουλεύ-σ-ω-μαι*
3	"	"	"	"	"	*ἐβουλεύ-σ-α-το*	Opt.	*βουλεύ-σ-αι-το.*

REMARK. In the above forms, *βουλευ* is the verb-stem, and *βουλευ*, *βουλευσ* and *ἐβουλευσ* are the tense-stems, namely, of the Pres., Fut. and first Aor. Mid.; the endings *-μαι*, *-ται*, etc., are the personal-endings, and the vowels *ο*, *ω*, *ε*, *οι*, *η*, *α*, *αι*, are the mode-vowels.

§ 80. *Remarks on the Personal-endings and Mode-vowels.*

1. The personal-endings are appended directly to the mode-vowel, and are often so closely united with it, that the two do not appear as separate parts, but are united in one; e. g. *βουλεύσ-ῃς*, instead of *βουλεύσ-η-ις*, *βουλεύ-ῃ*, instead of *βουλεύ-ε-αι*,—the *ε* and *α* coalescing and forming *η*, and *ι* being subscribed.

2. The difference between the principal and historical tenses is here important. The principal tenses, viz. Pres., Perf. and Fut., form the second and third person Dual with the same ending, *-ον*; e. g. *βουλεύ-ε-τον βουλεύ-ε-τον*, *βουλεύ-ε-σϑον βουλεύ-ε-σϑον*; but

the historical tenses form the *second* person Dual with the ending **-ον**, the *third* with the ending -*ην*; e. g.

ἐβουλεύ-ε-τον ἐβουλεύ-έ-την, ἐβουλεύ-ε-σθον ἐβουλεύ-έ-σθην.

3. The principal tenses form the third person plural *active* with the ending -*σι* (*ν*) [arising from -*ντι*, -*νσι*], the third person plural *middle* with -*νται*, the historical active with **-ν**, and the middle with -*ντο*; e. g.

βουλεύ-ο-νσι = βουλεύ-ουσι(ν) *ἐβούλευ-ο-ν*
βουλεύ-ο-νται *ἐ-βουλεύ-ο-ντο.*

4. The principal tenses in the singular middle end in **-μαι, -σαι, ται**; the historical, in -*μην*, -*σο*, -*το*; e. g.

βουλεύ-ο-μαι *ἐβουλευ-ό-μην*
βουλεύ-ε-σαι = βουλεύ-η *ἐβουλεύ-ε-σο = ἐβουλεύ-ου*
βουλεύ-ε-ται *ἐβουλεύ-ε-το.*

5. The personal endings of the subjunctive of the principal tenses, are the same as those of the indicative of the same tenses; and the endings of the optative are the same as those of the indicative of the historical tenses; e. g.

2 and 3 Du.	Ind. Pr.	*βουλεύε-τον*	Subj.	*βουλεύη-τον*
		βουλεύε-σθον	"	*βουλεύη-σθον*
3 Pl.	" "	*βουλεύου-σι (ν)*	"	*βουλεύω-σι (ν)*
		βουλεύο-νται	"	*βουλεύω̃-νται*
1 S.	" "	*βουλεύο-μαι*	"	*βουλεύω-μαι*
2 "	" "	*βουλεύ-η*	"	*βουλεύ-η*
3 "	" "	*βουλεύε-ται*	"	*βουλεύη-ται*
2 and 3 Du.	" Impf.	*ἐβουλεύε-τον, -έ-την*	Opt.	*βουλεύοι-τον, -οί-την*
		ἐβουλεύε-σθον, -έ-σθην	"	*βουλεύοι-σθον, -οί-σθην*
3 Pl.	" "	*ἐβούλευο-ν*	"	*βουλεύοι-εν*
		ἐβουλεύο-ντο	"	*βουλεύοι-ντο*
1 S.	" "	*ἐβουλευό-μην*	"	*βουλευοί-μην*
2 "	" "	(*ἐβουλεύε-σο*) *ἐβουλεύ-ου*	"	(*βουλεύοι-σο*) ***βουλεύοι-ο***
3 "	" "	*ἐβουλεύε-το*	"	*βουλεύοι-το.*

REMARK. On *ν ἐφελκυστικόν*, see § 7, 1. (b).

6. The mode-vowel of the subjunctive of the historical tenses differs from that of the indicative, merely in being lengthened, viz. **ο** into *ω*, *ε* and *α* into *η*, and *ει* into *ῃ*; e. g.

nd. *βουλεύ-ο-μεν* Subj. *βουλεύ-ω-μεν*; Ind. *βουλεύ-ε-σθε* Subj. ***βουλεύ-η-σθε.***
nd. *βουλεύ-εις* Subj. *βουλεύ-ῃς.*

7. The mode-vowel of the optative is *ι* in connection with the preceding mode-vowel of the first person singular indicative. (The pluperfect is an exception, the optative of this taking the mode-vowel of the present). Thus:

1. Sing. Ind. Imperf. Act. *ο*	Opt. *οι*	*ἐβούλευ-ο-ν*	*βουλεύ-οι-μι*
" **Plur.** " **Aor. I. Act.** ***α***	" ***αι***	***ἐβουλεύσ-α-μεν***	***βουλεύσ-αι-μεν.***

§ 81. *Conjugation of the Regular Verb in -ω, exhibited in the Pure Verb* (§ 77, 5) *βουλεύω.*

Preliminary Remarks. As pure verbs do not form the secondary tenses (§ 72, Rem.), these tenses are supplied in the Paradigm from two mute verbs and a liquid verb (*τρίβ-ω, λείπ-ω*, stem ΛΙΠ, *φαίν-ω*, stem ΦΑΝ), so as to exhibit a full conjugation.

In learning the table of conjugation, it is to be noted:

(1) That the meaning in English is opposite the Greek forms. All the particular shades of meaning, however, which belong to the different Modes and Tenses in connected discourse, cannot be given in the table.

(2) That the Greek forms may always be resolved into their constituent parts, viz. (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment or Reduplication.

(3) The *spaced* forms, e. g. *βουλεύ-ετον, βουλεύ-ητον*, 3d Pers. Du. Ind. and Subj. Pres., may call the attention of the learner to the difference between the historical tenses in the Ind. and Opt. and the principal tenses.

(4) Similar forms, as well as those that differ only in accentuation, are distinguished by a star (*). The learner should search these out and compare them together; e. g. *βουλεύσω*, 1. S. Ind. Fut. Act. or 1. S. Subj. Aor. I. Act.; *βούλευσαι*, 2. S. Imp. Aor. I. Mid., *βουλεύσαι*, 3. S. Opt. Aor. I. Act., *βουλεῦσαι*, Inf. Aor. I. Act.

(5) The accentuation should be learned with the form. The following general rule will suffice for beginners: *The accent of the verb is as far from the end as the final syllable will permit.* Those forms, whose accentuation deviates from this rule, are indicated by a cross (†).

(6) When the following paradigm has been thoroughly learned in this way, the pupil may first resolve the verbs occurring in the Greek exercises into their elements, i. e. into the personal ending, mode-vowel, etc., observing the following order, viz. *βουλεύσω*, is (1) of the first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from the verb *βουλεύω, to advise;* then he may so translate into Greek the verbs in the English exercises, as to exhibit the elements of which the form of the Greek verb must be composed; these elements may be arranged in the following order: (1) Verb-stem, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal-ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., *βουλεύ-ω, to advise?* Answer: The verb-stem is *βουλευ-*, augment *ἐ*, thus *ἐβουλευ*; the tense-characteristic of the first Aor. Mid. is *σ*, thus tense-stem is *ἐ-βουλευ-σ*; the mode-vowel of the first Aor. Ind. Mid. is *α*, thus *ἐ-βουλευ-σ-α*; the personal-ending of the third Pers. Sing. of an historical tense of the Mid. is *το*, thus *ἐ-βουλεύ-σ-α-το.*

(7) In order that the memory of the pupil may not be tasked by too many forms at once, it is best to commit the verb in parts, and in the order in which the exercises in § 84 follow each other. He may at the same time translate the exercises from Greek into English, and from English into Greek. After all the forms have been thoroughly committed in this way, he may turn back to the tables and repeat all the forms together.

ACT

Tenses.	Numbers and Persons.	THE Indicative.	Subjunctive of the Principal tenses.
Present. Tense-stem: βουλευ-	S. 1.	βουλεύ-ω,* *I advise,*	βουλεύ-ω,* *I may advise,*
	2.	βουλεύ-εις, *thou advisest,*	βουλεύ-ῃς, *thou mayest advise,*
	3.	βουλεύ-ει, *he, she, it advises,*	βουλεύ-ῃ,* *he, she, it may adv.*
	D. 2.	βουλεύ-ετον, *ye two advise,*	βουλεύ-ητον, *ye two may ad.*
	3.	βουλεύ-ετον, *they two advise,*	βουλεύ-ητον, *they two may a.*
	P. 1.	βουλεύ-ομεν, *we advise,*	βουλεύ-ωμεν, *we may advise,*
	2.	βουλεύ-ετε,* *you advise,*	βουλεύ-ητε, *you may advise,*
	3.	βουλεύ-ουσι(ν), *they advise,*	βουλεύ-ωσι(ν), *they may adv.*
Imperfect. Tense-stem: ἐ-βουλευ-	S. 1.	ἐ-βούλευ-ον,* *I was advising,*	
	2.	ἐβούλευ-ες, *thou wast advising,*	
	3.	ἐ-βούλευ-ε(ν), *he, she, it was ad.*	
	D. 2.	ἐ-βουλεύ-ετον, *ye two were adv.*	
	3.	ἐ-βουλευ-έτην, *they two were a.*	
	P. 1.	ἐ-βουλεύ-ομεν, *we were advising,*	
	2.	ἐ-βουλεύ-ετε, *you were advising,*	
	3.	ἐ-βούλευ-ον,* *they were advising,*	
Perfect I. Tense-stem: βε-βουλευ-κ	S. 1.	βε-βούλευ-κ-α, *I have advised,*	βε-βουλεύ-κ-ω, *I may have ad.*
	2.	βε-βούλευ-κ-ας, *thou hast adv'd,*	βε-βουλεύ-κ-ῃς, *thou mayest have advised,* etc., declined like the Subj. Pres.
	3.	βε-βούλευ-κ-ε(ν),* *he, she, it has a*	
	D. 2.	βε-βουλεύ-κ-ατον, *ye two have a.*	
	3.	βε-βουλεύ-κ-ατον, *they two have advised,*	
	P. 1.	βε-βουλεύ-κ-αμεν, *we have adv.*	
	2.	βε-βουλεύ-κ-ατε, *you have adv.*	
	3.	βε-βουλεύ-κ-ᾱσι(ν), *they have a*	
Pluperfect I. Tense-stem: ἐ-βε-βουλευ-κ-	S. 1.	ἐ-βε-βουλεύ-κ-ειν, *I had adv'd,*	
	2.	ἐ-βε-βουλεύ-κ-εις, *thou hadst a.*	
	3.	ἐ-βε-βουλεύ-κ-ει, *he, she, it had ad.*	
	D. 2.	ἐ-βε-βουλεύ-κ-ειτον, *ye two had advised,*	
	3.	ἐ-βε-βουλευ-κ-είτην, *they two had advised,*	
	P. 1.	ἐ-βε-βουλεύ-κ-ειμεν, *we had ad.*	
	2.	ἐ-βε-βουλεύ-κ-ειτε, *you had ad.*	
	3.	ἐ-βε-βουλεύ-κ-εσαν, *they had a.*	
Perf. II.		πέ-φην-α,[1] *I appear,*	πε-φήν-ω, *I may appear,*
Plpf. II.		ἐ-πε-φήν-ειν,[2] *I appeared,*	
Aor. I. Tense-stem: ἐ-βουλευ-σ-	S. 1.	ἐ-βούλευ-σ-α, *I advised,* (indef.)	βουλεύ-σ-ω,* *I may advise,*
	2.	ἐ-βούλευ-σ-ας, *thou advisedst,*	βουλεύ-σ-ῃς, *thou mayest advise,* etc., declined like the Subj. Pres.
	3.	ἐ-βούλευ-σ-ε(ν), *he, she, it adv.*	
	D. 2.	ἐ-βουλεύ-σ-ατον, *ye two adv'd,*	
	3.	ἐ-βουλευ-σ-άτην, *they two ad.*	
	P. 1.	ἐ-βουλεύ-σ-αμεν, *we advised,*	
	2.	ἐ-βουλεύ-σ-ατε, *you advised,*	
	3.	ἐ-βούλευ-σ-αν, *they advised,*	
Aor. II. ἐ-λιπ-	S. 1.	ἔ-λῐπ-ον, *I left,*	λίπ-ω, etc., declined like the Subj. Pres.
	2.	ἔ-λιπ-ες, etc., declined like Impf. Ind.	
Future. βουλευ-σ-	S. 1.	βουλεύ-σ-ω,* *I shall advise,* declined like the Indic. Pres.	

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[1] The declension of the 2d Perf. in all the Modes and Participles, is like that of the 1st Perf.

s.		Participials.	
Optative ıbj. of Historical tenses.	Imperative.	Infin.	Particip.
	βούλευ-ε, advise thou, *βουλευ-έτω, let him a.* *βουλεύ-ετον, ye two a.* *βουλευ-έτων, let them both advise,* *βουλεύ-ετε,* do ye ad.* *βουλευ-έτωσαν*, usually *βουλευ-όντων*, let them a.*	*βουλεύ-ειν, to advise,*	*βουλεύ-ων* *βουλεύ-ουσα* *βουλεῦ-ον*† G. *βουλεύ-οντος βουλευ-ούσης, advising,*
-οιμι, I might advise, *-οις, thou mightest advise,* *-οι, he, she, it might adv.* *-οιτον, ye two might ad.* *-οίτην, they two mig. a.* *-οιμεν, we might advise,* *-οιτε, you might advise,* *-οιεν, they might advise,*			
	[*βε-βούλευ-κ-ε,**] etc. declined like the Imp. Pres.; yet only a few Perfects, and such as have the meaning of the Pres., form an Imperative.	*βε-βου-λευ-κ-έναι,*† *to have advised,*	*βε-βουλευ-κ-ώς*† *βε-βουλευ-κ-υῖα*† *βε-βουλευ-κ-ός*† G. *-κ-ότος, -κ-υίας, having advised,*
λεύ-κ-οιμι, I mig. have a. *λεύ-κ-οις, thou mightest advised*, etc., declined the Opt. Impf.			
οιμι, I might appear,	*πέ-φην-ε, appear thou,*	*πε-φη-νέ-ναι,*†	*πε-φην-ώς*†
-σ-αιμι, I might advise, *-σ-αις* or *-ειας* *-σ-αι**† or *-ειε(ν)* *-σ-αιτον* *-σ-αίτην* *-σ-αιμεν* *-σ-αιτε* *-σ-αιεν* or *-ειαν*	*βούλευ-σ-ον, advise,* *βουλευ-σ-άτω* *βουλεύ-σ-ατον* *βουλευ-σ-άτων* *βουλεύ-σ-ατε* *βουλευ-σ-άτωσαν*, usually *-σάντων**	*βου-λεῦ-σαι,**† *to advise,*	*βουλεύ-σ-ᾱς* *βουλεύ-σ-ᾱσα* *βουλεῦ-σ-ᾰν*† G. *βουλεύ-σ-αντος βουλευ-σ-άσης, having advised,*
ι, etc., declined like the Impf.	*λίπ-ε*, etc., declined like the Imp. Pres.	*λιπ-εῖν,*†	*λιπ-ών, οῦσα, όν*† G. *όντος, ούσης,*
-σ-οιμι, I would advise, ned like the Opt. Impf.		*βουλεύ-σ-ειν,*	*βουλεύ-σ-ων,* etc., like Pr. Pt.
clension of the 2d Pluperf. is like that of the 1st Pluperf., both in the Ind. and Opt.			

MID

Tenses.	Numbers and Persons.	**THE**	
		Indicative.	Subjunctive of the Principal tenses.
Present. Tense-stem: *βουλευ-*	S. 1.	*βουλεύ-ομαι, I deliberate*, or	*βουλεύ-ωμαι, I may*
	2.	*βουλεύ-η** [*am advised,*	*βουλεύ-η** [*deliberate,*
	3.	*βουλεύ-εται*	*βουλεύ-ηται*
	D. 1.	*βουλευ-όμεθον*	*βουλευ-ώμεθον*
	2.	*βουλεύ-εσθον*	*βουλεύ-ησθον*
	3.	*βουλεύ-εσθον*	*βουλεύ-ησθον*
	P. 1.	*βουλευ-όμεθα*	*βουλευ-ώμεθα*
	2.	*βουλεύ-εσθε**	*βουλεύ-ησθε*
	3.	*βουλεύ-ονται*	*βουλεύ-ωνται*
Imperfect. Tense-stem: *ἐ-βουλευ-*	S. 1.	*ἐ-βουλευ-όμην, I was delibe-*	
	2.	*ἐ-βουλεύ-ου* [*rating,*	
	3.	*ἐ-βουλεύ-ετο*	
	D. 1.	*ἐ-βουλευ-όμεθον*	
	2.	*ἐ-βουλεύ-εσθον*	
	3.	*ἐ-βουλευ-έσθην*	
	P. 1.	*ἐ-βουλευ-όμεθα*	
	2.	*ἐ-βουλεύ-εσθε*	
	3.	*ἐ-βουλεύ-οντο*	
Perfect. Tense-stem: *βε-βουλευ-*	S. 1.	*βε-βούλευ-μαι, I have delibe-*	*βε-βουλευ-μένος ὦ, I may have deliberated,*
	2.	*βε-βούλευ-σαι* [*rated,*	
	3.	*βε-βούλευ-ται*	
	D. 1.	*βε-βουλεύ-μεθον*	
	2.	*βε-βούλευ-σθον*	
	3.	*βε-βούλευ-σθον*	
	P. 1.	*βε-βουλεύ-μεθα*	
	2.	*βε-βουλευ-σθε**	
	3.	*βε-βούλευ-νται*	
Pluperfect. Tense-stem: *ἐ-βε-βουλευ-*	S. 1.	*ἐ-βε-βουλεύ-μην, I had de-*	
	2.	*ἐ-βε-βούλευ-σο* [*liberated.*	
	3.	*ἐ-βε-βούλευ-το*	
	D. 1.	*ἐ-βε-βουλεύ-μεθον*	
	2.	*ἐ-βε-βούλευ-σθον*	
	3.	*ἐ-βε-βουλεύ-σθην*	
	P. 1.	*ἐ-βε-βουλεύ-μεθα*	
	2.	*ἐ-βε-βούλευ-σθε*	
	3.	*ἐ-βε-βούλευ-ντο*	
Aorist I. Tense-stem: *ἐ-βουλευ-σ-*	S. 1.	*ἐ-βουλευ-σ-άμην, I delibera-*	*βουλεύ-σ-ωμαι, I may*
	2.	*ἐ-βουλεύ-σ-ω* [*ted*, (indefinite)	*βουλεύ-σ-η** [*deliberate,* etc., declined like Pres. Subj.
	3.	*ἐ-βουλεύ-σ-ατο*	
	D. 1.	*ἐ-βουλευ-σ-άμεθον*	
	2.	*ἐ-βουλεύ-σ-ασθον*	
	3.	*ἐ-βουλευ-σ-άσθην*	
	P. 1.	*ἐ-βουλευ-σ-άμεθα*	
	2.	*ἐ-βουλεύ-σ-ασθε*	
	3.	*ἐ-βουλεύ-σ-αντο*	
Aorist II.	S. 1.	*ἐ-λιπ-όμην, I remained*, declined like Ind. Imperf.	*λίπ-ωμαι, I may remain*, declined like Pres. Subj.
Future.	S. 1.	*βουλεύ-σ-ομαι, I shall deliberate*, declined like Pres. Ind.	
Fut. Perf.	S. 1.	*βε-βουλεύ-σ-ομαι. I shall deliberate*, declined like Pres. Ind.	

s.		Participials.	
ptative of tho Hist. tenses.	Imperative.	Infin.	Particip.
	βουλεύ-ου, *deliberate thou,* βουλευ-έσθω βουλεύ-εσθον βουλευ-έσθων* βουλεύ-εσθε* βουλευ-έσθωσαν, usually βουλευ-έσθων*	βουλεύ-εσθαι, *to deliberate,*	βουλευ-όμενος βουλευ-ομένη βουλευ-όμενον, *deliberating,*
-οίμην. *I might* -οιο [*deliberate,* -οιτο -οίμεθον -οισθον -οίσθην -οίμεθα -οισθε -οιντο			
	βε-βούλευ-σο, *deliberate thou* βε-βουλεύ-σθω βε βούλευ-σθον βε-βουλεύ-σθων* βε-βουλεύ-σθε* βε-βουλεύ-σθωσαν, usually βε-βουλεύ-σθων*	βε-βουλεῦ-σθαι,† *to have deliberated,*	βεβουλευμένος† βεβουλευ-μένη βεβουλευ-μένον,† *having deliberated,*
λευ-μένος εἴην. *I* *t have deliberated,*			
-σ-αίμην, *I might* -σ-αιο [*delibe-* -σ-αιτο [*rate.* -σ-αίμεθον -σ-αισθον -σ-αίσθην -σ-αίμεθα -σ-αισθε -σ-αιντο	βούλευ-σ-αι* *deliberate thou,* βουλευ-σ-άσθω βουλεύ-σ-ασθον βουλευ-σ-άσθων* βουλεύ-σ-ασθε βουλευ-σ-άσθωσαν, usually βουλευ-σ-άσθων*	βουλεύ-σ-ασ-θαι, *to deliberate,*	βουλευσ-άμενος βουλευ-σ-αμένη βουλευσ-άμενον *having deliberated,*
μην. *I might remain,* Opt. Impf.	λιπ-οῦ,† -έσθω, declined like Pres. Imp.	λιπ-έσθαι†	λιπ-όμενος, -ομένη, -όμενον
υ-σ-οίμην, *I m. have* *ated,* like Opt. Impf.		βουλεύ-σ-εσθαι	βουλευ-σ-όμενος, -η, -ον
λευ-σ-οίμην, *I sh'd* *ate,* like Opt. Impf.		βε-βουλεύ-σ-εσθαι	βε-βουλευ-σ-όμενος, -η, -ον.

PAS

Tensos.	Numbers and Persons.	TH	
		Indicative.	Subjunctive of the Principal tenses.
Aorist I. Tense-stem: ἐ-βουλευ-ϑ-	S. 1.	ἐ-βουλεύ-ϑ-ην, *I was advised,*	βουλευ-ϑ-ῶ, *I might have*
	2.	ἐ-βουλεύ-ϑ-ης	βουλευ-ϑ-ῇς *[been advised,*
	3.	ἐ-βουλεύ-ϑ-η	βουλευ-ϑ-ῇ
	D. 2.	ἐ-βουλεύ-ϑ-ητον	βουλευ-ϑ-ῆτον
	3.	ἐ-βουλευ-ϑ-ήτην	βουλευ-ϑ-ῆτον
	P. 1.	ἐ-βουλεύ-ϑ-ημεν	βουλευ-ϑ-ῶμεν
	2.	ἐ-βουλεύ-ϑ-ητε	βουλευ-ϑ-ῆτε*
	3.	ἐ-βουλεύ-ϑ-ησαν	βουλευ-ϑ-ῶσι(ν)
Future I.	S. 1.	βουλευ-ϑή-σ-ομαι, *I shall be ad*	
	2.	βουλευ-ϑή-σ-ῃ, etc., declined like the Ind. Pres. Mid.	
Aorist II.	S. 1.	ἐ-τρίβ-ην, *I was rubbed,*	τριβ-ῶ, *I may have been rubb'd,*
	2.	ἐτρίβ-ης, etc., declined like the first Aor. Ind. Pass.	τριβ-ῇς, etc., declined like the first Aor. Subj. Pass.
Fut. II.	S. 1.	τριβ-ή-σ-ομαι, *I shall be rubbed,*	
	2.	τριβ-ή-σ-ῃ, etc., declined like the first Fut. Ind. Pass.	
		Verbal Adjectives: βουλευ-τός, -ή, -όν, *advised,*	

§ 82. *Remarks on the Paradigm.*

1. In the first person Sing. Plup. Act., Attic writers use besides the form i -ειν, a form in -η; e. g. ἐβεβουλεύκ-η, instead of -κ-ειν. The mode-vowel in the third Pers. Pl. is commonly shortened into ε; ἐβεβουλεύ-κ-ε-σαν, inste of ἐβεβουλεύ-κ-ει-σαν.

2. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writ besides the form in -ῃ, use another in -ει; e. g. βουλεύ-ῃ and βουλεύ-ει, βου-λεύσ-ῃ and -ει, βεβουλεύσ-ῃ and -ει, βουλευϑήσ-ῃ and -ει, τριβήσ-ῃ and - This last form in -ει is exclusively used in the following forms of the thre verbs, viz.

βούλομαι, *I wish,*	βούλει, *thou wishest* (but Subj. βούλῃ)
οἴομαι, *I think,*	οἴει, *thou thinkest* (but Subj. οἴῃ)
ὄψομαι, *I shall see.*	ὄψει, *thou wilt see.*

3. The abbreviated forms of the third Pers. Pl. Imp. Act. have in all tense except the Perf., the same form as the Gen. Pl. of participles of the respective tenses. The pupil should seek out these forms.

§ 83. *Remarks on the Formation of the Attic Futur*

1. When in the Fut. Act. and Mid. of verbs in -σω, -σομαι, from stems of two or more syllables, the short vowels ᾰ, ε, ῐ, precede σ, certain verbs, instead the regular form, have another, which, after dropping σ, takes the circumfle ending -ῶ, -οῦμαι, and because it was frequently used by the Attic writers, called the *Attic Future;* e. g. ἐλάω (usually ἐλαύνω), *to drive,* ἐλά-σ-ω, ἐλῶ, -ᾷς, -ᾷ, -ᾶτον, -ῶμεν, -ᾶτε, -ῶσι(ν); τελέω, *to finish,* τελέ-σ-ω,

s.		Participials.	
Optative bj. of the Hist. tenses.	**Imperative.**	Infin.	Participle.
-ϑ-είην, *I might be* -ϑ-είης [*advised*, -ϑ-είη -ϑ-είητον -ϑ-ειήτην -ϑ-είημεν and -εῖμεν -ϑ-είητε and -εῖτε -ϑ-εῖεν	 βουλεύ-ϑ-ητι, *be thou ad-* βουλευ-ϑ-ήτω [*vised*, βουλεύ-ϑ-ητον βουλευ-ϑ-ήτων βουλεύ-ϑ-ητε* βουλευ-ϑ-ήτωσαν	βουλευ-ϑ-ῆναι, *to be advised*,	βουλευ-ϑ-είς† βουλευ-ϑ-εῖσα† βουλευ-ϑ-έν† Genitive: βουλευ-ϑ-έντος βουλευ-ϑ-είσης, *having been advised*,
-ϑη-σ-οίμην, *I should* *dvised*, etc., declined the Impf. Opt. Mid.		βουλευ-ϑή-σεσϑαι	βουλευ-ϑη-σό-μενος, -η, -ον
ίην, *I might be rubbed*, ίης, etc., declined like first Aor. Opt. Pass.	τρίβ-ηϑι,-ήτω,etc.,decl'd like first Aor.Imp.Pass.	τριβ-ῆναι	τριβ-είς,† etc., declined like I. Aor.Part.Pass.
-σ-οίμην, *I should be* *ed*, etc., declined like first Fut. Opt. Pass.		τριβή-σεσϑαι	τριβ-η-σ-όμενος -η, -ον
-τέος, -τέα, -τέον, *to be advised.*			

ς, -εῖ, -εῖτον, -οῦμεν, -εῖτε, -οῦσι(ν) ; τελέ-σ-ομαι (τελέομαι), τελοῦμαι, ι, etc.; κομίζω, *to carry*, Fut. κομί̆σω, Fut. Att. κομιῶ, -ιεῖς, -ιεῖ, -ιεῖτον, -ιεῖτε, -ιοῦσι(ν) ; κομιοῦμαι, -ιεῖ, -ιεῖται, -ιούμεϑον, etc.

is form of the Fut. is found only in the Ind., Inf. and Part., never in the is τελῶ, τελεῖν, τελῶν; but τελέσοιμι. The verbs which have this the following: (a) ἐλάω (ἐλαύνω), *to drive*, τελέω, *to finish*, καλέω, nd, though seldom, ἀλέω, *to grind*;—(b) all polysyllables in -ίζω;— w verbs in -άζω, very generally βιβάζω;—(d) of verbs in -μι, all in ι and ἀμφιέννῡμι, *to clothe* (ἀμφιέσω, ἀμφιῶ, -ιεῖς, etc.). Excep- this form of the Fut. are found but seldom in the Attic dialect.

§ 84. *Accentuation of the Verb.*

IMARY LAW. *The accent is drawn back from the end of the word towards ning, as far as the nature of the final syllable permits;* e. g. βούλευε, βου- παῦε, τύπτε, βούλευσον, παῦσον, τύψον, but βουλεύεις, βουλεύειν.

1. The diphthong -αι at the end of a word, is considered short in re- accent; e. g. βουλεύομαι. The Opt. ending -αι, however, is considered g. βουλεύσαι, third Pers. Sing. Opt. first Aor. Active. The Opt. end- s also long; e. g. ἐκλείποι.

e same law holds good in composition, yet with this limitation, *that the nnot go back beyond that syllable of the word prefixed, which before composi- the accent; nor beyond the first two words forming the compound, neither be- existing augment;* e. g.

	πρόςφερε	λεῖπε	ἀπόλειπε	δῶμεν	ἔνδωμεν
e	ἔκφευγε	οἶδα	σύνοιδα	ἧμαι	κάϑημαι;

but *προςεῖχον* like *εἶχον*, *παρέσχον* like *ἔσχον*, *ἐξῆγον* like *ἦγον*, *προςῆκον* like *ἧκον*, *ἀπεῖργον* like *εἴργον* (not *πρόςειχον*, *πάρεσχον*, etc.), but Imp. *ἄπειργε*.

Exceptions to the Primary Law.

3. The accent is on the *ultimate* in the following forms:

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing of the Part. of the same tense as acute; e. g. *λιπεῖν*, *λιπών*, *-όν*, and in the second Pers. Sing. Imp. second Aor. Act. of the five verbs, *εἰπέ*, *ἐλθέ*, *εὑρέ*, *λαβέ* and *ἰδέ* (but in composition, *ἄπειπε*, *ἀπόλαβε*, *ἄπελθε*, *εἴςιδε*).

(b) Also in the Imp. second Aor. Mid. as circumflex; e. g. *λαβοῦ*, *θοῦ*, from *τίθημι*.

Rem. 2. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law; e. g. *ἔκβαλε*, *ἔξελθε*, *ἔκδος*, *ἔκδοτε*, *ἀπόδος*, *ἀπόδοτε*, *μετάδος*, *μετάδοτε* (but not *ἄποδος*, *μέταδος*, see No. 2), but *ἐκβαλεῖν*, *ἐκβαλών*, *ἐκλιπεῖν*, *ἐξελθών*, etc. But in the Imp. Sing. second Aor. Mid. of verbs in *-ω*, the circumflex remains on the ultimate in compounds also; e. g. *ἐκβαλοῦ*, *ἀφικοῦ*, *ἐκλιποῦ*, *ἐπιλαθοῦ*, *ἀφελοῦ*, *ἐνεγκοῦ*; so in verbs in *-μι*, when the verb is compounded with a monosyllabic preposition; e. g. *προδοῦ*, *ἐνθοῦ*, *ἀφοῦ*; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition; e. g. *ἀπόδου*, *κατάθου*, *ἀπόθου*; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back; e. g. *ἐκβάλεσθε*, *ἀπολάβεσθε*, *πρόδοσθε*, *ἔνθεσθε*, *ἄφεσθε*, *κατάθεσθε*.

(c) The acute stands on the ultimate in all participles in *-ς* (Gen. *-τος*), consequently in all active participles of verbs in *-μι*, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs; e. g. *βεβουλευκώς*, Gen. *-ότος*, *πεφηνώς*, Gen. *-ότος*, *βουλευθείς*, Gen. *-έντος*, *τυπείς*, Gen. *-έντος*, *ἱστάς*, Gen. *-άντος*, *τιθείς*, Gen. *-έντος*, *διδούς*, Gen. *-όντος*, *δεικνύς*, Gen. *-ύντος*, *διαστάς*, *ἐκθείς*, *προδούς*, Gen. *διαστάντος*, *ἐκθέντος*, *προδόντος*.

Rem. 3. The first Aor. Act. Part., which is always paroxytone, is an exception; e. g. *παιδεύσᾱς*, Gen. *παιδεύσαντος*.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex; e. g. *βουλευθῶ*, *τριβῶ*.

4. The accent is on the penult in the following forms:

(a) In the Inf. Perf. Mid. or Pass., first Aor. Act. and second Aor. Mid.; also in all infinitives in *-ναι*, hence in all active infinitives of verbs in *-μι*, as well as in the Inf. of first and second Aor. Pass. and of the Perf. Act. of all verbs; e. g. *τετύφθαι*, *βεβουλεῦσθαι*, *τετιμῆσθαι*, *πεφιλῆσθαι*, *μεμισθῶσθαι*;—*φυλάξαι*, *βουλεῦσαι*, *τιμῆσαι*, *φιλῆσαι*, *μισθῶσαι*;—*λιπέσθαι*, *ἐκθέσθαι*, *διαδόσθαι*;—*ἱστάναι*, *τιθέναι*, *διδόναι*, *δεικνῦναι*, *στῆναι*, *ἐκστῆναι*, *θεῖναι*, *ἐκθεῖναι*, *δοῦναι*, *μεταδοῦναι*;—*βουλευθῆναι*, *τριβῆναι*;—*βεβουλευκέναι*, *λελοιπέναι*.

(b) In all Optatives in *-οι* and *-αι*, see Rem. 1.

Rem. 4. The three similar forms, viz. the Inf. first Aor. Act., Imp. first Aor. Mid. and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner:

Inf. first Aor. Act. *βουλεῦσαι, ποιῆσαι* Imp. first Aor. Mid. *βούλευσαι, ποίησαι*
Opt. first Aor. Act. *βουλεύσαι ποιήσαι.*

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt. first Aor. Act.; e. g. *φυλάξαι*; but Imp. first Aor. Mid. *φύλαξαι.*

(c) In the Part. Perf. Mid. or Pass.; e. g. *βεβουλευμένος, -μένη, -μένον, -τετιμημένος, πεφιλημένος.*

XXXVI. *Vocabulary.*

(a) Present and Imperfect Active.

Ἀγορεύω, to say.
ἄπειρος, -ον, (*adv.* *ἀπείρως*), *w. gen.*, unacquainted with, unskilled in.
ἀπο-τρέπω, to turn away, avert.
ἀπο-φεύγω, to flee away.
ἄροτρον, -ου, τό, a plough.
γενναίως, nobly, bravely.
δεινός, -ή, -όν, fearful, terrible, dangerous; **τὸ δεινόν**, the danger.
ἕτερος, -ᾶ, -ον, *alter*, the other (of two), opposite, different.
ἵνα, in order that.
κάλλος, -εος = -ους, τό, beauty.
κεύθω, to conceal.
μουσική (*τέχνη understood*) *-ῆς, ἡ*, every art under the patronage of the Muses, especially music.
ὅταν, *w. subj.*, when, whenever.
ὅτε, when.
οὕτως, (*bef. cons.* *οὕτω*,) so, thus.
παιδεία, -ας, ἡ, education, instruction.
πλησιάζω, to approach.
πρόνοια, -ας, ἡ, foresight, precaution.
προς-πίπτω, (*in third pers. sing.*), it falls out, it occurs, it presents itself.
στασιάζω, to live at variance with.

Δύο ὁδοὶ πρὸς τὴν πόλιν ἄγετον. Βόε τὸ ἄροτρον ἄγετον. Χαίρωμεν, ὦ παῖδες. Ὡς ἡδὺ κάλλος, ὅταν ἔχῃ νοῦν σώφρονα. Οἱ πολῖται τοὺς νόμους φυλαττόντων. Ἑταῖρος ἑταίρου φροντιζέτω. Πατήρ τε καὶ μήτηρ πρόνοιαν ἐχέτων τῆς τῶν τέκνων παιδείας. Ὁ γραμμάτων ἄπειρος οὐ βλέπει βλέπων. Τὰς προσπιπτούσας τύχας γενναίως φέρε. Ὁ παῖς τῷ πατρὶ ῥόδον φέρει, ἵνα χαίρῃ. Ὁ παῖς τῷ πατρὶ ῥόδον ἔφερεν, ἵνα χαίροι. Σωκράτης ὥςπερ ἐγίγνωσκεν, οὕτως ἔλεγεν. Ὅτε οἱ Ἕλληνες ἐπλησίαζον, οἱ βάρβαροι ἀπέφευγον. Θεμιστοκλῆς καὶ Ἀριστείδης ποτὲ ἐστασιαζέτην. Λακεδαιμόνιοι μουσικῆς ἀπείρως εἶχον. Ἀποτρέποιτε, ὦ θεοί, τὸ δεινὸν ἀφ’ ἡμῶν. Μὴ ἕτερον κεύθοις καρδίᾳ νοῦν, ἄλλα ἀγορεύων.

Two horses drawing (driving) the chariot, hasten. Two women sing. Let us flee from vice. The boys study literature diligently, that their parents may rejoice. The boys studied literature very diligently, that their parents might rejoice. Let the citizen defend the laws. Let friends care for friends. Two horses, drawing the chariot, hastened. Two women sang. Those who are unacquainted with literature do not see, when they see. Bear nobly the danger which presents itself (*part.*), O citizens! You speak (so) as you think. We were unacquainted with music. May the gods avert the danger from us!

XXXVII. *Vocabulary.*

(b) First Perfect and Pluperfect Active.

Γυναικεῖος, -ᾱ, -ον, belonging to women, womanly.
ἐν-δύω, to go into, put on.
ἐπι-διώκω, to pursue.
κατα-δύω, to dip, go down, set, conceal oneself.
κατα-λύω, to loosen, destroy, dissolve.
κυριεύω, *w. gen.*, to be or become master of, conquer, obtain.
μάντις, -εως, ὁ, a seer, a prophet.
μέλλω, to intend or be about to do, delay; τὸ μέλλον, the future.
πολέμιος, -ᾱ, -ον, hostile, ὁ πολέμιος, the enemy.
προφητεύω, to prophesy.
φύω, to bring forth. *Perf.* to have become, be.

Οἱ πολέμιοι ἑκατὸν πολίτας πεφονεύκᾱσιν. Φερεκύδης ἔλεγε, μηδενὶ θεῷ τεθυκέναι. Νέος πεφυκὼς πολλὰ χρηστὰ μάνθανε. Ὁ μάντις τὰ μέλλοντα καλῶς πεπροφήτευκεν. Τὰ τέκνα εὖ πεπαίδευκας. Μήδεια τὰ τέκνα πεφονευκυῖα ἔχαιρεν. Οἱ Λακεδαιμόνιοι Πλαταιὰς κατελελύκεσαν. Σαρδανάπᾱλος στολὴν γυναικείαν ἐνεδεδύκει. Ὅτε ἥλιος κατεδεδύκει, οἱ πολέμιοι ἐπλησίαζον. Ἀλέξανδρος ἐπιδιώκων Δαρεῖον, τὸν τῶν Περσῶν βασιλέα, πολλῶν χρημάτων ἐκεκυριεύκει.

The sun has gone down (is set). The Lacedaemonians have destroyed Plataea. We admired the woman, who had put on (having put on) a purple robe. Diodorus (Διόδωρος) says that Alexander (*acc. w. inf.*), pursuing Darius, obtained many treasures. The enemies had killed 400 soldiers. Thy friend had brought up his (the) children well.

XXXVIII. *Vocabulary.*

(c) First Future and Aorist Active.

Ἀβλάβεια, -ας, ἡ, innocence.
ἄμφω, both, *ambo.*
ἀνύω, to complete, finish.
δάκρυον, -ου, τό, a tear.
δια-λύω, to dissolve, separate.
δικάζω, to judge.
δικαστής, -οῦ, ὁ, a judge, a magistrate.
εἴθε, *w. opt.*, O that.
ἔκγονος, -ον, descendant, descended from.
ἐλπίζω, to hope, expect.
ἐπαγγέλλω, to announce.
ἐπι-βουλεύω, *w. dat.*, to plot against.
ἔσχατος, -η, -ον (superl. of ἐξ), outermost, utmost, last.
ἱκετεύω, to ask, supplicate, entreat.
κινδυνεύω, to incur danger, run a risk.
μετά, *w. gen.*, with; *w. acc.*, after.
μηνίω, *w. dat.*, to be angry with.
ὅτι, that, because.
πρὶν ἄν, *w. subj.*, before, ere, until.
φυτεύω, to plant.

Οἱ στρατιῶται τὴν πόλιν ἀπὸ τῶν πολεμίων ἀπολύσουσιν. Ὁ χρηστὸς ἄνθρωπος καὶ[1] τοῖς ἐκγόνοις φυτεύσει. Ἐλπίζομεν πάντα εὖ ἀνύσειν. Ὁ ἄγγελος ἐπήγγελλε τοῖς πολίταις, ὅτι οἱ πολέμιοι τῷ στρατεύματι ἐπιβουλεύσοιεν. Ἀχιλλεὺς Ἀγαμέμνονι ἐμήνισεν. Οἱ Ἕλληνες ἀνδρείᾳ πολλὰ ἴσχυσαν. Ὁ Σωκράτης οὐχ ἱκέτευσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων, ἀλλὰ πιστεύσας τῇ ἑαυτοῦ ἀβλαβείᾳ ἐκινδύνευσε τὸν ἔσχατον κίνδυνον. Τὰς τῶν φαύλων συνηθείας

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[1] also.

ὀλίγος χρόνος διέλυσεν. Πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς,[1] μὴ δίκαζε. Οἱ Λακεδαιμόνιοι Πλαταιὰς κατέλυσαν. Τίς ἂν πιστεύσαι (πιστεύσειε) ψεύστῃ; Εἴθε πάντα καλῶς ἀνύσαιμι. Ἀκούσαις (ἀκούσειάς) μου,[1] ὦ φίλε. Ὁ ἄγγελος ἐπήγγελλεν, ὅτι οἱ πολέμιοι τῇ στρατιᾷ ἐπιβουλεύσαιεν (ἐπιβουλεύσειαν). Ἄκουσόν μου, ὦ φίλε. Ἑταῖρος ἑταίρῳ πιστευσάτω. Τὴν πόλιν λέγουσι μέγαν κίνδυνον κινδυνεῦσαι.

Rule of Syntax. The particle *ἄν* denotes a condition either expressed or to be supplied.

You will free the town from the enemies. Good men will plant also for their descendants. He said, that the town would incur great danger. Achilles and Agamemnon were angry with (*dual*) one another. We entreated the magistrates with many tears. Achilles killed Hector (Ἕκτωρ, -ορος). Judge not (*pl.*) before you have heard the account of both. Thou canst not trust (*opt. w. ἄν*) a liar. May we complete (*merely the opt.*) everything well. O that you would hear me, O friends! May the soldiers free us from the enemies. Hear me, O friends! Friends should trust (*imp.*) friends. To command (*aor.*) is easier than to do. Medea rejoiced in having murdered (*aor. part.*) her children.

XXXIX. *Vocabulary.*

(d) Present and Imperfect Middle or Passive.

Ἀδελφός, -οῦ, ὁ, a brother.
ἀπο-δέχομαι, to receive, admit, approve of.
αὐλός, -οῦ, ὁ, a flute.
ἐάν = ἤν, or ἄν, if, *w. subj.*
ἐγχώριος, -ον, and ἐγχώριος, -α, -ον, native, of the country.
ἐργάζομαι, to work.
ἔρχομαι, to go, come.
ἥσυχος, quiet, quietly.
λανθάνω, *w. acc.*, to be concealed from, escape the notice of; *lateo*, *Mid.*, to forget.
μέσος, middle, in the middle.
πένομαι, to be poor.
πράττω, to do, to act; *w. adv.*, to fare.
στρατεύω, to make an expedition; *Mid.* to make war, march (in a hostile manner).
ψεύδομαι, to lie.

Δύο ἄνδρε μάχεσθον. Γενναίως μαχώμεθα[2] περὶ τῆς πατρίδος. Ἀναγκαῖόν ἐστι τὸν υἱὸν πείθεσθαι τῷ πατρί. Πολλοὶ ἀγαθοὶ πένονται. Νόμοις τοῖς ἐγχωρίοις ἕπεσθαι καλόν ἐστιν. Μὴ ἀποδέχου τῶν φίλων τοὺς πρὸς τὰ φαῦλά σοι χαριζομένους. Ἕκαστος ἥσυχος μέσην τὴν ὁδὸν ἐρχέσθω. Οἱ πολῖται τοῖς νόμοις πειθέσθων. Τὼ ἀδελφώ μοι ἕπεσθον. Εἰ βούλει καλῶς πράττειν, ἐργάζου. Ἐὰν βούλῃ καλῶς πράττειν, ἐργάζου. Ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον. Οἱ Λακεδαιμόνιοι μετ' αὐλῶν ἐστρατεύοντο. Εἴθε πάντες ἄνευ ὀργῆς βουλεύοιντο. Δύο καλὼ ἵππω εἰς τὴν πόλιν ἠλαυνέσθην. Ἐὰν πένῃ, ὀλίγοι φίλοι.

The magistrate should consult without anger. He who goes (*part.*) the middle path, goes safest. Two beautiful horses are driven to the town. If (*ἐάν*) warriors fight courageously, they are admired. We will not lie, but always speak the truth. Sons should obey their fathers. With God and fate (*αἶσα*) it is terrible to contend. Two men contended. The soldiers fought courageously. O that every one would consult without anger! O that thou wouldst always worship the Deity!

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[1] § 158, 5. (b).

[2] § 153, (a), (1).

XL. *Vocabulary.*

(e) Perfect and Pluperfect Middle or Passive.

Ἄκρα, -ας, ἡ, a summit, a castle.
ὑτονομία, -ας, ἡ, freedom, independent legislation.
ἐμφυτεύω, to implant.
ἱδρύω, to build, found.
κατα-κλείω, to shut, lock up.
λέγομαι, *dicor*, to be said.
ληστής, -οῦ, ὁ, a robber.
συνθήκη, -ης, ἡ, a treaty

Οἱ λησταὶ πεφόνευνται. Δύο ἀδελφὼ ὑπὸ τοῦ αὐτοῦ διδασκάλου πεπαίδευσθον. Ἡ βασιλεία ὑπὸ τοῦ δήμου λέλυται. Τοῖς θεοῖς ὑπὸ τῶν Ἀθηναίων πολλοὶ νεῴ ἵδρυνται. Ἡ θύρα κεκλείσθω. Πρὸ τοῦ ἔργου εὖ βεβούλευσο. Πᾶσιν ἀνθρώποις ἐμπεφυτευμένη ἐστὶν ἐπιθυμία τῆς αὐτονομίας. Οἱ λησταὶ πεφονεύσθων. Οἱ πολέμιοι εἰς τὴν ἄκραν κατακεκλεῖσθαι λέγονται. Ξενοφῶντος υἱώ, Γρύλλος καὶ Διόδωρος, ἐπεπαιδεύσθην ἐν Σπάρτῃ. Αἱ συνθῆκαι ὑπὸ τῶν βαρβάρων ἐλέλυντο.

The robber has been murdered. The children of the friend have been well brought up. The doors are said to have been shut. Before the work, you have deliberated well. Good and bad desires have been implanted in men. The treaties are said to have been violated by the barbarians. The two children have been brought up by the same teacher. The royal authority had been abolished by the people.

XLI. *Vocabulary.*

(f) Future and first Aor. Mid., and Fut. Perf. Mid. or Pass.

Ἀνα-παύω, to cause to rest; *Mid.* to rest, recover oneself.
γεύω (*τινά τινος*), to give any one a taste of anything; *mid. w. gen.*, to taste, enjoy.
ἐπιτηδεύω, to manage, transact with diligence, practise.
πολιτεία, -ας, ἡ, the state, the administration.
πορεύω, to lead forward; *Mid.* to go, march, set out (*w. pass. aorist*).
πύλη, -ης, ἡ, a gate (*usually in the plural*).

Οἱ πολέμιοι ἐπὶ τὴν ἡμετέραν πόλιν στρατεύσονται. Περὶ τῆς τῶν πολιτῶν σωτηρίας βουλευσόμεθα. Ὁ πατήρ μοι ἔλεγεν, ὅτι πορεύσοιτο. Οἱ Ἕλληνες ἐπὶ τοὺς Πέρσας ἐστρατεύσαντο. Ἀναπαυσώμεθα,[1] ὦ φίλοι. Πρὸ τοῦ ἔργου εὖ βούλευσαι. Πάντες τιμῆς[2] γεύσασθαι βούλονται. Ὁ πατὴρ ἀναπαυσάμενος πορεύσεται. Αἱ πύλαι τῆς νυκτὸς[3] κεκλείσονται. Ἐὰν τοιοῦτος ἀνὴρ τὴν πολιτείαν ἐπιτηδεύῃ, αὐτὴ εὖ βεβουλεύσεται.

You will deliberate about the safety of the citizens. The messenger announced (*ἐπαγγέλλω*), that the enemies would march against our town. The general enjoyed a great honor. If (*ἐάν*, *w. subj.*) the enemies shall have been led (*πορεύω*, *subj. aor.*) against us, the gates of the town will remain (have been) closed. Before the work, deliberate well (*pl.*). In (*ἐν*) such a danger it is not easy to deliberate (*aor.*). If you have deliberated, (*aor. particip.*) begin the work.

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[1] § 153, (*a*), (1). [2] § 158, 5. (a). [3] § 158, 4.

XLII. *Vocabulary*.

(g) First Aorist and first Future Passive.

ία, -ας, ἡ, the
' the people, de-
y.
to bring upon;
ν τινι, bellum in-

μή after verbs of fear, *w. subj.*, if a pres., perf. or fut. goes before; *w. opt.*, if an historical tense goes before; as the Latin *ne*, to be translated by 'that' or 'lest.'

πολέμιος, -ᾱ, -ον, hostile of the enemy.

τύραννος -ου, ὁ, a sovereign, a tyrant.

ωρ ὑπὸ τοῦ Ἀχιλλέως ἐφονεύθη. Τὼ ἀδελφὼ ὑπὸ τοῦ αὐτοῦ διδασκά- ευθήτην. Πολλαὶ δημοκρατίαι ὑπὸ τῶν τυράννων κατελύθησαν. Μέ- τοὺς πολίτας ἔχει, μὴ αἱ συνθῆκαι ὑπὸ τῶν πολεμίων λυθῶσιν. Εἴθε εανίαι καλῶς παιδευθεῖεν. Φονεύθητι, ὦ κακοῦργε. Οἱ στρατιῶται πολεμίαν γῆν πορευθῆναι λέγονται. Οἱ πολέμιοι, τῶν συνθηκῶν λυ- ἡμῖν πόλεμον ἐπιφέρουσιν. Ὁ λῃστὴς φονευθήσεται.

ere both educated by the same teacher. We were freed (*ἀπολύω*) from anger. I fear much (a great fear holds me), that the friend, who set *ιμ.*) six days ago, has been murdered by robbers. I feared much, that been murdered by robbers. The two robbers are said to be killed. h is said to be well brought up. The treaties are said to have been y the enemies. Well brought up youths are esteemed by all. The ill be killed.

more particular view of the Augment and Reduplication.

the general view of the Augment and Reduplication (§ 77;), it is necessary to treat them more particularly.

is been already seen, all the historical tenses, viz. the Impf., id Aor., take the augment, but retain it only in the Indica- here are two augments, the ***syllabic*** and ***temporal***.

(a) Syllabic Augment.

ie ***syllabic*** augment belongs to those verbs whose stem be- h a consonant, and consists in prefixing *ε* to the stem, in the id Aorists, but to the reduplication, in the Pluperfect. In , the verb is increased by one syllable; e. g. *βουλεύω*, Impf. *ον*, Aor. *ἐ-βούλευσα*, Plup. *ἐ-βε-βουλεύκειν*.

the stem begins with *ρ*, this letter is doubled when the aug- prefixed (§ 8, 12); e. g. *ῥίπτω*, *to throw*, Impf. *ἔῤῥιπτον*, *ιψα*.

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[1] Gen. absolute, like the Abl. absolute in Latin.

Rem. 1. The three verbs *βούλομαι, to will, δύναμαι, to be able,* and *μέλλω, to be about to do,* among the Attic writers take η, instead of ε, for the augment; still this is found more with the later Attic writers, than with the earlier; e. g. Aor. ἐβουλήθην and ἠβουλήθην; Impf. ἐδυνάμην and ἠδυνάμην, Aor. ἐδυνήθην and ἠδυνήθην (but always ἐδυνάσθην); Impf. ἔμελλον and ἤμελλον (the Aor. is very seldom ἠμέλλησα).

Rem. 2. Among the Attic writers the augment ε is often omitted in the Plup. of compounds, for example, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided, precedes; e. g. ἀναβεβήκει, καταδεδραμήκεσαν.

§ 86. (b) *Temporal Augment.*

The *temporal* augment belongs to verbs, whose stem begins with a vowel, and consists in lengthening the first stem-vowel; in this way the quantity of the syllable is increased;

α	becomes	η,	e. g.	ἄγω	Impf.	ἦγον	Perf.	ἦχα	Plup.	ἤχειν.
ε	“	η,	“	ἐλπίζω	“	ἤλπιζον	“	ἤλπικα	“	ἠλπίκειν
ῐ	“	ῑ,	“	ἱκετεύω	“	ἱκέτευον	“	ἱκέτευκα	“	ἱκετεύκειν
ο	“	ω,	“	ὁμιλέω	“	ὡμίλουν	“	ὡμίληκα	“	ὡμιλήκειν
ῠ	“	ῡ,	“	ὑβρίζω	“	ὕβριζον	“	ὕβρικα	“	ὑβρίκειν
αι	“	ῃ,	“	αἱρέω	“	ᾕρουν	“	ᾕρηκα	“	ᾑρήκειν
αυ	“	ηυ,	“	αὐλέω	“	ηὔλουν	“	ηὔληκα	“	ηὐλήκειν
οι	“	ῳ,	“	οἰκτίζω	“	ᾤκτιζον	“	ᾤκτικα	“	ᾠκτίκειν.

Remark. Verbs which begin with η, ι, ῡ, ω, ου and ει, do not admit the augment; e. g. *ἡττάομαι, to be overcome,* Impf. ἡττώμην, Perf. ἥττημαι, Plup. ἡττήμην; *ἰπόω, to press,* Aor. ἴπωσα; *ὑπνόω, to lull to sleep,* Aor. ὕπνωσα; *ὠφελέω, to benefit,* Impf. ὠφέλουν; *οὐτάζω, to wound,* Impf. οὔταζον; *εἴκω, to yield,* Impf. εἶκον, Aor. εἶξα; *εἰκάζω, to liken,* is an exception, which among the Attic writers, though seldom, is augmented; e. g. εἴκαζον, seldom ᾔκαζον, εἴκασα, seldom ᾔκασα, εἴκασμαι, seldom ᾔκασμαι. Also those verbs whose stem begins with ευ, usually take no augment; e. g. *εὔχομαι, to supplicate,* εὐχόμην, more rarely ηὐχόμην, but Perf. ηὖγμαι, not εὖγμαι; εὑρίσκω, *to find,* in good prose, always omits the augment.

§ 87. *Remarks on the Augment.*

1. Verbs beginning with ᾰ followed by a vowel, have ᾱ instead of η; but those beginning with ᾱ, αυ and οι followed by a vowel, do not admit the augment; e. g. *ἀΐω, to perceive* (poetic), Impf. ἄϊον; *ἀηδίζομαι, to be disgusted with,* Impf. ἀηδιζόμην; *αὑαίνω, to dry,* Impf. αὔαινον; *οἰακίζω, t steer,* Impf. οἰάκιζον; also ἀνᾱλίσκω, *to destroy,* although no vowel follows ᾱ, ha ἀνάλωσα, ἀνάλωκα, as well as ἀνήλωσα, ἀνήλωκα. But οἴομαι, *to believe,* alway takes the augment; e. g. ᾠόμην.

2. Some verbs, also, beginning with οι followed by a consonant, do not tak the augment; e. g. *οἰκουρέω, to guard the house,* Aor. οἰκούρησα.

3. The eleven following verbs, beginning with ε, have ει instead of η, for th augment, viz. *ἐάω, to permit,* Impf. εἴων, Aor. εἴασα; *ἐθίζω, to accustom,* (t which belongs also *εἴωθα, to be accustomed*); εἱσάμην, Aor. (stem 'ΕΔ), *I e*

tablished, founded; ἑλίσσω, to wind; ἕλκω, to draw; Aor. εἵλκῠσα (stem ἙΛΚΥ); εἷλον, *to take,* Aor. (stem ἙΛ) of *αἱρέω*; ἕπομαι, *to follow;* ἐργάζομαι, *to work;* ἕρπω, ἑρπύζω, *to creep, to go;* ἑστιάω, *to entertain;* ἔχω, *to have.*

4. The following verbs take the syllabic, instead of the temporal, augment:

ἄγνῡμι, *to break,* Aor. ἔαξα, etc.

ἁλίσκομαι, *capior,* Perf. ἑάλωκα and ἥλωκα.

ὠθέω, *to push,* ἐώθουν, etc.

ὠνέομαι, *to buy,* Impf. ἐωνούμην, Perf. ἐώνημαι.

5. The verb ἑορτάζω, *to celebrate a feast,* takes the augment in the second syllable, Impf. ἑώρταζον. The same is true of the following forms of the Pluperfect:

ΕΙΚΩ, second Perf. ἔοικα, *I am like,* Plup. ἐῴκειν.

ἔλπομαι, *to hope,* second Perf. ἔολπα, *I hope,* Plup. ἐώλπειν.

ΕΡΓΩ, *to do,* second Perf. ἔοργα, Plup. ἐώργειν.

6. The three following verbs take the temporal and syllabic augment at the same time:

ὁράω, *to see,* Impf. ἑώρων, Perf. ἑώρακα, ἑώραμαι.

ἀνοίγω, *to open,* Impf. ἀνέῳγον, Aor. ἀνέῳξα (Inf. ἀνοῖξαι), etc.

ἁλίσκομαι, *to be taken,* Aor. ἑάλων (Inf. ἁλῶναι, ᾰ) and ἥλων.

§ 88. *Reduplication.*

1. Reduplication consists in repeating the first consonant of the stem with ε. It denotes a *completed* action, and hence is prefixed to the Perf., e. g. λέ-λυκα, *I have loosed;* to the Fut. Perf., e. g. κε-κοσμήσομαι, *I shall be adorned,* from κοσμέω; and to the Plup., which as a historical tense, takes also the augment ε before the reduplication; e. g. ἐ-βε-βουλεύκειν. It remains in all the modes, as well as in the Inf. and Part.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with ῥ, γν, γλ, βλ,* (except βέβλαφα, βέβλαμμαι from βλάπτω, *to injure,* βεβλασφήμηκα from βλασφημέω, *to blaspheme,* βεβλάστηκα and ἐβλάστηκα from βλαστάνω, *to sprout,*) are exceptions, inasmuch as they take only the simple augment; e. g.

λύω, *to loose,*	Perf. λέ-λυκα	Plup. ἐ-λε-λύκειν
θύω, *to sacrifice,*	" τέ-θυκα (§ 8, 10.)	" ἐ-τε-θύκειν
φυτεύω, *to plant,*	" πε-φύτευκα (§ 8, 10.)	" ἐ-πε-φυτεύκειν
χορεύω, *to dance,*	" κε-χόρευκα (§ 8, 10.)	" ἐ-κε-χορεύκειν
γράφω, *to write,*	" γέ-γραφα	" ἐ-γε-γράφειν
κλίνω, *to bend,*	" κέ-κλικα	" ἐ-κε-κλίκειν
κρίνω, *to judge,*	" κέ-κρικα	" ἐ-κε-κρίκειν

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* Such verbs are excepted on account of the difficulty of repeating these letters.—Tr.

πνέω, to breathe,	Perf.	*πέ-πνευκα*	Plup.	*ἐ-πε-πνεύκειν*
θλάω, to bruise,	"	*τέ-θλακα* (§ 8, 10.)	"	*ἐ-τε-θλάκειν*
ῥίπτω, to throw,	"	*ἔρριφα*	"	*ἐρρίφειν*
γνωρίζω, to make known,	"	*ἐ-γνώρικα*	"	*ἐ-γνωρίκειν*
βλακεύω, to be slothful,	"	*ἐ-βλάκευκα*	"	*ἐ-βλακεύκειν*
γλύφω, to carve,	"	*ἔ-γλυφα*	"	*ἐ-γλύφειν.*

3. The reduplication is not used (beside the above cases of verb beginning with *ῥ*, *γν*, *βλ*, *γλ*), when the stem of the verb begin with a double consonant or two single consonants, which are not mute and liquid; e. g.

ζηλόω, to emulate,	Perf.	*ἐ-ζήλωκα*	Plup.	*ἐ-ζηλώκειν*
ξενόω, to entertain,	"	*ἐ-ξένωκα*	"	*ἐ-ξενώκειν*
ψάλλω, to sing,	"	*ἔ-ψαλκα*	"	*ἐ-ψάλκειν*
σπείρω, to sow,	"	*ἔ-σπαρκα*	"	*ἐ-σπάρκειν*
κτίζω, to build,	"	*ἔ-κτικα*	"	*ἐ-κτίκειν*
πτύσσω, to fold,	"	*ἔ-πτυχα*	"	*ἐ-πτύχειν.*

Rem. 1. The two verbs *μιμνήσκω* (stem MNA), *to remind*, and *κτάομα* *to acquire*, take the reduplication, although their stem begins with two cons nants, which are not a mute and a liquid: *μέ-μνημαι*, *κέ-κτημαι*, *ἐ-με-μνήμη* *ἐ-κε-κτήμην.*

4. Five verbs beginning with a liquid do not repeat this lette but take *ει* for the augment:

λαμβάνω, to take,	Perf.	*εἴληφα*	Plup.	*εἰλήφειν*
λαγχάνω, to obtain,	"	*εἴληχα*	"	*εἰλήχειν*
λέγω, συλλέγω, to collect,	"	**συνείλοχα**	"	*συνειλόχειν*
'ΡΕΩ, *to say,*	"	*εἴρηκα*	"	*εἰρήκειν*
μείρομαι, to obtain,	"	*εἵμαρται* (with rough Breathing), *it is fated.*		

Rem. 2. *Διαλέγομαι, to converse*, has Perf. *διείλεγμαι*, though th simple *λέγω* in the sense of *to say*, always takes the regular reduplication, *λέλε* *μαι, dictus sum* (Perf. Act. wanting).

§ 89. *Attic Reduplication.*

Several verbs, beginning with *α*, *ε* or *ο*, repeat, in the Per and Plup. before the temporal augment, the first two letters of th stem. This augmentation is called the Attic Reduplication. Th Plup. then very rarely takes an additional augment; *ἠκηκόειν* h the regular Attic reduplication.

(a) Verbs whose second stem-syllable is short by nature:

ἀρόω, -ῶ, to plough,		*ἐλάω (ἐλαύνω), to drive,*	
ἀρ-ήροκα	*ἀρ-ήρομαι*	*ἐλ-ήλακα*	*ἐλ-ήλαμαι*
ἀρ-ηρόκειν	*ἀρ-ηρόμην*	*ἐλ-ηλάκειν*	*ἐλ-ηλάμην*
ἐλέγχω, to convince,		*ὀρύττω, to dig,*	
ἐλ-ήλεγχα	*ἐλ-ήλεγμαι*	*ὀρ-ώρυχα*	*ὀρ-ώρυγμαι*
ἐλ-ηλέγχειν	*ἐλ-ηλέγμην*	*ὀρ-ωρύχειν*	*ὀρ-ωρύγμην*

(b) Verbs which in the second stem-syllable have a vowel lo by nature, and shorten this after prefixing the reduplication (except ἐρείδω, *to prop*, ἐρήρεικα, ἐρήρεισμαι):

ἀλείφω, *to anoint*,		ἀκούω, *to hear*,	
ἀλ-ήλιφα	ἀλ-ήλιμμαι	ἀκ-ήκοα	ἤκουσμαι
ἀλ-ηλίφειν	ἀλ-ηλίμμην	ἠκ-ηκόειν	ἠκούσμην
ἀγείρω, *to collect*,		ἐγείρω, *to awaken*,	
ἀγ-ήγερκα	ἀγ-ήγερμαι	ἐγ-ήγερκα	ἐγ-ήγερμαι
ἀγ-ηγέρκειν	ἀγ-ηγέρμην	ἐγ-ηγέρκειν	ἐγ-ηγέρμην.

REMARK. The verb ἄγω, *to lead*, forms the second Aor. Act. and Mid., and φέρω, *to carry*, forms all the Aorists with this reduplication, with this difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure:

ἄγω, *to lead*, Aor. II. ἤγ-αγον, Inf. ἀγαγεῖν, Aor. II. Mid. ἠγαγόμην.

φέρω, *to carry* (stem 'ΕΓΚ), Aor. II. ἤν-εγκον, Inf. ἐν-εγκεῖν, Aor. I. ἤν-εγκα, Inf. ἐν-έγκαι, Aor. Pass. ἠν-έχθην, Inf. ἐν-εχθῆναι.

§ 90. *Augment and Reduplication in Compound Words.*

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; then prepositions which end with a vowel, except *περί* and *πρό*, suffer Elision (§ 6, 3); *πρό* frequently combines with the augment by means of Crasis (§ 6, 2), and becomes *πρού*, and *ἐν* and *σύν* resume their *ν* which had been assimilated, or dropped, or changed; e. g.

ἀπο-βάλλω, *to throw from*,	Im. ἀπ-έβαλλον	Pf. ἀπο-βέβληκα	Plp. ἀπ-εβεβλήκειν
περι-βάλλω, *to throw around*,	περι-έβαλλον	περι-βέβληκα	περι-εβεβλήκειν
προ-βάλλω, *to throw before*,	προ-έβαλλον προὔβαλλον	προ-βέβληκα	προ-εβεβλήκειν προὐβεβλήκειν
ἐμ-βάλλω, *to throw in*,	ἐν-έβαλλον	ἐμ-βέβληκα	ἐν-εβεβλήκειν
ἐγ-γίγνομαι, *to be in*,	ἐν-εγιγνόμην	ἐγ-γέγονα	ἐν-εγεγόνειν
συ-σκευάζω, *to pack up*,	συν-εσκεύαζον	συν-εσκεύακα	συν-εσκευάκειν
συῤ-ῥίπτω, *to throw together*,	συν-έῤῥιπτον	συν-έῤῥιφα	συν-εῤῥίφειν
συλ-λέγω, *to collect together*,	συν-έλεγον	συν-είλοχα	συν-ειλόχειν

2. Second rule. Verbs compounded with *δυς* take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment; e. g.

δυς-τυχέω, *to be unfortunate*,	ἐ-δυςτύχουν	δε-δυςτύχηκα	ἐ-δε-δυςτυχήκειν
δυς-ωπέω, *to make ashamed*,	ἐ-δυςώπουν		
δυς-αρεστέω, *to be displeased*,	δυς-ηρέστουν	δυς-ηρέστηκα.	

Verbs compounded with *εὖ* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *εὐεργετέω* usually in the middle; e. g.

εὐ-τυχέω, to be fortunate,	*ηὐ-τύχουν*, commonly *εὐ-τύχουν*
εὐ-ωχέομαι, to feast well,	*εὐ-ωχούμην*
εὐ-εργετέω, to do good,	*εὐ-ηργέτουν*, Perf. *εὐ-ηργέτηκα*, commonly *εὐ-εργέτουν, εὐ-εργέτηκα.*

3. **Third rule.** All other compounds take the augment and reduplication at the beginning; e. g.

μυθολογέω, to relate,	*ἐμυθολόγουν*	*μεμυθολόγηκα*
οἰκοδομέω, to build,	*ᾠκοδόμουν*	*ᾠκοδόμηκα.*

§ 91. *Remarks.*

1. The six following words compounded with prepositions, take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

ἀμπέχομαι, to clothe oneself,	Impf. *ἠμπειχόμην* or *ἀμπειχ.*		Aor.	*ἠμπεσχόμην*
ἀνέχομαι, to endure,	" *ἠνειχόμην*		"	*ἠνεσχόμην*
ἀμφιγνοέω, to be uncertain,	" *ἠμφεγνόουν* and *ἠμφιγν.*			
ἀνορθόω, to raise up,	" *ἠνώρθουν*	Perf. *ἠνώρθωκα*	"	*ἠνώρθωσα*
ἐνοχλέω, to molest,	" *ἠνώχλουν*	" *ἠνώχληκα*	"	*ἠνώχλησα*
παροινέω, to riot,	" *ἐπαρῴνουν*	" *πεπαρῴνηκα*	"	*ἐπαρῴνησα.*

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διαιτάω (from *δίαιτα, food*), (a) *to feed*, (b) *to be a judge*, Impf. *ἐδιῄτων* and *διῄτων*, Perf. *δεδιῄτηκα.*

διακονέω, to serve (from *διάκονος, servant*), Impf. *ἐδιηκόνουν* and *διηκόνουν* Perf. *δεδιηκόνηκα.*

ἀμφισβητέω (from ΑΜΦΙΣΒΗΤΗΣ, *to dispute*), Impf. *ἠμφεσβήτουν* and *ἠμφισβήτουν.*

3. Exceptions to the first rule (§ 90, 1). There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs; e. g.

ἀμφιγνοέω (*νοέω*), *to be uncertain,*	Impf. *ἠμφιγνόουν* or *ἠμφεγνόουν* (No. 1)
ἀμφιέννυμι, to clothe,	Aor. *ἠμφίεσα*, Perf. *ἠμφίεσμαι*
ἐπίσταμαι, to know,	Impf. *ἠπιστάμην*
καθίζω, to cause to sit,	" *ἐκάθιζον*, Perf. *κεκάθικα*
καθέζομαι, to sit,	" *ἐκαθεζόμην* and *καθεζ.* (without Aug.)
κάθημαι, to sit,	" *ἐκαθήμην* and *καθήμην* (without Aug.)
καθεύδω, to sleep,	" *ἐκάθευδον*, seldom *καθηῦδον.*

4. Those verbs form an apparent exception to the first rule (§ 90, 1), which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded (Comp. No. 2); e. g.

ἐναντιοῦμαι, to oppose oneself to,	from *ἐναντίος*	Impf. *ἠναντιούμην*
ἀντιδικέω, to defend at law,	" *ἀντίδικος*	" *ἠντιδίκουν*
ἐμπεδόω, to establish,	" *ἔμπεδος*	" *ἠμπέδουν.*

§ 92. *Division of Verbs in -ω according to the Characteristic, together with Remarks on the Formation of the Tenses.*

Verbs in -ω are divided into two principal classes, according to the different nature of the characteristic (§ 77, 5):

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:

A. Uncontracted verbs, whose characteristic is a vowel, except *α, ε, ο*; e. g. *παιδεύ-ω, to educate, λύ-ω, to loose;*

B. Contract verbs, whose characteristic is either *α, ε* or *ο*; e. g. *τιμά-ω, to honor, φιλέ-ω, to love, μισθό-ω, to let.*

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:

A. Mute verbs, whose characteristic is one of the nine mutes; e. g. *λείπ-ω, to leave, πλέκ-ω, to twine, πείθ-ω, to persuade;*

B. Liquid verbs, whose characteristic is one of the four liquids, *λ, μ, ν, ϱ*; e. g. *ἀγγέλλ-ω, to announce, νέμ-ω, to divide, φαίν-ω, to show, φθείϱ-ω, to destroy.*

Remark. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented; e. g. *λύ-ω, πλέκ-ω*, etc.;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs; e. g. *τιμῶ, φιλῶ, μισθῶ.*

§ 93. I. *Formation of the Tenses of Pure Verbs.*

1. In pure verbs, both Barytones and Perispomena, the tense-endings are commonly appended to the unchanged characteristic; e. g. *βουλεύ-σω, βεβούλευ-κα.* Pure verbs do not form the Secondary tenses, but only the Primary tenses; the Perf. with *κ* (*κα*), the Fut. and Aor. with *σ* (*σω, σα*). Pure verbs, however, are subject to the following regular change in the stem:

2. The short characteristic-vowel of the Pres. and Impf., both in Barytones and Perispomena, is lengthened in the other tenses. The Barytones will first be considered, thus:

ῐ into ῑ, e. g. *μην-ῐ́ω, μηνῑ́-σω, ἐ-μήνῑ-σα*, etc.;
ῠ into ῡ, e. g. *κωλῡ́-ω, κωλῡ́-σω, κε-κώλῡ-μαι.*

κωλῡ́ω, to hinder.	ACTIVE.
Pres. Impf.	Ind. *κωλῡ́-ω* Subj. *κωλῡ́-ω* Imp. *κώλῡ-ε* Inf. *κωλῡ́-ειν* Part. *κωλῡ́-ων* Ind. *ἐ-κώλῡ-ον* Opt. *κωλῡ́-οιμι*
Perf. Plup.	Ind. *κε-κώλῡ-κα* Inf. *κε-κωλῡ-κέναι* Part. *κε-κωλῡ-κώς* Ind. *ἐ-κε-κωλῡ́-κειν*
Fut. Aor.	Ind. *κωλῡ́-σω* Opt. *κωλῡ́-σοιμι* Inf. *κωλῡ́-σειν* Part. *κωλῡ́-σων* Ind. *ἐ-κώλῡ-σα* Subj. *κωλῡ́-σω* Opt. *κωλῡ́-σαιμι* Imp. *κώλῡ-σον* Inf. *κωλῡ-σαι* Part. *κωλῡ́-σας.*

<table>
<tr><th colspan="6">MIDDLE.</th></tr>
<tr><td>Pres.</td><td colspan="5">Ind. κωλῠ́-ομαι Subj. κωλῠ́-ωμαι Imp. κωλῠ́-ου Inf. κωλῠ́-εσθαι
Part. κωλῠ-όμενος</td></tr>
<tr><td>Impf.</td><td colspan="5">Ind. ἐ-κωλῠ-όμην Opt. κωλῠ-οίμην</td></tr>
<tr><td>Perf.</td><td>S. 1.</td><td>Ind. κε-κώλῠ-μαι</td><td>Imperative</td><td colspan="2">Infinitive</td></tr>
<tr><td></td><td>2.</td><td>κε-κώλῠ-σαι</td><td>κε-κώλῠ-σο</td><td colspan="2">κε-κωλῠ-σθαι</td></tr>
<tr><td></td><td>3.</td><td>κε-κώλῠ-ται</td><td>κε-κωλύ-σθω</td><td colspan="2">Participle</td></tr>
<tr><td></td><td>D. 1.</td><td>κε-κωλῠ́-μεθον</td><td></td><td colspan="2">κε-κωλῠ-μένος</td></tr>
<tr><td></td><td>2.</td><td>κε-κώλυ-σθον</td><td>κε-κώλυ-σθον</td><td colspan="2"></td></tr>
<tr><td></td><td>3.</td><td>κε-κώλυ-σθον</td><td>κε-κωλύ-σθων</td><td colspan="2">Subjunctive</td></tr>
<tr><td></td><td>P. 1.</td><td>κε-κωλῠ́-μεθα</td><td></td><td colspan="2">κε-κωλῠ-μένος ὦ</td></tr>
<tr><td></td><td>2.</td><td>κε-κώλυ-σθε</td><td>κε-κώλυ-σθε</td><td colspan="2"></td></tr>
<tr><td></td><td>3.</td><td>κε-κώλυ-νται</td><td colspan="3">κε-κωλύ-σθωσαν or κε-κωλύ-σθων]</td></tr>
<tr><td>Plup.
Ind.</td><td>S. 1.</td><td>ἐ-κε-κωλῠ́-μην</td><td>D. ἐ-κε-κωλῠ́-μεθον</td><td>P. ἐ-κε-κωλῠ́-μεθα</td><td>Opt. κε-κωλυ-μένος εἴην</td></tr>
<tr><td></td><td>2.</td><td>ἐ-κε-κώλῠ-σο</td><td>ἐ-κε-κώλυ-σθον</td><td>ἐ-κε-κώλυ-σθε</td><td></td></tr>
<tr><td></td><td>3.</td><td>ἐ-κε-κώλῠ-το</td><td>ἐ-κε-κωλύ-σθην</td><td>ἐ-κε-κώλυ-ντο</td><td></td></tr>
<tr><td>Fut.</td><td colspan="5">Ind. κωλῠ́-σομαι Opt. κωλῠσοίμην Inf. κωλῠ́-σεσθαι Part. κωλῠ-σόμενος</td></tr>
<tr><td>Aor.</td><td colspan="5">Ind. ἐ-κωλῠ-σάμην Subj. κωλῠ́-σωμαι Opt. κωλῠ-σαίμην Imp. κώλῠ-σαι Inf. κωλῠ́-σασθαι Part. κωλῠ-σάμενος.</td></tr>
<tr><th colspan="6">PASSIVE.</th></tr>
<tr><td>Aor.</td><td colspan="5">Ind. ἐ-κωλῠ́-θην Subj. κωλῠ-θῶ Opt. κωλῠ-θείην
Imp. κωλῠ́-θητι Inf. κωλῠ-θῆναι Part. κωλῠ-θείς</td></tr>
<tr><td>Fut.</td><td colspan="5">Ind. κωλῠ-θήσομαι Opt. κωλῠ-θησοίμην Inf. κωλῠ-θήσεσθαι
Part. κωλῠ-θησόμενος.</td></tr>
</table>

§ 94. *Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.*

1. Several pure verbs, contrary to the rule (§ 93, 2), retain the short characteristic-vowel, either in all the tenses, or at least in some tenses. Most of these verbs take a σ in the Perf. Mid. or Pass. and in the first Aor. Pass. This is indicated by the phrase, *Pass. with σ* (see § 95). Thus:

Χρῐ́ω, *to prick*, Fut. χρῐ́σω, Aor. ἔχρῐσα, Inf. χρῐ́σαι. Pass. with σ; (but **χρίω**, *to anoint*, Fut. χρῖσω, Aor. ἔχρῖσα, Inf. χρῖσαι, Aor. Mid. ἐχρῖσάμην; Perf. Mid. or Pass. κέχρισμαι, κεχρῖσθαι; Aor. Pass. ἐχρίσθην).

'Ανῠ́ω, *to complete*, Fut. ἀνῠ́σω; Aor. ἤνῠσα. Pass. with σ.

ἀρῠ́ω, *to draw water*, Fut. ἀρῠ́σω; Aor. ἤρῠσα. Pass. with σ.

μῠ́ω, *to close*, e. g. *the eyes*, Fut. μῠ́σω, Aor. ἔμῠσα; but Perf. μέμῡκα, *I am shut, am silent.*

πτῠ́ω, *to spit*, Fut. πτῠ́σω; Aor. ἔπτῠσα. Pass. with σ.

ἱδρῠ́ω, *to cause to sit*, Fut. ἱδρῠ́σω; Aor. ἵδρῡσα (later ἱδρῠ́σω, ἵδρῠσα); **Aor.** Pass. ἱδρῠ́θην.

2. The following dissyllables in -ῠ́ω lengthen the short characteristic-vowel in the Fut. and Aor. Act. and Mid., and δύω also in the Perf. and Plup. Act., but they resume the short vowel in the Perf. and Plup. Act. (except δύω), also in the Mid. or Pass., and in the Aor. and Fut. Pass.:

δῠ́ω, *to wrap up*,	Fut. δῡ́σω	Aor. ἔδῡσα	Perf. δέδῡκα δέδῠμαι,	Aor. Pass.	ἐδῠ́θην
θῠ́ω, *to sacrifice*,	" θῡ́σω	" ἔθῡσα	" τέθῠκα τέθῠμαι	" "	ἐτῠ́θην
λῠ́ω, *to loose*,	" λῡ́σω	" ἔλῡσα	" λέλῠκα λέλῠμαι	" "	ἐλῠ́θην.

Remark. When the vowel in the Fut. Act. is long, and short in the Perf. Mid. or Pass., the Fut. Perf. resumes the long vowel, both in uncontracted verbs and in contract pure verbs; e. g. λύω, λελύσομαι.

§ 95. *Formation of the Aor. and Fut. Pass., and Perf. and Plup. Mid. or Pass. with σ.*

1. Pure verbs which retain the short characteristic-vowel of the stem in forming the tenses, insert σ (Comp. § 94) before the tense-ending -θην, -μαι, etc. in the Aor. and Fut. Pass., and in the Perf. and Plup. Mid. or Pass.; this σ connects the endings to the tense-stem; e. g.

τελέ-ω	ἐ-τελέ-σ-θην	τε-τέλε-σ-μαι
	τελε-σ-θήσομαι	ἐ-τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen it in forming the tenses, take the same formation; e. g. ἀκούω, *to hear*, Aor. ἠκού-σ-θην, Fut. ἀκου-σ-θήσομαι, Perf. ἤκου-σ-μαι, Plup. ἠκού-σ-μην; ἐναύω, *to kindle; κελεύω, to command; κυλίω, to roll; λεύω, to stone; ξύω, to scrape; πρίω, to saw; σείω, to shake; χρίω, to anoint* (§ 94); ψαύω, *to touch*, etc.

κελεύω, *to command.*	ACTIVE.		
Pres.	κελεύ-ω	Perf. κε-κέλευ-κα	Fut. κελεύ-σω
Impf.	ἐ-κέλευ-ον	Plup. ἐ-κε-κελεύ-κειν	Aor. ἐ-κέλευ-σα.
	MIDDLE.		
Present	κελεύ-ομαι	Impf. ἐ-κελευ-όμην	
Perf. S. 1.	κε-κέλευ-σ-μαι	Imperative	Infinitive
Ind. 2.	κε-κέλευ-σαι	κε-κέλευ-σο	κε-κελεῦ-σθαι
3.	κε-κέλευ-σ-ται	κε-κελεύ-σθω	Participle
D. 1.	κε-κελεύ-σ-μεθον		κε-κελευ-σ-μένος
2.	κε-κέλευ-σθον	κε-κέλευ-σθον	
3.	κε-κέλευ-σθον	κε-κελεύ-σθων	Subjunctive
P. 1.	κε-κελεύ-σ-μεθα		κε-κελευ-σ-μένος ὦ
2.	κε-κέλευ-σθε	κε-κέλευ-σθε	
3.	κε-κελευ-σ-μένοι εἰσί	κε-κελεύ-σθωσαν or κε-κελεύ-σθων]	
Plup. S. 1.	ἐ-κε-κελεύ-σ-μην	D. ἐ-κε-κελεύ-σ-μεθον	P. ἐ-κε-κελεύ-σ-μεθα
Ind. 2.	ἐ-κε-κέλευ-σο	ἐ-κε-κέλευ-σθον	ἐ-κε-κέλευ-σθε
3.	ἐ-κε-κέλευ-σ-το	ἐ-κε-κελεύ-σθην	κε-κελευ-σ-μένοι ἦσαν
Opt.	κε-κελευ-σ-μένος εἴην		
Future	κελεύσομαι	Fut. Perf. κε-κελεύ-σομαι	Aor. ἐ-κελευ-σάμην.
	PASSIVE.		
Aorist	ἐ-κελεύ-σ-θην	Future κελευ-σ-θήσομαι.	

Rem. 1. Some vary between the regular formation and that with σ.

θραύω, *to break in pieces*, τέθραυσμαι and τέθραυμαι, ἐθραύσθην
κλείω, *to shut*, κέκλεισμαι and Att. κέκλῃμαι; Aor. ἐκλείσθην.
κρούω, *to strike upon*, κέκρουμαι and κέκρουσμαι; Aor. ἐκρούσθην.

Rem. 2. Some contrary to the rule, do not take σ, although they retain the short characteristic-vowel; thus, e. g. δύω, θύω, λύω, mentioned § 94, 2.

XLIII. *Vocabulary.*

Αἰσθάνομαι, *w. gen.* or *acc.*, to perceive, observe.
ἀσπίς, *-ίδος*, *ἡ*, a shield.
δεινῶς, terribly, violently, extraordinarily.
δρόμος, *-ου*, *ὁ*, a course, running.
δύναμις, *-εως*, *ἡ*, strength, power, might.
θραύω, to break, shatter, crush.
κατα-παύω, to put a stop to.
κρούω, to knock, beat.
σεισμός, *-οῦ*, *ὁ*, an earthquake.
σείω, to shake.

Οἱ στρατιῶται πρὸς τοὺς πολεμίους πορεύεσθαι ἐκελεύσθησαν. Σπάρτη ποτὲ ὑπὸ σεισμοῦ δεινῶς ἐσείσθη. Ἡ τῶν Περσῶν δύναμις ὑπὸ τῶν Ἑλλήνων τέθραυσται. Οἱ πολέμιοι εἰς τὴν ἄκραν κατεκλείσθησαν. Ὅτε οἱ βάρβαροι τῶν ἀσπίδων πρὸς τὰ δόρατα ὑπὸ τῶν Ἑλλήνων κεκρουσμένων ᾐσθάνοντο, δρόμῳ ἔφευγον. Ὁ πόλεμος κατεπαύσθη.

The soldiers are ordered to march against the enemies. Our town has been violently shaken by an earthquake. The might of the Persians was crushed by the Hellenes. The enemies have been shut up in (into) the castle. The shields were beaten by the enemies against their spears. The war is ended, i. e. has been put a stop to.

§ 96. *Contract Pure Verbs.*

1. Contract pure verbs, as has been seen § 92, are such as have for their characteristic *α*, *ε* or *ο*, which are contracted with the mode-vowel following. Contraction takes place only in the Pres. and Impf. Act. and Mid. or Pass., because, in these two tenses only, is the characteristic-vowel followed by another vowel.

2. The following are the contractions which occur here:

α + *ε* becomes *ᾱ*
α + *η* = *ᾱ*
α + *ῃ* = *ᾳ*
α + *ο* = *ω*
α + *ω* = *ω*
α + *ει* = *ᾳ*
α + *οι* = *ῳ*
α + *ου* = *ω*

ε + *ε* = *ει*
ε + *η* = *η*
ε + *ῃ* = *ῃ*
ε + *ο* = *ου*
ε + *ω* = *ω*
ε + *ει* = *ει*
ε + *οι* = *οι*
ε + *ου* = *ου*

ο + *ε* = *ου*
ο + *η* = *ω*
ο + *ῃ* = *οι*
ο + *ο* = *ου*
ο + *ω* = *ω*
ο + *ει* = *οι* (*ου* in Inf.)
ο + *οι* = *οι*
ο + *ου* = *ου*.

3. The tenses of contract verbs, as has been seen § 93, are formed like those of uncontracted pure verbs, i. e. the short characteristic-vowel is usually lengthened, in forming the tenses, viz.

ε into *η*, e. g. *φιλέ-ω*, *to love*, *φιλή-σω*, *πε-φίλη-κα*, etc.
ο into ω, e. g. *μισθό-ω*, *to let out*, *μισθώ-σω*, *με-μίσθω-κα*, etc.
ᾰ into *η*, e. g. *τιμᾰ́-ω*, *to honor*, *τιμή-σω*, *τε-τίμη-κα*, etc.
α into *ᾱ*, e. g. *ἐᾰ́-ω*, *to permit*, Fut. *ἐᾱ́-σω*. This lengthening into *ᾱ* occurs, when *ε*, *ι* or *ϱ* precedes (Comp. § 26, 1); e. g.
ἐα-ω, *ἐᾱ́-σω*; *μειδιᾰ́-ω*, *to laugh*, *μειδιᾱ́-σομαι*; *φωϱᾰ́-ω*, *to catch*

a thief, φωρᾱ́-σω (but ἐγγυᾱ̆-ω, *to give as a pledge*, ἐγγυήσω; βοᾱ̆-ω, *to cry out*, βοή-σομαι, like ὀγδόη). To these verbs belong the following:

ἀλοά-ω, *to thresh*, ἀλοᾱ́-σω,
ἀκροά-ομαι, *to hear*, ἀκροᾱ́-σομαι.

Remark. The verbs χράω, *to give an oracle*, χράομαι, *to use*, and τιτράω, *to bore*, although a ρ precedes, lengthen ᾰ into η; e. g. χρήσομαι, τρήσω. The exceptions to rule No. 3. will be stated in § 98.

PARADIGMS OF

ACTIVE.

Modes and Participials.	Numbers and Persons.	*Present.* Characteristic α.	Characteristic ε.	Characteristic ο.
Indicative,	S. 1.	τιμ(ά-ω)ῶ, *to honor,*	φιλ(έ-ω)ῶ, *to love,*	μισθ(ό-ω)ῶ, *to let,*
	2.	τιμ-(ά-εις)ᾷς	φιλ(έ-εις)εῖς	μισθ(ό-εις)οῖς
	3.	τιμ(ά-ει)ᾷ	φιλ(έ-ει)εῖ	μισθ(ό-ει)οῖ
	D. 1.			
	2.	τιμ(ά-ε)ᾶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(ά-ε)ᾶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	P. 1.	τιμ(ά-ο)ῶ-μεν	φιλ(έ-ο)οῦ-μεν	μισθ(ό-ο)οῦ-μεν
	*2.	τιμ(ά-ε)ᾶ-τε	φιλ(έ-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(ά-ου)ῶ-σι(ν)	φιλ(έ-ου)οῦ-σι(ν)	μισθ(ό-ου)οῦ-σι(ν)
Subjunctive,	S. 1.	τιμ(ά-ω)ῶ	φιλ(έ-ω)ῶ	μισθ(ό-ω)ῶ
	2.	τιμ(ά-ῃς)ᾷς	φιλ(έ-ῃς)ῇς	μισθ(ό-ῃς)οῖς
	3.	τιμ(ά-ῃ)ᾷ	φιλ(έ-ῃ)ῇ	μισθ(ό-ῃ)οῖ
	D. 1.			
	2.	τιμ(ά-η)ᾶ-τον } Corresponding with the Indicative.	φιλ(έ-η)ῆ-τον	μισθ(ό-η)ῶ-τον
	3.	τιμ(ά-η)ᾶ-τον	φιλ(έ-η)ῆ-τον	μισθ(ό-η)ῶ-τον
	P. 1.	τιμ(ά-ω)ῶ-μεν	φιλ(έ-ω)ῶ-μεν	μισθ(ό-ω)ῶ-μεν
	2.	τιμ(ά-η)ᾶ-τε	φιλ(έ-η)ῆ-τε	μισθ(ό-η)ῶ-τε
	3.	τιμ(ά-ω)ῶ-σι(ν)	φιλ(έ-ω)ῶ-σι(ν)	μισθ(ό-ω)ῶ-σι(ν)
Imperative,	S. 2.	τίμ(α-ε)α	φίλ(ε-ε)ει	μίσθ(ο-ε)ου
	3.	τιμ(α-έ)ά-τω	φιλ(ε-έ)εί-τω	μισθ(ο-έ)ού-τω
	D. 2.	τιμ(ά-ε)ᾶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(α-έ)ά-των	φιλ(ε-έ)εί-των	μισθ(ο-έ)ού-των
	P. 2.	τιμ(ά-ε)ᾶ-τε	φιλ(έ-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(α-έ)ά-τωσαν or τιμ(α-ό)ώ-ντων	φιλ(ε-έ)εί-τωσαν or φιλ(ε-ό)ού-ντων	μισθ(ο-έ)ού-τωσαν or μισθ(ο-ό)ού-ντων
Infin.		τιμ(ά-ειν)ᾷν	φιλ(έ-ειν)εῖν	μισθ(ό-ειν)οῦν
Participle,	Nom.	τιμ(ά-ων)ῶν	φιλ(έ-ων)ῶν	μισθ(ό-ων)ῶν
		τιμ(ά-ου)ῶ-σα	φιλ(έ-ου)οῦ-σα	μισθ(ό-ου)οῦ-σα
		τιμ(ά-ον)ῶν	φιλ(έ-ον)οῦν	μισθ(ό-ον)οῦν
	Gen.	τιμ(ά-ο)ῶ-ντος	φιλ(έ-ο)οῦ-ντος	μισθ(ό-ο)οῦ-ντος
		τιμ(α-ού)ώ-σης	φιλ(ε-ού)ού-σης	μισθ(ο-ού)ού-σης.
		Imperfect.		
Indicative.	S. 1.	ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμίσθ(ο-ον)ουν
	2.	ἐτίμ(α-ες)ας	ἐφίλ(ε-ες)εις	ἐμίσθ(ο-ες)ους
	3.	ἐτίμ(α-ε)α	ἐφίλ(ε-ε)ει	ἐμίσθ(ο-ε)ου
	D. 1.			
	2.	ἐτιμ(ά-ε)ᾶ-τον	ἐφιλ(έ-ε)εῖ-τον	ἐμισθ(ό-ε)οῦ-τον
	3.	ἐτιμ(α-έ)ά-την	ἐφιλ(ε-έ)εί-την	ἐμισθ(ο-έ)ού-την
	P. 1.	ἐτιμ(ά-ο)ῶ-μεν	ἐφιλ(έ-ο)οῦ-μεν	ἐμισθ(ό-ο)οῦ-μεν
	2.	ἐτιμ(ά-ε)ᾶ-τε	ἐφιλ(έ-ε)εῖ-τε	ἐμισθ(ό-ε)οῦ-τε
	3.	ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμίσθ(ο-ον)ουν

CONTRACT VERBS.

MIDDLE.

Present.

Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(ά-ο)ῶ-μαι	φιλ(έ-ο)οῦ-μαι	μισϑ(ό-ο)οῦ-μαι
τιμ(ά-η)ᾷ	φιλ(έ-η)ῇ	μισϑ(ό-η)οῖ
τιμ(ά-ε)ᾶ-ται	φιλ(έ-ε)εῖ-ται	μισϑ(ό-ε)οῦ-ται
τιμ(α-ό)ώ-μεϑον	φιλ(ε-ό)ού-μεϑον	μισϑ(ο-ό)ού-μεϑον
τιμ(ά-ε)ᾶ-σϑον	φιλ(έ-ε)εῖ-σϑον	μισϑ(ό-ε)οῦ-σϑον
τιμ(ά-ε)ᾶ-σϑον	φιλ(έ-ε)εῖ-σϑον	μισϑ(ό-ε)οῦ-σϑον
τιμ(α-ό)ώ-μεϑα	φιλ(ε-ό)ού-μεϑα	μισϑ(ο-ό)ού-μεϑα
τιμ(ά-ε)ᾶ-σϑε	φιλ(έ-ε)εῖ-σϑε	μισϑ(ό-ε)οῦ-σϑε
τιμ(ά-ο)ῶ-νται	φιλ(έ-ο)οῦ-νται	μισϑ(ό-ο)οῦ-νται
τιμ(ά-ω)ῶ-μαι	φιλ(έ-ω)ῶ-μαι	μισϑ(ό-ω)ῶ-μαι
τιμ(ά-η)ᾷ	φιλ(έ-η)ῇ	μισϑ(ό-η)οῖ
τιμ(ά-η)ᾶ-ται	φιλ(έ-η)ῆ-ται	μισϑ(ό-η)ῶ-ται
τιμ(α-ώ)ώ-μεϑον	φιλ(ε-ώ)ώ-μεϑον	μισϑ(ο-ώ)ώ-μεϑον
τιμ(ά-η)ᾶ-σϑον Like the Indicative.	φιλ(έ-η)ῆ-σϑον	μισϑ(ό-η)ῶ-σϑον
τιμ(ά-η)ᾶ-σϑον	φιλ(έ-η)ῆ-σϑον	μισϑ(ό-η)ῶ-σϑον
τιμ(α-ώ)ώ-μεϑα	φιλ(ε-ώ)ώ-μεϑα	μισϑ(ο-ώ)ώ-μεϑα
τιμ(ά-η)ᾶ-σϑε	φιλ(έ-η)ῆ-σϑε	μισϑ(ό-η)ῶ-σϑε
τιμ(ά-ω)ῶ-νται	φιλ(έ-ω)ῶ-νται	μισϑ(ό-ω)ῶ-νται
τιμ(ά-ου)ῶ	φιλ(έ-ου)οῦ	μισϑ(ό-ου)οῦ
τιμ(α-έ)ά-σϑω	φιλ(ε-έ)εί-σϑω	μισϑ(ο-έ)ού-σϑω
τιμ(ά-ε)ᾶ-σϑον	φιλ(έ-ε)εῖ-σϑον	μισϑ(ό-ε)οῦ-σϑον
τιμ(α-έ)ά-σϑων	φιλ(ε-ί)εί-σϑων	μισϑ(ο-έ)ού-σϑων
τιμ(ά-ε)ᾶ-σϑε	φιλ(έ-ε)εῖ-σϑε	μισϑ(ό-ε)οῦ-σϑε
τιμ(α-έ)ά-σϑωσαν or τιμ(α-έ)ά-σϑων	φιλ(ε-έ)εί-σϑωσαν or φιλ(ε-έ)εί-σϑων	μισϑ(ο-έ)ύύ-σϑωσαν or μισϑ(ο-έ)ού-σϑων
τιμ(ά-ε)ᾶ-σϑαι	φιλ(έ-ε)εῖ-σϑαι	μισϑ(ό-ε)οῦ-σϑαι
τιμ(α-ό)ώ-μενος	φιλ(ε-ό)ού-μενος	μισϑ(ο-ό)ού-μενος
τιμ(α-ο)ω-μένη	φιλ(ε-ο)ου-μένη	μισϑ(ο-ο)ου-μένη
τιμ(α-ό)ώ-μενον	φιλ(ε-ό)ού-μενον	μισϑ(ο-ό)ού-μενον
τιμ(α-ο)ω-μένου	φιλ(ε-ο)ου-μένου	μισϑ(ο-ο)ου-μένου
τιμ(α-ο)ω-μένης	φιλ(ε-ο)ου-μένης	μισϑ(ο-ο)ου-μένης.
Imperfect.		
ἐτιμ(α-ό)ώ-μην	ἐφιλ(ε-ό)ού-μην	ἐμισϑ(ο-ό)ού-μην
ἐτιμ(ά-ου)ῶ	ἐφιλ(έ-ου)οῦ	ἐμισϑ(ό-ου)οῦ
ἐτιμ(ά-ε)ᾶ-το	ἐφιλ(έ-ε)εῖ-το	ἐμισϑ(ό-ε)οῦ-το
ἐτιμ(α-ό)ώ-μεϑον	ἐφιλ(ε-ό)ού-μεϑον	ἐμισϑ(ο-ό)ού-μεϑον
ἐτιμ(ά-ε)ᾶ-σϑον	ἐφιλ(έ-ε)εῖ-σϑον	ἐμισϑ(ό-ε)οῦ-σϑον
ἐτιμ(α-έ)ά-σϑην	ἐφιλ(ε-έ)εί-σϑην	ἐμισϑ(ο-έ)ού-σϑην
ἐτιμ(α-ό)ώ-μεϑα	ἐφιλ(ε-ό)ού-μεϑα	ἐμισϑ(ο-ό)ού-μεϑα
ἐτιμ(ά-ε)ᾶ-σϑε	ἐφιλ(έ-ε)εῖ-σϑε	ἐμισϑ(ό-ε)οῦ-σϑε
ἐτιμ(ά-ο)ῶ-ντο	ἐφιλ(έ-ο)οῦ-ντο	ἐμισϑ(ό-ο)οῦ-ντο

Modes and Participials.	Numbers and Persons.	*Imperfect.*		
		Characteristic *α.*	Characteristic *ε.*	Characteristic *ο.*
Optative,	S. 1.	τιμ(ά-οι)ῷ-μι	φιλ(έ-οι)οῖ-μι	μισϑ(ό-οι)οῖ-μι
	2.	τιμ(ά-οις)ῷς	φιλ(έ-οις)οῖς	μισϑ(ό-οις)οῖς
	3.	τιμ(ά-οι)ῷ	φιλ(έ-οι)οῖ	μισϑ(ό-οι)οῖ
	D. 1.			
	2.	τιμ(ά-οι)ῷ-τον	φιλ(έ-οι)οῖ-τον	μισϑ(ό-οι)οῖ-τον
	3.	τιμ(α-οί)ῴ-την	φιλ(ε-οί)οί-την	μισϑ(ο-οί)οί-την
	P. 1.	τιμ(ά-οι)ῷ-μεν	φιλ(έ-οι)οῖ-μεν	μισϑ(ό-οι)οῖ-μεν
	2.	τιμ(ά-οι)ῷ-τε	φιλ(έ-οι)οῖ-τε	μισϑ(ό-οι)οῖ-τε
	3.	τιμ(ά-οι)ῷ-εν	φιλ(έ-οι)οῖ-εν	μισϑ(ό-οι)οῖ-εν
Attic Optative,	S. 1.	τιμ(α-οί)ῴ-ην	φιλ(ε-οί)οί-ην	μισϑ(ο-οί)οί-ην
	2.	τιμ(α-οί)ῴ-ης	φιλ(ε-οί)οί-ης	μισϑ(ο-οί)οί-ης
	3.	τιμ(α-οί)ῴ-η	φιλ(ε-οί)οί-η	μισϑ(ο-οί)οί-η
	D. 2.	τιμ(α-οί)ῴ-ητον	φιλ(ε-οί)οί-ητον	μισϑ(ο-οί)οί-ητον
	3.	τιμ(α-οι)ῳ-ήτην	φιλ(ε-οι)οι-ήτην	μισϑ(ο-οι)οι-ήτην
	P. 1.	τιμ(α-οί)ῴ-ημεν	φιλ(ε-οί)οί-ημεν	μισϑ(ο-οί)οί-ημεν
	2.	τιμ(α-οί)ῴ-ητε	φιλ(ε-οί)οί-ητε	μισϑ(ο-οί)οί-ητε
	3.	τιμ(ά-οι)ῷ-εν	φιλ(έ-οι)οῖ-εν	μισϑ(ό-οι)οῖ-εν
Indicative,	Perf.	τετίμηκα πεφώρᾱκα	πεφίληκα	μεμίσϑωκα
	Plup.	ἐτετιμήκειν ἐπεφωρᾱ́κειν	ἐπεφιλήκειν	ἐμεμισϑώκειν
	Fut.	τιμήσω φωρᾱ́σω	φιλήσω	μισϑώσω
	Aor.	ἐτίμησα ἐφώρᾱσα	ἐφίλησα	ἐμίσϑωσα
	F.Pf.			
				PAS
Aorist,		ἐτιμήϑην ἐφωρᾱ́ϑην	ἐφιλήϑην	ἐμισϑώϑην
		Verbal adjectives: τιμη-τέος, -τέα, -τέον, φωρᾱ-τέος, -τέα, -τέον,		

§ 97. *Remarks on the Conjugation of Contrac Verbs.*

1. Verbs in -έω with a monosyllabic stem, e. g. πλέω, *to sail*, **πνέω**, ***to breat*** **ϑέω,** ***to run***, are contracted only in ει (arising from έει or εε), but in all t other forms, they are uncontracted; e. g.

Act. Pr. Ind. πλέω, πλεῖς, πλεῖ, πλέομεν, πλεῖτε, πλέουσι(ν).
Subj. πλέω, πλέῃς, πλέῃ, πλέωμεν, πλέητε, πλέωσι(ν)
Imp. πλεῖ. Inf. πλεῖν. Part. πλέων, πλέουσα, πλέον.
Impf. Ind. ἔπλεον, ἔπλεις, ἔπλει, ἐπλέομεν, ἐπλεῖτε, ἔπλεον.
Opt. πλέοιμι, πλέοις, etc.
Mid. Pr. Ind. πλέομαι, πλέῃ, πλεῖται, πλεόμεϑον, πλεῖσϑον, etc.
Inf. πλεῖσϑαι. Part. πλεόμενος. Impf. ἐπλεόμην.

2. The verb δέω, *to bind*, is commonly contracted in all the forms, partic larly in compounds; e. g. τὸ δοῦν, τοῦ δοῦντος, διαδοῦμαι, κατέδουν.

3. Several verbs deviate from the general rules of contraction; e. g.

(a) ***-αε*** and ***-αει*** are contracted into -η and -ῃ, instead of into -α and -ᾳ; e.

Imperfect.		
Characteristic *α*.	Characteristic *ε*.	Characteristic *ο*.
τιμ(α-οί)ῴ-μην τιμ(ά-οι)ῷ-ο τιμ(ά-οι)ῷ-το τιμ(α-οί)ῴ-μεθον τιμ(ά-οι)ῷ-σθον τιμ(α-οί)ῴ-σθην τιμ(α-οί)ῴ-μεθα τιμ(ά-οι)ῷ-σθε τιμ(ά-οι)ῷ-ντο	φιλ(ε-οί)οί-μην φιλ(έ-οι)οῖ-ο φιλ(έ-οι)οῖ-το φιλ(ε-οί)οί-μεθον φιλ(έ-οι)οῖ-σθον φιλ(ε-οί)οί-σθην φιλ(ε-οί)οί-μεθα φιλ(έ-οι)οῖ-σθε φιλ(έ-οι)οί-ντο	μισθ(ο-οί)οί-μην μισθ(ό-οι)οῖ-ο μισθ(ό-οι)οῖ-το μισθ(ο-οί)οί-μεθον μισθ(ό-οι)οῖ-σθον μισθ(ο-οί)οί-σθην μισθ(ο-οί)οί-μεθα μισθ(ό-οι)οῖ-σθε μισθ(ό-οι)οῖ-ντο
τετίμημαι πεφώρᾱμαι	πεφίλημαι	μεμίσθωμαι
ἐτετιμήμην ἐπεφωρᾱ́μην	ἐπεφιλήμην	ἐμεμισθώμην
τιμήσομαι φωρᾱ́σομαι	φιλήσομαι	μισθώσομαι
ἐτιμησάμην ἐφωρᾱσάμην	ἐφιλησάμην	ἐμισθωσάμην
τετιμήσομαι πεφωρᾱ́σομαι	πεφιλήσομαι	μεμισθώσομαι

SIVE.

Future,	τιμηθήσομαι φωρᾱθήσομαι	φιληθήσομαι	μισθωθήσομαι

φιλη-τέος, -τέα, -τέον, μισθω-τέος, -τέα, -τέον.

ζ(ά-ω)ῶ, to live, ζῇς, -ῇ, -ῆτον, -ῆτε, Inf. *ζῆν,* Imp. *ζῆ,* Impf. *ἔζων, -ης, -η, -ῆτον, -ήτην, -ῆτε;—πειν(ά-ω)ῶ, to hunger,* Inf. *πεινῆν,* etc.;—*διψ(ά-ω)ῶ, to thirst, διψῇς,* etc., Inf. *διψῆν;—κν(ά-ω)ῶ, to scrape,* Inf. *κνῆν;—σμ(ά-ω)ῶ, to smear,* Inf. *σμῆν;—ψ(ά-ω)ῶ, to rub,* Inf. *ψῆν;—χρ(ά-ο)ῶ-μαι, to use, χρῇ, χρῆται, χρῆσθαι;* so *ἀποχρῶμαι, to have enough, to abuse, ἀποχρῆσθαι;—ἀπόχρη* (abridged from *ἀποχρῇ*), *it suffices,* Inf. *ἀποχρῆν,* Impf. *ἀπέχρη;—χρ(ά-ω)ῶ, to give an oracle, to prophesy, χρῇς, χρῇ,* Inf. *χρῆν.*

(b) *-οο* and *-οε* are contracted into *-ω,* instead of into *-ου,* and *-όῃ* into *-ῷ,* instead of into *-οῖ,* in *ῥιγ(ό-ω)ῶ, to freeze,* Inf. *ῥιγῶν* and *ῥιγοῦν,* Part. Gen. *ῥιγῶντος* and *ῥιγοῦντος,* Subj. *ῥιγῷ,* Opt. *ῥιγῴην,* etc.

4. The following things are to be noted on the use of the Attic forms of the Opt. in *-ην,* namely, in the Sing. of verbs in *-έω* and *-όω,* the form in *-οίην* is much more in use than the common form, and in verbs in *-άω* it is used almost exclusively; but in the Dual and Pl. of all three, the common form is more in use; in the third person Pl., the *Attic* form is always the same as the common form; e. g. *τιμῷεν.*

5. The verb λ ο ύ ω, *to wash*, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., in the ending of which there is -ε or -ο; e. g. ἔλου instead of ἔλουε, ἐλοῦμεν instead of ἐλούομεν, Mid. λοῦμαι, (λόει,) λοῦται, etc., Imp. λοῦ, Inf. λοῦσθαι, Impf. ἐλούμην, ἐλοῦ, ἐλοῦτο, etc., as if from the stem ΛΟΕΩ.

Remark. On the change of the accent in contraction, see §11, 2.

XLIV. *Vocabulary.*

(a) Contract Verbs in -άω in the Pres. and Impf. Act.

Ἀγαπάω, to love.
ἀθάνατος, -ον, immortal.
ἀθλίως, miserably, unfortunately.
ἀκμή, -ῆς, ἡ, a point, height, full power, bloom.
ἀστράπτω, to lighten.
βροντάω, to thunder.
διψάω, to thirst, or be thirsty.
δραω, to do, act.
ἐξ-απατάω, to completely deceive, or mislead.
ἐράω, *w. gen.*, to love (ardently).
ζάω, to live.
ἡλικία, -ας, ἡ, age, *especially* youth or manhood.
θαῤῥαλέως, boldly, courageously.
ἰδέα, -ας, ἡ, an appearance, an outward figure.
νικάω, to conquer, overcome.
ὀλοφύρομαι, *w. acc.*, to pity.
ὁράω, to see.
ὁρμάω, to rush, advance.
πεινάω, to hunger, or be hungry.
πρίν, *w. inf.*, before.
πῶς; how?
σιωπάω, to be silent.
συγκυκάω, to move together, bring into confusion, confound.
σύμμαχος, -ον, fighting with; *subst.*, a fellow-combatant, or ally.
τελευτάω, to finish, (βίον *understood*) to die.
τολμάω, to dare, venture, prevail upon oneself.

Πολλάκις γνώμην ἐξαπατῶσιν ἰδέαι. Μή σε νικάτω κέρδος. Ἐρῶ τῆς ἀρετῆς. Πολλάκις νικᾷ καὶ κακὸς ἄνδρα ἀγαθόν. Οἱ ἀγαθοὶ ἐρῶσι τῶν καλῶν. Πολλοὶ ἄνθρωποι ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶσιν. Ἢ σιώπα, ἢ λέγε ἀμείνονα. Ἀνάγκη ἐστὶ πάντας ἀνθρώπους τελευτᾶν. Νοῦς ὁρᾷ καὶ νοῦς ἀκούει. Θαῤῥαλέως, ὦ στρατιῶται, ὁρμῶμεν ἐπὶ τοὺς πολεμίους. Πρὶν μὲν πεινῆν, πολλοὶ ἐσθίουσι, πρὶν δὲ διψῆν, πίνουσιν. Οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη. Περικλῆς ἤστραπτεν, ἐβρόντα, συνεκύκα τὴν Ἑλλάδα. Εἴθε πάντες παῖδες τοὺς γονέας ἀγαπῷεν. Πῶς ἂν τολμῴην τὸν φίλον βλάπτειν; Τὸ μὲν σῶμα πολλάκις καὶ πεινῇ καὶ διψῇ· ἡ δὲ ψυχὴ πῶς ἂν ἢ διψῴη ἢ πεινῴη; Ψυχὴ ἀθάνατος καὶ ἄγηρως ζῇ διὰ παντός. Κρεῖττον τὸ μὴ ζῆν ἐστιν ἢ ζῆν ἀθλίως. Ὀλοφυρόμεθα τὸν ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶντα.

Children love their (the) parents. Either be silent (*pl.*) or speak better. With the mind (*dat.*) we see and hear. Youths should be silent (*imp.*). We will love virtue. All citizens fear (fear holds all citizens) that (*μή, w. subj.*) the enemies will advance against the town. It is well to love our parents. We pity those who die (*part.*) in the bloom of youth (*ἡλικία*). The soldiers advanced courageously against the town. The army is often hungry and thirsty. All the citizens feared, that the enemies would rush against the town. May you always, O boy, love your parents!

XLV. *Vocabulary.*

(b) Contract Verbs in -*έω* in the Pres. and Impf. Act.

'Αθυμέω, to be dispirited, despair.
ἀμελέω, *w. gen.*, to neglect, not to care for.
ἄν (instead of *ἐάν*), *w. subj.*, if.
ἀποῤῥέω, to flow away, or from.
ἀσκέω, to practise, adorn.
δέω, *w. gen.*, to want; *δεῖ*, there is need, it is necessary, one must; *w. acc. and inf.*
δυστυχέω, to be unfortunate.
ἐπαινέω, to approve of, praise.
εὐτυχέω, to be fortunate, happy.
εὐχή, *-ῆς*, *ἡ*, a request, a prayer.
θέλω and *ἐθέλω*, to will, wish, be willing.
κἄν, *w. subj.* = *καί* and the modal adverb *ἄν*, or *καὶ ἐάν*, even if, although; or *καί* and the particle *ἄν*.
κρατέω, *w. gen.*, to be master of, have power over, command.
λαλέω, to talk, prate.
μάλιστα, (*superlative of μάλα*, very) most, especially.
μέλι, *-ιτος*, *τό*, honey.
μήτε—μήτε, neither—nor.
οὐδέποτε, never.
πλέω, to sail.
ποιέω, to make, do; *εὖ ποιεῖν*, *w. acc.*, to do well to, to confer a favor on.
πονέω, *labōro*, to take trouble, work, toil.
προσδοκάω, to expect, presume.
ῥίψ, *ῥιπός*, *ὁ*, *ἡ*, a reed.
σιγάω, to be silent.
συλλαμβάνω, *w. dat.*, to take in common with, help, assist.
συμπονέω, *w. dat.*, to work with, help, assist.
τελέω, to accomplish, fulfil.
ὑπέρ, *w. gen.*, instead or in behalf of, on account of; *w. acc.*, above, beyond.
φρονέω, to think; *μέγα φρονεῖν*, to be haughty.

'Ανὴρ πονηρὸς δυςτυχεῖ, κἂν εὐτυχῇ. Βίος κράτιστος, ἂν θυμοῦ[1] *κρατῇς. Σιγᾶν μᾶλλον, ἢ λαλεῖν πρέπει. Ὅ τι ἂν ποιῆτε, νομίζετε ὁρᾶν θεόν. Φίλος φίλῳ συμπονῶν αὑτῷ*[2] *πονεῖ. Οἱ ἄνθρωποι θνητοὶ μὴ φρονούντων ὑπὲρ θεούς. Ὁ μάλιστα εὐτυχῶν μὴ μέγα φρονείτω. Οὐδέποτ' ἀθυμεῖν τὸν κακῶς πράττοντα δεῖ, τὰ βελτίω δὲ προςδοκᾶν ἀεί. Τῷ πονοῦντι θεὸς συλλαμβάνει. Δικαιοσύνην ἀσκεῖτε καὶ ἔργῳ καὶ λόγῳ. 'Από τῆς Νέστορος γλώττης, ὥςπερ μέλι, ὁ λόγος ἀπέῤῥει. Ὁ Σωκράτης τοῦ σώματος οὐκ ἠμέλει, τοὺς δὲ ἀμελοῦντας οὐκ ἐπῄνει. Εἴθε, ὦ θεός, τελοίης (τελοῖς) μοι τὴν εὐχήν. Εἴθε εὐτυχοῖτε (εὐτυχοίητε), ὦ φίλοι. Θεοῦ θέλοντος,*[3] *κἂν (καὶ ἂν) ἐπὶ ῥιπὸς πλέοις.*

Bad men are unfortunate, even if they are fortunate. If God were willing, we could sail even on a reed. Whatever thou doest, believe, God sees it. Friends, who work with friends, work for themselves. Practise justice in word and deed. The Greeks neglected neither the body nor the mind. O that ye, O gods, would fulfil my desire! O that thou wert happy, my (O) friend! Friends should work with friends! It is well to practise virtue.

XLVI. *Vocabulary.*

(c) Contract Verbs in -*όω* in the Pres. and Impf. Act.

Ἀμαυρόω, to darken, destroy, weaken, blunt.
ἀμέλεια, *-ας*, *ἡ*, carelessness.
ἀνθρώπινος, *-η*, *-ον*, human.

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[1] § 158, 7. (*a*).
[2] § 161, 5.
[3] Genitive Absolute.

ἀποῤῥοή, -ῆς, ἡ, a flowing off, a source.
δολόω, to outwit, trick, deceive.
δουλόω, to enslave, subjugate.
ἐλευθερόω, to set free, to free.
ἐξισόω, to make equal.
ζηλόω, to strive after, imitate, value, think happy, admire.
ζητέω, to seek, strive.
ζωή, -ῆς, ἡ, life.
θεῖος, -ᾱ, -ον, godlike, divine.
ἵνα, in order that, that, (after a principal tense with the subj.; after a historical tense with the opt.).
κοινωνία, -ας, ἡ, communion, intercourse.
λιμός, -οῦ, ὁ, hunger.
ὄρεξις, -εως, ἡ, a striving after, a desire.
ὀρθόω, to make straight, erect, raise up.
οὔτε—οὔτε, neither—nor.
ὅσπερ, ἥπερ, ὅπερ, whoever, whatever.
συν-εξ-ομοιόω, to make equal.
τυφλόω, to make blind, to blind.
χαλεπῶς, with difficulty.

Τὸ *ἀληθὲς κάλλος, ὅπερ ἐκ θείας κοινωνίας ἔχει τὴν ἀποῤῥοήν, οὔτε πόνος ἢ λιμὸς ἢ ἀμέλειά τις, οὔτε ὁ πολὺς χρόνος ἀμαυροῖ. Αἱ φιλίαι τὰ ἔθη ζητοῦσι συνεξομοιοῦν. Χαλεπῶς ἂν ταῖς τῶν ἀγαθῶν ἀρεταῖς ἐξισοίης (ἐξισοίς) τοὺς ἐπαίνους. Εὐνομία ἀμαυροῖ ὕβριν. Ζήλου, ὦ παῖ, τοὺς ἐσθλοὺς καί σώφρονας ἄνδρας. Πολλοὺς κακῶς πράττοντας ὀρθοῖ τύχη. Πλῆθος κακῶν τὴν ἀνθρωπίνην ζωὴν ἀμαυροῖ. Αἱ περί τι σφοδραὶ ὀρέξεις τυφλοῦσιν εἰς τἄλλα*[1] *τὴν ψυχήν. Τὴν ἀρετὴν καὶ τὴν σοφίαν ζηλῶμεν. Χρυσός ἐστιν ὁ δουλῶν θνητῶν φρένας. Οἱ πολέμιοι τὸ στράτευμα ἡμῶν ἐδόλουν. Οἱ νεανίαι τὴν σοφίαν ζηλοῖεν. Οἱ πολέμιοι ἐπλησίαζον, ἵνα τοὺς αἰχμαλώτους ἐλευθεροῖεν.*

The violent striving after anything makes the soul blind for everything else. The enemies approach, in order that they may free the prisoners. Imitate, O youths, noble and wise men! It is not easy to make praise equal to the virtues of the good. We love youths who strive (*particip.*) after wisdom. The enemies freed the prisoners. May violent desire not make your soul blind for everything else. Youths should strive after virtue.

XLVII. *Vocabulary.*

(d) Contract Verbs in -*άω* in the Pres. and Impf. Mid. or Pass.

Ἀδυνατέω, to be unable.
ἀεικής, -ές, unseemly, disgraceful.
ἀκροάομαι, *w. gen.*, to hear, listen to.
ἀξιόω (*τινά τινος*), to think deserving, consider worthy, desire, wish.
γάρ, for.
εἴτε — εἴτε, *sive — sive*; whether — or.
ἐπιθυμέω, *w. gen. or inf.*, to set my mind or heart upon, desire.
εὐεργετέω, *w. acc.*, to do well to, benefit.
ἥδομαι, *w. pass. aor. and fut.*, to rejoice.
ἡμεροδρόμος, -ου, ὁ, (running through the day,) a courier.
ἰάομαι, to heal.
μακάριος, -ᾱ, -ον, blessed, happy.
μηχανάομαι, *măchinor*, to contrive.
ὁμοίως, in like manner, alike.
πειράομαι, *w. pass. aor.*, to try.
τῑμάω, to esteem, honor.
ὑπόδημα, -ατος, τό, (bound under) a sandal, a shoe.
χράομαι, *w. dat.*, to use; *utor*.
ὠφελέω, *w. acc.*, to benefit.

Ὁμοίως ἀμφοῖν ἀκροᾶσθαι δεῖ. Ὅταν ἀδυνατῇς τῷ πλούτῳ χρῆσθαι, τί δια-

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[1] By Crasis instead of *τὰ ἄλλα*.

φέρεις τοῦ πένητος; Εὔνους λόγος λύπην ἰᾶται. Τιμώμενοι πάντες ἥδονται βροτοί. Οἱ ἄνθρωποι πολλὰ μηχανῶνται. Μακάριος, ὃς οὐσίαν καὶ νοῦν ἔχει· χρῆται γὰρ εἰς ἃ[1] δεῖ καλῶς. Ὁ ἀγαθὸς ὑπὸ πάντων τιμᾶται. Γλώττης πειρῶ κρατεῖν. Περικλῆς ὑπὸ τῶν Ἀθηναίων ἠγαπᾶτο καὶ ἐτιμᾶτο. Οἱ ἡμεροδρόμοι οὐκ ἐχρῶντο ὑποδήμασιν ἐν ταῖς ὁδοῖς. Οὐκ ἀεικές, ἐάν τις ὑπ᾽ ἐχθρῶν ἐξαπατᾶται. Εἴθε πάντες γονεῖς ὑπὸ τῶν τέκνων ἀγαπῷντο. Οἱ ἀγαθοὶ ὑπὸ πάντων ἀγαπάσθων. Εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργέτει, εἴτε ὑπό τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφέλει, εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ᾽ ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρῶ εὖ ποιεῖν.

Listen to both, in like manner, O judge! It is not disgraceful if we are deceived by enemies. Kind words heal sorrow. Man rejoices in being (*part.*) honored by others. We wish to be loved by our friends and honored by the citizens. Among (*παρά, w. dat.*) the Lacedaemonians old men were extraordinarily honored. Let the good man always be loved and honored by all. The judge should hear both.

XLVIII. *Vocabulary.*

(e) Contract Verbs in *-έω* in the Pres. and Impf. Mid. or Pass.

Ἀδικέω, w. acc., to do wrong to, injure, do injustice.

αἰδέομαι, w. acc., to be ashamed before any one, reverence, esteem, worship.

ἀπιστέω, w. dat., to disbelieve; *pass., ἀπιστέομαι*, to be disbelieved.

ἀπό-λῦσις, -εως, ἡ, deliverance, liberation.

δέομαι, w. pass. aor. and gen., to want, need.

ἔτος, -εος = -ους, τό, a year.

ἰσχῦρός, -ά, -όν, strong, powerful.

κατα-φρονέω, w. gen., to despise; *pass., καταφρονέομαι*, to be despised.

λοιδορέω, to scold, abuse.

μισέω, to hate.

ὅπως, how; in order that; *w. subj.*, after a principal tense; *w. opt.*, after an historical tense; *w. ind. fut.*, after verbs of care.

πλησίος, -ᾱ, -ον, near; *οἱ πλησίον*, those near, neighbors, fellow-men.

πολιορκέω, to besiege.

προς-ποιέω, to add; *mid.*, to acquire, claim, or make for oneself.

φοβέω, to frighten; *mid. w. pass. aor.*, to be frightened, fear.

Αἰδοῦ θεόν. Τὸν ἀγαθὸν ἄνδρα ποιοῦ ἑταῖρον. Φιλοῦντες φιλοῦνται, μισοῦντες μισοῦνται. Τὸν ἰσχυρὸν δεῖ πρᾶον[2] εἶναι, ὅπως οἱ πλησίον αἰδῶνται μᾶλλον, ἢ φοβῶνται. Αἰδεῖσθαι δεῖ φίλους. Ἀπιστοῦνται οἱ λάλοι, κἂν ἀληθεύωσιν. Οἱ Πέρσαι ὑπὸ τῶν Ἑλλήνων ἐμισοῦντο καὶ κατεφρονοῦντο. Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται[3] νόμου. Τροία δέκα ἔτη ὑπὸ τῶν Ἑλλήνων ἐπολιορκεῖτο. Οἱ πολῖται ἐφοβοῦντο, μὴ ἡ πόλις πολιορκοῖτο. Λοιδορούμενος φέρε· ὁ γὰρ λοιδορῶν, ἐὰν ὁ λοιδορούμενος μὴ προςποιῆται, λοιδορεῖται λοιδορῶν. Μηδεὶς φοβείσθω θάνατον, ἀπόλυσιν κακῶν.

Worship (*pl.*) God. One who loves (*part.*) is loved, one who hates (*part.*) is hated. Those who do no (not) injustice (*part.*) need no law. The king of the Persians was hated and despised by the Hellenes. The citizens fear, that the town will be besieged by the enemies. May you make (*pl.*) good men your friends. Parents delight to be honored (*part.*) by their children. It is not disgraceful to be hated by the bad.

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[1] Instead of *εἰς ταῦτα, εἰς ἅ.*

[2] See § 48.

[3] § 158, 5. (a).

XLIX. *Vocabulary.*

(f) Contract Verbs in -όω in the Pres. and Impf. Mid. or Pass.

Ἀλκή, *-ῆς*, *ἡ*, strength.
γαυρόω, to make proud; *mid. w. pass. aor.*, to be proud, pride oneself in.
δηλόω, to make known or evident, show.
ἐναντιόομαι, *w. dat.*, *adversor*, to oppose, resist, thwart.
ἐξ-αμαυρόω, *ἀμαυρόω* strengthened by *ἐξ*, page 107.
ζημιόω, to punish.
ἦθος, *-εος* = *-ους*, *τό*, custom, manner, the character.
μήτε—μήτε, neither—nor.
μερίζω, to part, divide.
σάρξ, *-ρκός*, *ἡ*, flesh.
ταπεινόω, to bring low, humble.
ὑπερήφανος, *-ον*, haughty, proud.
χειρόομαι, to worst, subdue, subjugate.

Δουλούμεθα τῇ σαρκὶ[1] *καὶ τοῖς πάθεσιν. Ὑπὸ τῆς ἀνάγκης πάντα δουλοῦται ταχύ. Ἡ φιλία εἰς πολλοὺς μεριζομένη ἐξαμαυροῦται. Τοὺς φίλους ἐλευθερῶμεν, τοὺς δὲ ἐχθροὺς χειρώμεθα. Μὴ γαυροῦ σοφίᾳ,*[2] *μήτ' ἀλκῇ, μήτε πλούτῳ. Τὸ ἦθος μάλιστα ἐκ τῶν ἔργων δηλοῦται. Ὁ ὑπερήφανος ταπεινοῖτο. Οὐ καλόν ἐστι, τῇ σοφίᾳ γαυροῦσθαι. Οἱ τοῖς ἀγαθοῖς ἐναντιούμενοι ἄξιοί εἰσι ζημιοῦσθαι. Οἱ στρατιῶται ὑπὸ τῶν βαρβάρων ἐδολοῦντο. Πάντες κακοὶ ζημιοῖντο.*

The immoderate are enslaved to the flesh and the passions. Be (*pl.*) not proud of your wisdom (*dat.*). May the haughty be brought low. It is disgraceful to thwart the good. The citizens fear, that they may be subjugated by (*ὑπό*, *w. gen.*) the enemies. Cowardly (bad) soldiers are punished by the general. One who prides himself in (*part.*) his (the) wisdom (*dat.*) is not wise.

§ 98. *Contract Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.*

1. As in several uncontracted pure verbs, the short characteristic-vowel is retained (§ 94) contrary to the rule in forming the tenses; so also in several contract verbs. Most of these verbs take a σ in the Perf. Mid. or Pass. and in the first Aor. Pass., and the tenses derived from both of these forms. This is indicated by the phrase, *Pass. with σ* (§ 95). They are the following:

(a) -ᾰ́ω.

γελάω, *to laugh*, Fut. *γελᾰ́σομαι*; Aor. *ἐγέλᾰσα*. Pass. with *σ*.
ἐλάω (usually *ἐλαύνω*), *to drive*, Fut. *ἐλᾰ́σω* (Att. *ἐλῶ*, § 83), etc.
θλάω, *to bruise*, *θλᾰ́σω*, etc. Pass. with *σ*.
κλάω, *to break*, *κλᾰ́σω*, etc. Pass. with *σ*.
χαλάω, *to loosen*, *χαλᾰ́σω*, etc. Pass. with *σ*.

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[1] § 161, 2. (a), (δ).

[2] § 161, 3.

δαμάω (usually δαμάζω), *to subdue*, Aor. ἐδάμᾰσα. Pass. with σ.

περάω, *to transport*, *to sell*, Fut. περᾰ́σω; Aor. ἐπέρᾰσα; Perf. πεπέρᾰκα; but περάω, *to pass over* (Intrans.), Fut. περᾱ́σω; Aor. ἐπέρᾱσα. (These seven verbs have a liquid before the characteristic-vowel α).

σπάω, *to draw*, σπᾰ́σω, etc. Pass. with σ.

σχάω, *to loose*, *to open*, σχᾰ́σω, etc.

(b) -έω.

ἀκέομαι, *to heal*, ἀκέσομαι, ἠκεσάμην; Perf. Mid. or Pass. ἤκεσμαι; Aor. Pass. ἠκέσθην.

ἀλέω, *to grind*, *to beat*, Fut. ἀλῶ (§ 83); Perf. Mid. or Pass. ἀλήλεσμαι (§ 89).

ἀρκέω, *to suffice*, etc. Pass. with σ (also *to be sufficient*).

ἐμέω, *to vomit*, Fut. ἐμέσω, etc.; Perf. Act. ἐμήμεκα; Perf. Mid. or Pass. ἐμήμεσμαι (§ 89).

ζέω, *to boil*, usually intrans., and ζέννυμι, usually trans. Pass. with σ.

ξέω, *to scrape*. Pass. with σ.—**τελέω**, *to accomplish*, Fut. τελῶ (§ 83). Pass. with σ.

τρέω, *to tremble*.—**χέω**, *to pour*.

Remark. The following have in some tenses the long, in others, the short vowel:

αἰνέω, *to praise*, Fut. αἰνέσω; Aor. ᾔνεσα; Perf. ᾔνεκα; Aor. Pass. ᾐνέθην; but Perf. Mid. or Pass. ᾔνημαι.

αἱρέω, *to take*, Aor. Pass. ᾑρέθην; also η; e. g. αἱρήσω, ᾕρηκα, ᾕρημαι.

γαμέω, *to marry*, Fut. γαμῶ (§ 83); Aor. ἔγημα; Perf. γεγάμηκα; Aor. Pass. ἐγαμήθην (*I was taken to wife*).

δέω, *to bind*, δήσω, ἔδησα, ἐδησάμην; but δέδεκα, δέδεμαι, ἐδέθην; Fut. Perf. δεδήσομαι, which takes the place of the Fut. Pass. δεθήσομαι not used by the Attic writers.

καλέω, *to call*, Fut. καλῶ (§ 83); Aor. ἐκάλεσα; Perf. Act. κέκληκα; Perf. Mid. or Pass. κέκλημαι, *I am called;* Fut. Perf. κεκλήσομαι, *I shall be called;* Aor. Pass. ἐκλήθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλοῦμαι; Aor. Mid. ἐκαλεσάμην.

ποθέω, *to desire*, old Attic Fut. ποθέσομαι; Aor. ἐπόθεσα; elsewhere ποθήσω, ἐπόθησα; Perf. Act. πεπόθηκα; πεπόθημαι; Aor. Pass. ἐποθέσθην.

πονέω, *labŏro*, Fut. πονήσω, etc. (*to work*); πονέσω (*to be in pain*); Perf. πεπόνηκα in both senses.

(c) -όω.

ἀρόω, *to plough*, Fut. ἀρόσω, Aor. ἤροσα: Perf. Mid. or. Pass. ἀρήρομαι (§ 89); Aor. Pass. ἠρόθην.

§ 99. *Para*

ACTIVE.			
Tenses.	Characteristic *α*.	Characteristic *ε*.	Characteristic *ο*.
Present	*σπ(ά-ω)ῶ, to draw,*	*τελ(έ-ω)ῶ, to accomplish,*	*ἀρ(ό-ω)ῶ, to plough,*
Imperfect	*ἔσπ(α-ον)ων*	*ἐτέλ(ε-ον)ουν*	*ἤρ(ο-ον)ουν*
Perfect	*ἔσπᾰκα*	*τετέλεκα*	*ἀρ-ήροκα*
Pluperfect	*ἐσπᾰ́κειν*	*ἐτετελέκειν*	*ἀρ-ηρόκειν*
Future	*σπᾰ́σω*	*τελῶ*	*ἀρόσω*
Aorist	*ἔσπᾰσα*	*ἐτέλεσα*	*ἤροσα*
			PAS
Aorist	*ἐσπά-σ-θην*	*ἐτελέ-σ-θην*	*ἠρόθην*
		Verbal adjectives: *σπα-σ τέος, -τέα, -τέον*	

Rem. 1. On the formation of the Perf. and Aor. with *σ*, see § 95; and on the Attic reduplication in *ἀρ-ήρομαι*, § 89, (a).—The further inflection of *ἔσπα-σμαι, ἐσπά-σ-μην, τετέλε-σ-μαι, ἐτετελέ-σ-μην* is like that of *κεκέλευ-σ-μαι, ἐκεκελεύ-σ-μην* (§ 95).

Rem. 2. On the Attic Fut. (*τελέσω* = *τελῶ, τελεῖς*, etc., *τελέσομαι* = *τελοῦμαι, τελεῖ*, etc.), see § 83.

Rem. 3. Two contract verbs assume *σ* in the Pass, although they lengthen the characteristic-vowel in forming the tenses, viz. *χόω, to heap*, Fut. *χώσω*, Perf. Mid. or Pass. *κέχωσμαι*, Aor. Pass. *ἐχώσθην*, and *χράω, to give an oracle*, Fut. *χρήσω*, Perf. Mid. or Pass. *κέχρησμαι*, Aor. *ἐχρήσθην*.—*Χράομαι, to use*, Fut. *χρήσομαι*, has in the Perf. *κέχρημαι*, but in the Aor. *ἐχρήσθην*. On the contrary, *ἐλάω, αἰνέω, αἱρέω, δέω* and *ἀρόω*, do not assume *σ*, although the characteristic-vowel in the Perf. Mid. or Pass. and in the Aor. Pass., remains short. Comp. § 98.

L. *Vocabulary.*

Formation of the Tenses of Contract Verbs.

Ἀγρός, -οῦ, ὁ, *ager*, a field.
ἀδαήμων, -ον, inexperienced, ignorant.
ἀκέομαι, to heal.
ἀκολουθέω, *w. dat.*, to follow, go behind, imitate.
ἀνελευθερία, -ας, ἡ, *illiberalitas*, disgraceful avarice.
ἀτυχέω, to be unhappy.
δῆλος, -η, -ον, evident.
ἐάω, to let, allow, permit, leave.
ἕλκος, -εος = *-ους, τό*, *ulcus*, a sore, an ulcer.
ἰατρός, -οῦ, ὁ, a physician.
καίριος, -ᾱ, -ον, and *καίριος, -ον*, at the right time, opportune, fitting.
καρπόομαι, to enjoy the fruits of.
κοσμέω, to adorn.
κτάομαι, to acquire, gain; *perf.*, to possess, have.
λογίζομαι, to think, consider, reflect.
λόγιος, -ᾱ, -ον, eloquent, intelligent.
μηδέποτε, *w. imp. or subj. in an imp. sense*, never.
οἰκέω, to dwell, inhabit
οἰκοδομέω, to build a house, build.

digms.

MIDDLE.		
Characteristic *α*.	Characteristic *ε*.	Characteristic *ο*.
σπ(ά-ο)ῶ-μαι	τελ(έ-ο)οῦ-μαι	ἀρ(ό-ο)οῦ-μαι
ἐσπ(α-ό)ώ-μην	ἐτελ(ε-ό)ού-μην	ἠρ(ο-ό)ού-μην
ἔσπα-σ-μαι	τετέλε-σ-μαι	ἀρ-ήρομαι
ἐσπά-σ-μην	ἐτετελέ-σ-μην	ἀρ-ηρόμην
σπᾰ́σομαι	τελοῦμαι	ἀρόσομαι
ἐσπασάμην	ἐτελεσάμην	ἠροσάμην

SIVE.

Future	σπα-σ-θήσομαι	τελε-σ-θήσομαι	ἀροθήσομαι
	τελε-σ-τέος, -έα, -έον	ἀρο-τέος, -έα, -έον.	

πενιχρός, -ά, -όν, poor.
πλουτέω, to be or become rich.
σιωπηλός, -ή, -όν, silent.
σφάλλω, to shake, make fall, deceive.
ὑψόω, to elevate.
χηρόω, to deprive, rob, bereave.

Οἱ περὶ τὸν Λεωνίδαν τριακόσιοι[1] γενναίως μαχόμενοι ἐτελεύτησαν. Νίκησον ὀργὴν τῷ λογίζεσθαι[2] καλῶς. Μακάριος, ὅςτις εὐτύχησεν εἰς τέκνα. Πολλοὺς κακῶς πράττοντας ὤρθωσε τύχη. Σφάλλει ἐκείνους, οὓς ἂν ὑψώσῃ τύχη. Ῥᾴδια πάντα θεῷ τελέσαι. Μηδέποτε κρίνειν ἀδαήμονας ἄνδρας ἐάσῃς. Ἐν οἷς ἂν τόποις τις ἀτυχήσῃ, τούτοις πλησιάζων οὐχ ἥδεται. Ὁ νεανίας ἀκολουθησάτω τῇ σοφίᾳ.[3] Ὁ ποιητὴς τὸν λογιώτατον Ὀδυσσέα σιωπηλότατον πεποίηκεν. Οἱ ἀγαθοὶ πατρίδα κοσμήσουσιν. Πολλάκις πενιχρὸς ἀνὴρ αἶψα μάλ' ἐπλούτησεν. Πολλοὶ κεκτημένοι μὲν πολλὰ οὐ χρῶνται δὲ δι' ἀνελευθερίαν. Λύσανδρος, ὁ Σπαρτιάτης, μεγάλων τιμῶν[4] ἠξιώθη. Οἱ ἡμεροδρόμοι οὐκ ἐχρήσαντο ὑποδήμασιν[3] ἐν ταῖς ὁδοῖς. Ἡ πόλις πολλῶν ἀνδρῶν[5] ἐχηρώθη. Οἱ ἰατροὶ τὰ ἕλκη ἀκέσονται. Ἡ γλῶττα σιγὴν καιρίαν κεκτημένη καὶ γέροντι καὶ νέῳ τιμὴν φέρει. Οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο. Οὔτε τῷ καλῶς ἀγρὸν φυτευσαμένῳ δῆλον, ὅςτις καρπώσεται, οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον, ὅςτις οἰκήσει.

The good will love (ἀγαπάω) and honor the good. Noble youths will follow virtue. The citizens will think the brave warriors deserving of great honor. Alexander, king of the Macedonians (ὁ Μακεδών, -όνος), conquered Darius king of the Persians. Leonidas and his 300 warriors adorned their country by their bravery. The citizens thought the brave warriors deserving of great honors. Fulfil (*aor.*) for me, O Zeus, my prayer! The soldiers have conquered the enemies. The war has robbed the town of many citizens. The enemies were conquered. The brave warriors will be thought by the citizens deserving of great honors. The physicians healed the ulcer. No one will gain praise by pleasures. The town has been robbed of many citizens. It has all (*plur.*) been well fulfilled.

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[1] i. e. Leonidas and his 300 warriors.
[2] § 161, 3.
[3] § 161, 2. (a), (δ).
[4] § 158, 7. (γ).
[5] § 158, 5. (a).

§ 100. 2. *Impure Verbs.*

Pure and Impure Stem.—Theme.

1. Impure verbs, i. e. those whose characteristic is a consonant (§ 92), undergo several changes in the stem, a part of which take place in the formation of the tenses; these changes in the stem are as follows:

(a) There is either a strengthening consonant added; e. g. *τύπ-τ-ω*, stem *ΤΥΠ*; *κράζ-ω*, stem *ΚΡΑΓ*;

(b) or the stem-vowel is lengthened; e. g. *φεύγ-ω*, stem *ΦΥΓ*; *λήθ-ω*, stem *ΛΑΘ*; *τήκ-ω*, stem *ΤΑΚ*;

(c) or there is a change of the stem-vowel in the tenses; this change may be called *variation*, and the vowel subject to the change, the *variable* vowel; e. g. *κλέπτ-ω*, *ἐ-κλᾰ́π-ην*, *κέ-κλοφ-α*; Comp. English *fly*, *flew*, *flown*,—*sing*, *sang*, *sung*.

2. In verbs, whose stem is thus changed in the formation of the tenses, the two different stems must be distinguished, viz. the original, simple one, and the full, strengthened one; the former is called the *pure*, the latter the *impure*, stem. The Pres. and Impf. of these verbs contain the impure stem, the secondary tenses (when such are formed), and especially the second Aor., the pure stem; but the other tenses either the pure or impure; e. g.

Pres. *τύπ-τ-ω*, *to strike*,	Aor. II. Pass. ἐ-τῠ́π-ην	Fut. *τύψω* (*τύπ-σω*)
λείπ-ω, *to leave*,	Aor. II. Act. ἔ-λῐπ-ον	*λείψω* (*λείπ-σω*)

3. For every form of a verb which cannot be derived from the Pres. tense in use, another Pres. is assumed, mostly for the mere purpose of formation; this may be called the *Theme* (*θέμα*), and is printed in capitals, so as to distinguish it from the form of the Pres. in actual use; thus, e. g. *φεύγω* is the Pres. form in use, *ΦΥΓΩ* is the assumed Pres. form, or the *Theme*, in order to construct the second Aor., *ἔ-φῠγ-ον*.

§ 101. *Strengthening of the Stem.*

1. The strengthening of the stem by consonants consists in merely strengthening the simple characteristic consonant of the stem by means of another consonant; e. g.

τύπτω, *to strike*,	Aor. II. Pass.	ἐ-τῠ́π-ην
τάττω, *to arrange*,	" "	ἐ-τᾰ́γ-ην
κράζω, *to cry out*,	" Act.	ἔ-κρᾰγ-ον.

2. Yet the stem, strengthened in this way, is found only in the

Pres. and Impf.; in the other tenses the strengthening letters are omitted and the simple stem appears; e. g.

Pres. *τύπτω* Impf. *ἔτυπτον* Aor. II. Pass. *ἐτῠ́πην* Fut. *τύψω* (*τύπσω*).

Remark. The characteristic of the pure stem, e. g. *π* in ΤΥΠ-Ω, is called the pure characteristic; that of the impure stem, e. g. *πτ* in *τύπτ-ω*, the impure characteristic.

3. The short stem-vowel of many verbs is lengthened in the Pres and Impf.; this short vowel reäppears in the second Aor., and in the Fut. of liquid verbs. Thus;

ᾰ	is changed into	*η* in mute verbs,	e. g.	(*ἔ-λᾰθ-ον*)	*λήθω*
ᾰ	"	*αι* " liquid "	"	(*φᾰν-ῶ*)	*φαίνω*
ε	"	*ει* " " "	"	(*φθερ-ῶ*)	*φθείρω*
ῐ	"	*ει* " mute "	"	(*ἔ-λῐπ-ον*)	*λείπω*
ῐ	"	*ῑ* " " and liquid verbs,	"	(*ἐ-τρῐβ-ην*)	*τρί̄βω*
ῠ	"	*ῡ* " " " " "	"	(*ἐ-φρῠγ-ην*)	*φρύ̄γω*
ῠ	"	*ευ* " mute verbs,	"	(*ἔ-φῠγ-ον*)	*φεύγω.*

§ 102. *Change or Variation of the Stem-vowel.*

1. The change or variation of the stem-vowel, § 100, 1. (c), occurs only in the Secondary tenses, except in a few first Perfects.

2. Most mute, as well as liquid, verbs, with a monosyllabic stem and with *ε* as a stem-vowel, take the variable vowel, namely, short *ᾰ* in the second Aor. instead of *ε*; e. g.

τρέπ-ω, to turn,	Aor. II.	Act.	*ἔ-τρᾰπ-ον*
τρέφ-ω, to nourish,	"	Pass.	*ἐ-τρᾰ́φ-ην*
στέλλ-ω, to send,	"	"	*ἐ-στᾰ́λ-ην*
φθείρ-ω, to destroy,	"	"	*ἐ-φθᾰ́ρ-ην.*

But not polysyllables; e. g. *ἀγγέλλω, to announce,* Aor. II. Pass. *ἠγγέλην.*

Rem. 1. This change of the stem-vowel does not occur in the second Aor Pass. of some verbs of this class (the second Aor. Act. not being used), because the second Aor. Pass. cannot be mistaken for the Impf., see § 103, Rem. 2; e. g *βλέπω, to see,* Impf. *ἔ-βλεπ-ον,* second Aor. Pass. *ἐ-βλέπ-ην.*

3. Liquid verbs with monosyllabic stems and with the stem-vowel *ε*, take the variable *ᾰ*, not only in the second Aor., but also in the first Perf. and first Plup. Act. and the Perf. and Plup. Mid. or Pass. and the first Aor. Pass.; e. g.

στέλλω, to send, Fut. *στελ-ῶ* Perf. *ἔ-σταλ-κα* *ἔ-σταλ-μαι* Aor. *ἐ-στάλ-θην.* But not polysyllables; e. g. *ἤγγελκα, ἠγγέλθην* from *ἀγγέλλω.* Comp. No. 2.

4. Those mute verbs, which have *ε* in the final stem-syllable of the Pres., take the variable *ο* in the second Perf.; but those which have *ει* in the final stem-syllable, take *οι*; liquid-verbs, which have *ε* or *ει* in this syllable, take *ο*; e. g.

τρέφω, to nourish, τέτροφα
λείπω, to leave, λέλοιπα
δέρω, to flay, δέδορα
σπείρω, to sow, ἔσπορα.

5. The following take the variable *ο*, in the first Perf., contrary to the rule in No. 1.

κλέπτω, to steal, first Perf. *κέκλοφα*, but Perf. Mid. or Pass. *κέκλεμμαι* (*κέκλαμμαι* very rare and only poetic).
λέγω, to collect, first Perf. *ξυνείλοχα, ἐξείλοχα*; but Perf. Mid. or Pass. *συνείλεγμαι.*
πέμπω, to send, first Perf. *πέπομφα*; but Perf. Mid. or Pass. *πέπεμμαι.*
τρέπω, to turn, first Perf. *τέτροφα*, (in form like the second Perf. of *τρέφω, to nourish*).

6. The following mute verbs with a monosyllabic stem and with the stem-vowel *ε*, like liquid verbs (No. 3), take the variable *α* in the Perf. Mid. or Pass.; still the *α* is not found in the first Aor. Pass., as is the case in liquid verbs; e. g.

στρέφω, to turn,	Perf. Mid. or Pass.	*ἔστραμμαι,*	but first	Aor. Pass.	*ἐστρέφθην*
τρέπω, to turn,	"	*τέτραμμαι,*	"	"	*ἐτρέφθην*
τρέφω, to nourish,	"	*τέθραμμαι*	"	"	*ἐθρέφθην.*

§ 103. *Remarks on the Secondary Tenses.*

The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings, *-ον, -όμηv, -ην, -ήσομαι, -α* and *-ειν*, to the pure characteristic of the verb; e. g. second Aor. *ἔ-λἴπ-ον*, but first Aor. ***ἐ-παίδευσ-α***; partly in being formed throughout from the unchanged pure verb-stem, e. g. *λείπω ἔ-λἴπ-ον, φεύγω ἔ-φὔγ-ον*; and partly in having the variable vowel, e. g. *στρέφω, ἐ-στρᾰ́φ-ην, στρᾰφ-ήσομαι* but *ἐ-στρέφ-θην.*

REM. 1. The second Perf. does not always retain the short stem-vowel, but i either lengthens it in many verbs, viz. *ᾰ* into *η*, and after *ρ* and vowels into *ᾱ* e. g.

κράζω, to cry out.	second Aor. *ἔ-κρᾰγ-ον*	second Perf. *κέ-κρᾱγ-α*
φρίσσω, to shudder,	stem: ΦΡΙΚ(ῐ)	" *πέ-φρῑκ-α*
θάλλω, to bloom,	Fut. *θᾰλ-ῶ*	" *τέ-θηλ-α*;

so, *πέφηνα, λέληθα* from ΦΑΝ-*ω*, ΛΑΘ-*ω*; or it retains the long vowel or diphthong of the Pres.; e. g. *πέφευγα* from *φεύγω*, but second Aor. Act. *ἔφῠγον, τέτηκα* from *τήκω*, but second Aor. Pass. *ἐτᾰ́κην.*

REM. 2. Those verbs whose second Aor. Act. would not be distinguished from the Impf., at least, only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., because this has a different ending from the Impf.; e. g.

γρᾰ́φω Impf. *ἔγρᾰφον* Aor. II. Act. wanting Aor. II. Pass. *ἐγρᾰ́φην.*

A. MUTE VERBS.

§ 104. *Introduction.*

Mute verbs are divided, like mute letters, into three classes; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic (§ 100, 2).

1. Verbs, whose characteristic is a Pi-mute (*β*, *π*, *φ* pure characteristic; *ππ* impure characteristic); e. g.
   (a) pure characteristic, *πέμπ-ω*, *to send*, *τϱίβ-ω*, *to rub*, *γϱάφ-ω*, *to write;*
   (b) impure characteristic, *τύπτ-ω*, *to strike*, (pure characteristic *π*, pure stem *ΤΥΠ*), *βλάπτ-ω*, *to injure*, (*β*, *ΒΛΑΒ*), *ῥίπτ-ω*, *to hurl*, (*φ*, *ῬΙΦ*).
2. Verbs, whose characteristic is a Kappa-mute (*ϰ*, *γ*, *χ* pure characteristic; *σσ* or Attic *ττ*, impure characteristic); e. g.
   (a) pure characteristic, *πλέϰ-ω*, *to weave*, *ἄγ-ω*, *to lead*, *τεύχ-ω*, *to prepare;*
   (b) impure characteristic, *φϱίσσ-ω*, Att. *φϱίττ-ω*, *to shudder*, (pure characteristic *ϰ*, pure stem *ΦΡΙΚ*), *τάσσ-ω*, Att. *τάττ-ω*, *to arrange*, (*γ*, *ΤΑΓ*), *βήσσ-ω*, Att. *βήττ-ω*, *to cough*, (*χ*, *ΒΗΧ*).
3. Verbs, whose characteristic is a Tau-mute (*τ*, *δ*, *ϑ* pure characteristic; *ζ* impure characteristic); e. g.
   (a) pure characteristic, *ἀνύτ-ω*, *to complete*, *ᾄδ-ω*, *to sing*, *πείϑ-ω*, *to persuade;*
   (b) impure characteristic, *φϱάζ-ω*, *to say*, (pure characteristic *δ*, pure stem *ΦΡΑΔ*).

§ 105. *Remarks on the Characteristic.*

1. Some verbs in -*σσω*, -*ττω*, have a Tau-mute—not a Kappa-mute—for the pure characteristic: *ἁρμόττω* (*ἁρμόζω*), *to fit*, Fut. -*όσω*;—*ἐρέσσω*, *to row*, Fut. -*έσω*;—*πάσσω*, *to scatter*, Fut. -*άσω*;—*πλάσσω*, *to form*, Fut. -*άσω*;—*πτίσσω*, *to pound*, Fut. -*ίσω*.

The verb *νάσσω*, *to press together*, varies between the two formations, Fut. *νάξω*, etc., Perf. Mid. or Pass. *νένασμαι*, verbal adjective *ναστός*.

2. The following verbs in -*ζω*, which for the most part express a *call* or *sound*, have for their pure characteristic not a Tau but a Kappa-mute, usually *γ*, viz. *αἰάζω*, *to groan*, Fut. *αἰάξω*; *ἀλαλάζω*, *to shout;* *κοΐζω*, *to squeak*, *to grunt* (like a swine); *κράζω*, *to scream;* *κρώζω*, *to caw;* *μαστίζω*, *to whip;* *ὀδάζω*, *to bite;* *οἰμώζω*, *to lament*, Fut. *οἰμώξομαι*; *ὀλολύζω*, *to howl;* *ῥυστάζω*, *to drag to and fro;* *στάζω* and *σταλάζω*, *to trickle;* *στενάζω*, *to sigh;*

στηρίζω, to make firm; στίζω, to prick; συρίζω, to whistle; σφάζω (Att. *σφάττω*), *to kill; σφύζω, to throb; τρίζω, to chirp* (*τέτριγα*); *φλύζω, to bubble.*

3. The following verbs in *-ζω* vary between the two modes of formation: *βαστάζω, to bear*, Fut. *-άσω*, etc., Aor. *ἐβαστάχθην*;—*νυστάζω, to nod, to sleep*, Fut. *-άσω* and *-άξω*;—*παίζω, to sport*, Fut. *παιξοῦμαι* (§ 116, 3) and *παίξομαι*, Aor. *ἔπαισα*, Perf. Mid. or Pass. *πέπαισμαι*.

4. The following verbs in *-ζω* have for a pure characteristic *γγ*: *κλάζω, to sound, to clang*, Perf. *κέ-κλαγγ-α*, Fut. *κλάγξω*, Aor. *ἔκλαγξα*;—*πλάζω, to cause to wander*, Fut. *πλάγξω*, etc., Aor. Pass. *ἐπλάγχθην*;—*σαλπίζω, to blow a trumpet*, Fut. *-ίγξω*.

§ 106. *Formation of the Tenses of Mute Verbs.*

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic *σ*, and the first Perf. and first Plup. Act. with the aspirated endings *-ά* and *-είν*, when the characteristic is a Pi or Kappa-mute; but with the endings *-κα, -κειν*, when it is a Tau-mute. The Tau-mute, however, is omitted before *κ*; and before *μ* and *τ* in the Perf. Mid. or Pass. is changed into *σ*; but this *σ* is omitted before *σ* of the personal-endings; e. g. *πείθω, to persuade, πέπεισμαι, -σται*; *φράζω, to speak, πέφρασμαι, -σται*; still, the second Pers. is *πέπει-σαι*. The vowels *α, ι, υ* in the verbs which have a Tau-mute as a characteristic, are short before endings with the tense-characteristic *σ* and *κ* (*-κα, -κειν*); e. g. *φράζω, φρᾰ́σω, ἔφρᾰσα, πέφρᾰκα*; *πλάσσω, to form, πλᾰ́σω*; *νομίζω, to think, ἐνόμῐσα*; *κλύζω, to wash, κλῠ́σω*, etc.

Rem. 1. On the changes which the Mutes undergo by the addition of the endings beginning with *σ, ϑ, μ* or *τ*, and before the aspirated endings *-ά, -είν*, and also on the lengthening of *ε* into *ει* before *σ* of verbs in *-ένδω* or *-ένθω*, e. g. *σπένδ-ω, to make a libation*, Fut. (*σπένδ-σω*) *σπείσω*, see § 8.

Rem. 2. When *μ* precedes a Pi-mute, which serves as a characteristic, e. g. in *πέμπ-ω*, the *μ* is rejected in the Perf. Mid. or Pass. before endings beginning with *μ*; thus *πέμπ-ω, to send, πέ-πεμ-μαι* (instead of *πέ-πεμπ-μαι, πέ-πεμμ-μαι*), *κάμπτ-ω, to bend, κέ-καμ-μαι* (instead of *κέ-καμπ-μαι, κέ-καμμ-μαι*). So also when two *γ*'s stand before *μ*, one of them is omitted; e. g. *σφίγγ-ω, to bind, ἔ-σφιγ-μαι* (instead of *ἔ-σφιγγ-μαι*).

Rem. 3. Verbs whose characteristic is a Tau-mute, do not form the second Aor., in the Common Language.

Rem. 4. Endings beginning with *σϑ* drop the *σ* after a mute, and the mute is changed into an aspirate on account of the *ϑ* following; e. g. *κεκρύφϑαι* instead of *κεκρύψϑαι, πεπλέχϑαι* instead of *πεπλέξϑαι*.

Rem. 5. The third person Pl. Perf. and Plup. Mid. or Pass., which, in pure verbs, properly ends in *-νται* and *-ντο*, in impure verbs both mute and liquid, cannot have these endings, on account of the accumulation of so many consonants. Hence this person is usually expressed by a periphrasis consisting of lural of the Perf. Part., and the third person Pl. Pres. and Impf. of εἶναι, to ometimes however the ν is dropped, and its place supplied by an ᾰ, which is ated after a Kappa and Pi-mute, but after a Tau-mute is unaspirated;

-ω, *to rub*, τέ-τριμ-μαι	third Pers. Pl. τετρίφᾰται (instead of τέτριβνται) Plup. ἐτετρίφᾰτο
-ω, *to twist*, πέ-πλεγ-μαι	third Pers. Pl. πεπλεχαται (instead of πέπλεκνται)
-ω, *to arrange*, τέ-ταγ-μαι	" τετάχαται (instead of τέταγνται)
άζ-ω, *to prepare*, ἐ-σκεύασ-μαι	" ἐσκευάδαται (instead of ἐσκεύαδνται)
ζ-ω, *to separate*, κε-χώρισ-μαι	" κεχωρίδαται (instead of κεχώριδνται).

PARADIGMS OF MUTE VERBS.

7. A. *Verbs, whose Characteristic is a Pi-mute* (β, π, φ).

(a) Pure Characteristic, β, π, φ (Fut. -ψω).

τρῖβ-ω, *to rub.*

ACTIVE.

es.	Ind. τρῖβ-ω Subj. τρῖβ-ω Imp. τρῖβ-ε Inf. τρῖβ-ειν Part. τρῖβ-ων
pf.	Ind. ἔ-τριβ-ον Opt. τρῖβ-οιμι
f.	Ind. (τέ-τριβ-α) τέ-τρῖφ-α Subj. τε-τρίφ-ω Imp. not used Inf. τε-τριφ-έναι Part. τε-τριφ-ώς
ap.	Ind. (ἐ-τε-τρίβ-ειν) ἐ-τε-τρίφ-ειν Opt. τε-τρίφ-οιμι
t.	Ind. (τρίβ-σω) τρίψω Opt. τρίψοιμι Inf. τρίψειν Part. τρίψων
r. I.	Ind. ἔ-τριψα Subj. τρίψω Opt. τρίψαιμι Imp. τρῖψον Inf. τρῖψαι Part. τρίψας.

MIDDLE.

es.	Ind. τρῖβ-ομαι Subj. τρῖβ-ωμαι Imp. τρῖβ-ου Inf. τρῖβ-εσθαι Part. τριβ-όμενος
pf.	Ind ἐ-τριβ-όμην Opt. τριβ-οίμην

rf.	Ind.	(τέ-τριβ-μαι)	Imperative.	Infinitive.
	S. 1.	τέ-τριμ-μαι	(τέ-τριβ-σο)	(τε-τρῖβ-θαι)
	2.	τέ-τριψαι	τέ-τριψο	τε-τρῖφ-θαι
	3.	τέ-τριπ-ται	τε-τρίφ-θω	
	D. 1.	τε-τρίμ-μεθον		Participle.
	2.	τέ-τριφ-θον	τέ-τριφ-θον	τε-τριμ-μένος, -η, ον
	3.	τέ-τριφ-θον	τε-τρίφ-θων	
	P. 1.	τε-τρίμ-μεθα		Subjunctive.
	2.	τέ-τριφ-θε	τέ-τριφ-θε	τε-τριμ-μένος ὦ
	3.	τε-τριμ-μένοι εἰσί(ν) or τε-τρίφ-ᾰται	τε-τρίφ-θωσαν or τε-τρίφ-θων	

p.	S. 1.	ἐ-τε-τρίμ-μην	D. ἐ-τε-τρίμ-μεθον	P. ἐ-τε-τρίμ-μεθα
1.	2.	ἐ-τέ-τριψο	ἐ-τέ-τριφ-θον	ἐ-τέ-τριφ-θε
	3.	ἐ-τέ-τριπ-το	ἐ-τε-τρίφ-θην	τε-τριμ-μένοι ἦσαν.
t.		τε-τριμ-μένος εἴην		

t.	Ind. τρίψομαι Opt. τριψοίμην Inf. τρίψεσθαι Part. τριψόμενος
r. I.	Ind. ἐ-τριψάμην Subj. τρίψωμαι Opt. τριψαίμην Imp. τρῖψαι Inf. τρίψασθαι Part. τριψάμενος
Pf.	Ind. τε-τρίψομαι Opt. τε-τριψοίμην Inf. τε-τρίψεσθαι Part. τε-τριψόμενος.

	PASSIVE.
Aor. I.	Ind. (*ἐ-τρίβ-θην*) *ἐ-τρίφ-θην* Subj. *τριφ-θῶ* Opt. *τριφ-θείην* Inf. *τριφ-θῆναι* Imp. *τρίφ-θητι* Part. *τριφ-θείς*
Fut. I.	Ind. *τριφ-θήσομαι* Opt. *τριφ-θησοίμην* Inf. *τριφ-θήσεσθαι* Part. *τριφ-θησόμενος*
Aor. II.	Ind. *ἐ-τρῐ́β-ην* Subj. *τρῐβ-ῶ* Opt. *τρῐβ-είην* Imp. *τρῐ́β-ηθι* Inf. *τρῐβ-ῆναι* Part. *τρῐβ-είς*
Fut. II.	Ind. *τρῐβ-ήσομαι* Opt. *τρῐβ-ησοίμην* Inf. *τρῐβ-ήσεσθαι* Part. *τρῐβ-ησόμενος.*
Verbal adjective: (*τριβ-τός*) *τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.*	

§ 108. (b) *Impure Characteristic, πτ in Pres. an Impf. (Fut. -ψω).*

κόπτω, to cut.

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	*κόπτ-ω*	*κόπτ-ομαι*	
Impf.	*ἔ-κοπτ-ον*	*ἐ-κοπτ-όμην*	
Perf. I.	(*κέ-κοπ-α*) *κέ-κοφ-α*	*κέ-κομ-μαι*, like *τέ-τριμμαι*	
Plup. I.	*ἐ-κε-κόφ-ειν*	*ἐ-κε-κόμμην*, like *ἐ-τε-τρίμμην*	
Perf. II.	*κέ-κοπ-α* (Hom.)		
Plup. II.	*ἐ-κε-κόπ-ειν*		Aor. I. *ἐ-κόφ-θην*
Fut.	(*κόπ-σω*) *κόψω*	*κόψομαι*	Fut. I. *κοφ-θήσομα*
Aor. I.	*ἔ-κοψα*	*ἐ-κοψάμην*	Aor. II. *ἐ-κόπ-ην*
Fut. Pf.		*κε-κόψομαι*	Fut. II. *κοπ-ήσομαι*
Verbal adjective: *κοπ-τός, -η, -ον, κοπ-τέος, -τέα, -τέον.*			

Inflection of the Perf. Mid. or Pass.
κάμπ-τ-ω to bend (*κέκαμ-μαι* for *κέκαμμ-μαι* § 106, Rem. 2).

			Imperative.	Infinitive.
Ind.	S. 1.	*κέκαμμαι*		
	2.	*κέκαμψαι*	*κέκαμψο*	*κεκάμφθαι*
	3.	*κέκαμπται*	*κεκάμφθω*	Participle.
	D. 1.	*κεκάμμεθον*		*κεκαμμένος, -η, -ον*
	2.	*κέκαμφθον*	*κέκαμφθον*	
	3.	*κέκαμφθον*	*κεκάμφθων*	Subjunctive.
	P. 1.	*κεκάμμεθα*		*κεκαμμένος ὦ*
	2.	*κέκαμφθε*	*κέκαμφθε*	
	3.	*κεκαμμένοι εἰσί(ν)*	*κεκάμφθωσαν* or *κεκάμφθων*]	
Verbal adjective: *καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.*				

LI. *Vocabulary.*

Αἰών, -ῶνος, ὁ, *aevum*, duration of time, time, lifetime.

ἀλείφω, to anoint.

ἀνα-τρέπω, to turn up, overturn, destroy.

βίοτος, -ου, ὁ, life, livelihood, food.

βυσσόθεν (*fr. ὁ βυθός*, the deep), from the depth, or the bottom.

γυμνός, -ή, -όν, naked.

ἐξ-αλείφω, to wipe or rub off, obliterate.

θάπτω, to bury.

καλύπτω, to conceal.

κάμπτω, to bend.

κατα-λείπω, to leave behind, desert.

κεχρημένος, (perf. part *χράομαι*, *utor*,) wanti *w. gen.*

κλέπτω, to steal.

κόπτω, to cut, strike.

κρύπτω, to hide, conceal.
μέλος, -εος = -ους, τό, a song, a melody.
μύχατος, -η, -ον, inmost, hidden.
ναυμαχία, -ας, ἡ, a sea-fight.
περι-τρέπω, to turn round, overturn.
πρεσβευτής, -οῦ, ὁ, an ambassador, *pl.* *οἱ πρέσβεις*.
προ-λείπω, to forsake, desert.
ῥίπτω, to throw, throw out.
σκληρός, -ά, -όν, dry, rough, hard.
συν-θάπτω, to bury together with.
τάξις, -εως, ἡ, order, a rank.
τρίβω, to rub.
τρόπαιον, -ου, τό, a trophy.
φαίνω, to show; *mid.* to appear.
φθόνος, -ου, ὁ, envy.
φώρ, -ωρός, ὁ, a thief.
χορεύω, to dance.

Ὁ παῖς τὴν ἐπιστολὴν ἐγεγράφει. Οἱ πολέμιοι πρέσβεις εἰς τὴν πόλιν ἔπεμψαν. Οἶνος καὶ[1] *τὰ κεκρυμμένα φαίνει βυσσόθεν. Πᾶν ὕψος ἐν θνητῷ γένει περιέτρεψεν*[2] *ἢ χρόνος, ἢ φθόνος. Τὰς τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν. Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν περὶ τρόπαιον γυμνὸς ἀληλιμμένος*[3] *ἐχόρευσεν. Μύρμηκες γῆς μυχάτους οἴκους προλελοιπότες ἔρχονται βιότου κεχρημένοι. Πολλάκις ὀργὴ ἀνθρώπων νοῦν ἐξεκάλυψεν. Τῷ Ἐπαμεινώνδου σώματι συνέθαψε τὴν δύναμιν τῶν Θηβαίων ὁ καιρός. Τῆς ἀρετῆς τὸν πλοῦτον οὐ διαμειψόμεθα τοῖς χρήμασιν. Εὐριπίδης ἐν Μακεδονίᾳ τέθαπται. Θεὸς τοῖς ἀνθρώποις τὸ μέλλον κεκάλυφεν. Οἱ Λακεδαιμόνιοι ἐτράφησαν ἐν σκληροῖς ἤθεσιν. Ἀκούσας καλὸν μέλος τερφθείης ἄν. Ῥῆμα παρὰ καιρὸν ῥιφθὲν ἀνέτρεψε πολλάκις βίον. Οἱ φῶρες ἡμῖν τὰ χρήματα κεκλόφασιν.*[4] *Οἱ πολέμιοι τὴν πόλιν ἀνατετρόφασιν.*[4] *Οἱ στρατιῶται τὰς τάξεις κατέλιπον.*[5]

The letter is (*i. e.* has been) written by the boy. Ambassadors were sent (*aor.*) by enemies into the town. Wine often discovers what the man has concealed (*part. sing.*) in his heart. With the body of Epaminondas the power of the Thebans was buried (*aor.* 2). The future has been concealed by God from men. The Lacedaemonians brought up (*aor.*) their children in rough manners. A beautiful song delights (*aor.*) us. Many treasures have been stolen by the thieves. The enemies destroyed (*aor.*) (overturned) the town. By the soldiers the ranks were deserted.

§ 109. B. *Verbs, whose Characteristic is a Kappa-mute* (*γ, κ, χ*).

(a) Pure Characteristic, *γ, κ, χ*. (b) Impure Characteristic in the Pres. and Impf., *σσ*, Att. *ττ*, rarer *ζ*.

πλέκ-ω, to weave. Fut. *-ξω.* *τάσσω*, Att. *τάττω*, *to arrange.*

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Pres.	πλέκ-ω	πλέκ-ομαι	τάσσ-ω	τάσσ-ομαι
Impf.	ἔ-πλεκ-ον	ἐ-πλεκ-όμην	ἔ-τασσ-ον	ἐ-τασσ-όμην
Perf.	(πέ-πλεκ-ά)	(πέ-πλεκ-μαι)	(τέ-ταγ-ά)	
	πέ-πλεχ-α	πέ-πλεγ-μαι	τέ-ταχ-α	τέ-ταγ-μαι
Plup.	ἐ-πε-πλέχ-ειν	ἐ-πε-πλέγ-μην	ἐ-τε-τάχ-ειν	ἐ-τε-τάγ-μην
Fut.	(πλέκ-σω) πλέξω	πλέξομαι	(τάγ-σω) τάξω	τάξομαι
Aor.	ἔ-πλεξα	ἐ-πλεξάμην	ἔ-ταξα	ἐ-ταξάμην
F. Pf.		πε-πλέξομαι		τε-τάξομαι

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[1] Even. [2] The Aor. expresses a custom. [3] § 89. [4] § 102, 5. [5] § 101, 3.

PASSIVE.

Aor. I.	(ἐ-πλέκ-θην) ἐ-πλέχ-θην	(ἐ-τάγ-θην) ἐ-τάχ-θην
Fut. I.	πλεχ-θήσομαι	ταχ-θήσομαι
Aor. II.	ἐ-πλάκ-ην and ἐ-πλέκ-ην	ἐ-τάγ-ην
Fut. II.	πλακ-ήσομαι	ταγ-ήσομαι

Verbal adjective: *πλεκτός, -ή, -όν ; πλεκ-τέος, -τέα, -τέον ; τακτός, τακτέος.*

Inflection of the Perf. Mid. or Pass.

τάσσω, to arrange, and *σφίγγω*(§ 106, Rem. 2), *to bind.*

			Imperative.	
Ind. S. 1.	τέταγμαι	ἔσφιγμαι		
2.	τέταξαι	ἔσφιγξαι	τέταξο	ἔσφιγξο
3.	τέτακται	ἔσφιγκται	τετάχθω	ἐσφίγχθω
D. 1.	τετάγμεθον	ἐσφίγμεθον		
2.	τέταχθον	ἔσφιγχθον	τέταχθον	ἔσφιγχθον
3.	τέταχθον	ἔσφιγχθον	τετάχθων	ἐσφίγχθων
P. 1.	τετάγμεθα	ἐσφίγμεθα		
2.	τέταχθε	ἔσφιγχθε	τέταχθε	ἔσφιγχθε
3.	τεταγμένοι εἰσί(ν) or τετάχᾰται	ἐσφιγμένοι εἰσί(ν)	τετάχθωσαν or τετάχθων	ἐσφίγχθωσαν or ἐσφίγχθων

Inf. *τετάχθαι* *ἐσφίγχθαι* Part. *τεταγμένος* *ἐσφιγμένος.*

LII. *Vocabulary.*

Ἁμαρτία, -ας, ἡ, an offence, a fault.

ἀν-έλπιστος, -ον, unexpected.

ἀνορύττω, to dig up again.

ἀπο-κηρύττω, to cause to be proclaimed, disinherit.

ἀσθένεια, -ας, ἡ, weakness.

ἄστεγος, -ον, without a roof, houseless.

ἄφρων, -ον, foolish, brainless.

δια-τάσσω, to order, arrange.

διχόμῡθος, -ον, double-speaking, false.

εὔ-τακτος, -ον, well-ordered.

ἤπιος, -ον, and *ἤπιος, -α, -ον*, mild.

θέλγω, to charm, soften, soothe.

κατα-πλήττω, to strike down, astonish, alarm.

κατα-φλέγω, to burn down, or totally consume.

κλόπιμος, -η, -ον, thievish, stolen.

κλώψ, -ωπός, ὁ, a thief.

κράζω (§ 103, Rem. 1), to cry, cry out.

λίαν, very, violently, overmuch.

μεταλλάττω, to change.

ξένος, -ου, ὁ, a stranger, a guest.

ὀρέγω, to stretch *the hand out.*

παραθήκη, -ης, ἡ, *depositum*, that which is laid down by any one.

παρα-πλάζω, to lead from the right way, mislead.

πενητεύω, to be poor.

περι-άγω, to lead round.

πλέκω, to knit, weave.

συν-τάττω, to order, arrange systematically.

σφίγγω, to squeeze, or draw together.

ταράττω, to throw into confusion, disturb, render uneasy.

ταραχή, -ῆς, ἡ, confusion, disturbance.

τάσσω, to arrange, order.

τύμβος, -ου, ὁ, a tomb.

φυλάττομαι, *w. acc.*, to guard oneself from, be on one's guard against, take care.

Πολλάκις ἤπιος μῦθος καὶ ἄφρονα ἄνδρα ἔθελξεν. Μὴ τύμβον τεθαμμένου ἀνορύξῃς.[1] Αἱ φρενῶν ταραχαὶ παρέπλαγξαν καὶ σοφόν. Ὁ πλοῦτος πολλάκις περιήγαγεν[2] εἰς ἀσθένειαν. Θεμιστοκλέα, τὸν Ἀθηναῖον, ὁ πατὴρ ἀπεκήρυξε διὰ τὰς ἐν τῇ νεότητι ἁμαρτίας. Θεὸς πάντα ἐν τῇ φύσει ἄριστα διατέταχεν. Πλοῦτον ἔχων σὴν χεῖρα πενητεύουσιν ὄρεξον. Ἐὰν ἔχωμεν χρήματα, ἕξομεν[3]

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[1] § 153, Rem. 2. [2] See § 89, Rem. [3] *ἔχω* has the rough breathing in the Fut.

Οἱ πολέμιοι εἰς τὴν πόλιν πεφεύγασιν. Ξένον σιγᾷν κρεῖττον, ἢ κε-
ιι. Ἔλπιζε τιμῶν[1] *τοὺς γονέας πράξειν καλῶς. Λίαν φιλῶν*[1] *σεαυτὸν*
ις φίλον. Ὧν ὁ τρόπος ἐστὶν εὔτακτος, τούτοις καὶ ὁ βίος συντέτακται.
μιοι ἐδιώχθησαν. Πολλὰ μὲν ἀνέλπιστα πράττεται, πολλὰ δὲ πέπρακ-
λλὰ δὲ πραχθήσεται. Εἰ πολέμων καὶ πραγμάτων φροντίζεις, ὁ βίος σου
ήσεται. Πεφύλαξο τοὺς ἀνθρώπους, οἳ γλῶτταν διχόμυθον ἔχουσιν.
ν εἰς οἶκον δέξαι. Φωρῶν μὴ δέξῃ κλοπίμην ἀνδρῶν παραθήκην· ἀμφό-
λῶπες, καὶ ὁ δεξάμενος καὶ ὁ κλέψας. Πόνου μεταλλαχθέντος,[2] *οἱ πόνοι*
. Ἡ πόλις ὑπὸ τῶν πολεμίων κατεφλέγη. Οἱ βάρβαροι καταπλαγέντες
ιν.

barbarians, pursued by the Hellenes, fled into the town. Their charac-
ell-ordered, who have also their life well-ordered. The enemies burnt
ωr.) the town. The barbarians alarmed the citizens. If thou troublest
about war and exploits, thou wilt render thy life uneasy. Many and
l exploits have been achieved (*πράττω*) by the Greeks. I will be on my
gainst men who have a double-speaking tongue. The women, alarmed
nemies, cried out.

0. C. *Verbs, whose Characteristic is a Tau-mute* (*δ, τ, ϑ*).

e Characteristic, *δ, τ, ϑ*. (b) Impure Characteristic in the Pres. and
Impf., *ζ*, rarer *σσ*.—Fut. *-σω*.

ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
ψεύδ-ω,	*ψεύδ-ομαι,*	*φράζ-ω,*	*φράζ-ομαι,*
to deceive,	*to lie,*	*to say,*	*to think,*
ἔ-ψευδ-ον	*ἐ-ψευδ-όμην*	*ἔ-φραζ-ον*	*ἐ-φραζ-όμην*
(*ἔ-ψευδ-κα*)	(*ἔ-ψευδ-μαι*)	(*πέ-φραδ-κα*)	(*πέ-φραδ-μαι*)
ἔ-ψευ-κα	*ἔ-ψευσ-μαι*	*πέ-φρᾰ-κα*	*πέ-φρασ-μαι*
ἐ-ψεύ-κειν	*ἐ-ψεύσ-μην*	*ἐ-πε-φρᾰ́-κειν*	*ἐ-πε-φράσ-μην*
(*ψεύδ-σω*)	(*ψεύδ-σομαι*)	(*φράδ-σω*)	(*φράδ-σομαι*)
ψεύ-σω	*ψεύ-σομαι*	*φρᾰ́-σω*	*φρά-σομαι*
ἔ-ψευ-σα	*ἐ-ψευ-σάμην*	*ἔ-φρᾰ-σα*	*ἐ-φρα-σάμην*
	ἐ-ψεύ-σομαι		*πε-φρά-σομαι*

PASSIVE.

.	(*ἐ-ψεύδ-θην*) *ἐ-ψεύσ-θην*	(*ἐ-φράδ-θην*) *ἐ-φράσ-θην*
.	*ψευσ-θήσομαι*	*φρασ-θήσομαι*

l adjective: (*ψευδ-τέος*) *ψευσ-τέος, -τέα, -τέον*; *φρασ-τέος, -τέα, -τέον.*

Inflection of Perf. Mid. or Pass.

. 1.	*ἔψευσ-μαι*	Imper.	Infinitive.
2.	*ἔψευ-σαι*	*ἔψευ-σο*	*ἐ-ψεῦσ-θαι*
3.	*ἔψευσ-ται*	*ἐψεύ-σθω*	
. 1.	*ἐψεύσ-μεθον*		Participle.
2.	*ἔψευ-σθον*	*ἔψευ-σθον*	*ἐ-ψευσ-μένος, -η, -ον*
3.	*ἔψευ-σθον*	*ἐψεύ-σθων*	
. 1.	*ἐψεύσ-μεθα*		Subjunctive.
2.	*ἔψευ-σθε*	*ἔψευ-σθε*	*ἐ-ψευσ-μένος ὦ.*
3.	*ἐψευσ-μένοι εἰσί(ν)*	*ἐψεύ-σθωσαν* or *ἐψεύ-σθων*]	

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[1] § 176, 1.

[2] Gen. absolute.

LIII. *Vocabulary.*

Ἁμαρτάνω, to err, be mistaken, commit a fault.
ἁρπάζω, to plunder.
αὖθις, again.
δίψος, -εος = -ους, τό, thirst.
ἐγκώμιον, -ου, τό, eulogy, encomium.
ἔτι, still, besides.
εὐφροσύνη, -ης, ἡ, mirth.
ἔφηβος, -ου, ὁ, a youth.
ἤδη, already.
μαλακίζω, to soften, render effeminate.
μετέπειτα, afterwards.
ὄλβος, -ου, ὁ, riches, prosperity.
ὀπάζω, to let follow, bestow.
ὁρίζω, to fix, appoint.
παύω, to cause to cease; *τινά τινος*, to free a person from anything; *mid.* to cease, *w. part.*
πείθω, *w. acc.*, to persuade; *perf.* 2, *πέποιθα*, *w. dat.*, to trust to, rely upon.
πληγή, -ῆς, ἡ, a blow, a wound.
ῥῖγος, -εος = -ους, τό, cold.
σκεδάζω, to scatter, dissipate.
σπανίζω, to be in want.
στρέφω, to turn.
συν-αρμόζω, to fit together, adjust, arrange.
φράζω, to tell, express, pronounce.

Παῦσόν με, ὦ φίλε, πόνων, σκέδασον δὲ μερίμνας, στρέψον δ' αὖθις εἰς εὐφροσύνας. Σπανιοῦσιν[1] *οἳ τοῖς χρήμασιν οὐ χρῶνται. Μιθριδάτης Ἀσίαν ἥρπακεν. Λόγισαι πρὸ ἔργου. Οἱ θεοὶ τοῖς θνητοῖς ὄλβον ὤπασαν. Ὁ θεὸς ἅπαντα συνήρμοκεν. Ἢν σὺ κακῶς δικάσῃς, σὲ θεὸς μετέπειτα δικάσει. Τοὺς συνετοὺς ἂν τις πείσειε τάχιστα εὖ λέγων.*[2] *Ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν ὥριστο τοῖς ἁμαρτάνουσι ζημία, θάνατος. Πλούτῳ πεποιθὼς*[2] *ἄδικα μὴ πειρῶ ποιεῖν. Ὑπὲρ σεαυτοῦ μὴ φράσῃς ἐγκώμια. Οἱ τῶν Ἑλλήνων ἔφηβοι εἰθίσθησαν*[3] *φέρειν λιμόν τε καὶ δίψος καὶ ῥῖγος, ἔτι δὲ πληγὰς καὶ πόνους ἄλλους. Εἰ πολέμων*[4] *φροντιεῖς,*[1] *ὁ βίος σου ταραχθήσεται. Οἱ Ἀθηναῖοι ἀεὶ θαυμασθήσονται. Πλούτῳ*[5] *πολλοὶ ἤδη ἐμαλακίσθησαν.*

Cares are dissipated through (*διά, w. acc.*) thee. He will be in want who does not use his money. Success is bestowed on mortals by the gods. Everything is arranged by God. The sensible can (*ἄν, w. opt.*) quickly be persuaded (*aor. 1 pass.*). Draco fixed (*aor.*) for all offenders one punishment, death. Wealth had already rendered (*aor.*) all effeminate. We shall always admire the Athenians. The Athenians accustomed their youths to bear all hardships. Socrat was admired for (*ἐπί, w. dat.*) his wisdom. It is not well to rely upon riche The song has dissipated the cares.

B. Liquid Verbs.

§ 111. *Formation of the Tenses.*

1. Liquid verbs, i. e. verbs whose characteristic is one of the liquids *λ*, *μ*, *ν*, *ρ*, form the Fut. Act. and Mid. and the first Aor. Ac and Mid. without the tense-characteristic *σ*, but the Perf. Act. wit the tense-characteristic *κ*; e. g.

σφάλλω (stem ΣΦΑΛ), Fut. *σφαλ-ῶ*, first Aor. *ἔ-σφηλ-α*, Perf. *ἔ-σφαλ-κα*.

Rem. 1. The future-endings of liquid verbs, viz. *-ῶ* and *-οῦμαι* (arising fro

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[1] § 83.
[2] § 176, 1.
[3] On the Augment, see § 87, 3.
[4] § 158, 6. 1, (b).
[5] § 161, 3.

-έσω, -έσομαι), are inflected like the Pres. Act. and Mid. of contracts in -έω; e. g. φιλ-ῶ, φιλ-οῦμαι. The Fut. Perf. is usually wanting in liquid verbs.

2. The Present tense of these verbs—with the exception of a few whose stem-vowel is ε—is strengthened, either by doubling the characteristic λ, or by inserting the liquid ν after the characteristic, or by either lengthening the short stem-vowel, as is the case with all verbs in -ῑ́νω, ῡ́νω, ῡ́ϱω, or by changing it into a diphthong; e. g. *σφάλ-λ-ω, τέμ-ν-ω, κϱῑ́ν-ω, ἀμῡ́ν-ω, κτείν-ω, φαίν-ω,* (stems *ΣΦΑΛ, ΤΕΜ, ΚΡΙΝ*(ῐ), *ἈΜΥΝ*(ῠ), *ΚΤΕΝ, ΦΑΝ*); but *μέν-ω, νέμ-ω* with a pure stem.

3. All the tenses are formed from the pure stem, yet the vowel in the final syllable of the stem in the first Aor. Act. and Mid., is lengthened; e. g. σφάλλ-ω (*ΣΦΑΛ*), Fut. σφᾰλ-ῶ, second Aor. Pass. ἐ-σφᾰ́λ-ην, first Perf. Act. ἔ-σφαλ-κα, first Aor. Act. ἔ-σφηλ-α, first Aor. Mid. ἐ-σφηλ-άμην.

4. Liquid verbs are divided into four classes, according as the stem-vowel of the Fut. is ᾰ, ε, ῐ or ῠ before the ending -ῶ. In the first Aor. Act. and Mid., ᾰ is lengthened into η, ε into ει, ῐ into ῑ, ῠ into ῡ. Thus:

I. Class with ᾰ in the Future.

Pres.	Fut.	Aor.
κάμν-ω, to labor,	κᾰμ-οῦμαι	wanting
τεκμαίρ-ω, to place a limit,	τεκμᾰρ-ῶ	*ἐ-τέκμηρ-α*
φαίν-ω, to show,	φᾰν-ῶ	*ἔ-φην-α.*

II. Class with ε in the Future.

μέν-ω, to remain,	μεν-ῶ	*ἔ-μειν-α*
ἀγγέλλ-ω, to announce,	ἀγγελ-ῶ	*ἤγγειλ-α*
τέμν-ω, to cut,	τεμ-ῶ	wanting
νέμ-ω, to divide,	νεμ-ῶ	*ἔ-νειμ-α*
ἱμείρ-ω, to desire,	ἱμερ-ῶ	*ἵμειρ-α.*

III. Class with ῐ in the Future.

τίλλ-ω, to pluck,	τῐλ-ῶ	*ἔ-τῑλ-α*
κϱῑ́ν-ω, to separate,	κϱῐν-ῶ	*ἔ-κϱῑν-α.*

IV. Class with ῠ in the Future.

σῡ́ϱ-ω, to draw,	σῠϱ-ῶ	*ἔ-σῡϱ-α*
ἀμῡ́ν-ω, to defend,	ἀμῠν-ῶ	*ἤμῡν-α.*

Rem. 2. The following verbs in -αινω of the first class, take ᾱ in the Aor. instead of η, namely, *ἰσχναίνω, to make emaciated,* (ἴσχνᾱνα, ἰσχνᾶναι), κερδαίνω, *to gain,* (ἐκέρδᾱνα, κερδᾶναι), κοιλαίνω, *to hollow out,* (ἐκοίλᾱνα, κοιλᾶναι), λευκαίνω, *to whiten,* ὀργαίνω, *to enrage,* πεπαίνω, *to ripen;* also all verbs in -ραίνω, e. g. περαίνω, *to accomplish,* Fut. περανῶ, Aor. ἐπέρᾱνα, Inf. περᾶναι (except τετραίνω, *to bore,* ἐτέτρηνα, τετρῆναι), and all in -ιαίνω, e. g. πιαίνω, *to make fat,* ἐπίᾱνα, πιᾶναι (except μιαίνω, *to stain,* μιῆναι, rarely μιᾶναι).

5. The first Perf. Act. of verbs with the characteristic *ν*, according to § 8, 4, would end in *-γκα*, e. g. *μεμίαγ-κα* (from *μιαίνω* instead of *με-μίαν-κα*), *πέφαγκα* (from *φαίνω*), *παρώξυγκα* (from *παρωξύνω, to excite*). But this form is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the *ν*, e. g. *κεκέρδᾰκα* (from *κερδαίνω*), or also, as in *κτείνω*, by using the form of the second Perf., e. g. *ἔκτονα*, in the sense of the first Perf., or, as in the case of verbs in *-ένω*, by not forming any Perf., or, as e. g. in *μένω*, by forming it from a new theme, as *μεμένηκα* (from *ΜΕΝΕΩ*).

6. The three following verbs drop the characteristic *ν*, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass.:

κρίνω, to separate,	*κέκρῐκα*	*κέκρῐμαι*	*ἐκρῐ́θην*
κλίνω, to bend,	*κέκλῐκα*	*κέκλῐμαι*	*ἐκλῐ́θην*
πλύνω, to wash,	*πέπλῠκα*	*πέπλῠμαι*	*ἐπλῠ́θην.*

7. On the formation of the Perf. Mid. or Pass. the following things should be noted:

(a) When *σθ* follows a liquid, the *σ* is omitted (§ 106, Rem. 4); e. g. *ἠγγέλθαι* (instead of *ἠγγέλ-σθαι*), *πεφάνθαι*.

(b) Verbs in *-αίνω* and *-ύνω*, usually drop the *ν* before the endings beginning with *μ*, and insert *σ* to strengthen the syllable, e. g. *φαίν-ω, πέφα-σ-μαι, πε-φά-σ-μεθα*; but some verbs of this kind assimilate the *ν* to the following *μ*, e. g. *παροξύνω, to excite, παρώξυμμαι*; *αἰσχύν-ω, to shame, ᾔσχυμμαι*, Inf. *ᾐσχύνθαι*. The Perf. of *τείνω* is *τέτᾰμαι*.

8. In the second Perf., which, however, is formed only by a few verbs, the short stem-vowel before the ending *-α*, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take the variable *ο*, § 102, 4; e. g. *φαίν-ω*, first Aor. *ἔ-φην-α*, second Perf. *πέ-φην-α*; but *σπείρ-ω*, Fut. *σπερ-ῶ*, second Perf. *ἔ-σπορ-α*.

§ 112. *Paradigms of Liquid Verbs.*

ἀγγέλλω, to announce.

	ACTIVE.
Present,	Ind. *ἀγγέλλ-ω* Subj. *ἀγγέλλω* Imp. *ἄγγελλε* Inf. *ἀγγέλλειν* Part. *ἀγγέλλων*
Impf.	Ind. *ἤγγελλ-ον* Opt. *ἀγγέλλοιμι*
Perf. I.	Ind. *ἤγγελ-κα* Subj. *ἠγγέλκω* Imp. not in use Inf. *ἠγγελκέναι* Part. *ἠγγελκώς*
Plup. I.	Ind. *ἠγγέλ-κειν* Opt. *ἠγγέλ-κοιμι*
Perf. II.	*ἔ-φθορ-α*, perdidi, from *φθείρ-ω*, perdo; Plup. II. *ἐ-φθόρ-ειν*

t. Ind.	S. 1.	ἀγγελ-ῶ	Opt. ἀγγελοίμι	or	ἀγγελοίην
	2.	ἀγγελ-εῖς	ἀγγελοῖς	"	ἀγγελοίης
	3.	ἀγγελ-εῖ	ἀγγελοῖ	"	ἀγγελοίη
	D. 2.	ἀγγελ-εῖτον	ἀγγελοῖτον	"	ἀγγελοίητον
	3.	ἀγγελ-εῖτον	ἀγγελοίτην	"	ἀγγελοιήτην
	P. 1.	ἀγγελ-οῦμεν	ἀγγελοῖμεν	"	ἀγγελοίημεν
	2.	ἀγγελ-εῖτε	ἀγγελοῖτε	"	ἀγγελοίητε
	3.	ἀγγελ-οῦσι(ν)	ἀγγελοῖεν	"	ἀγγελοῖεν
		Inf. ἀγγελεῖν	Part. ἀγγελῶν, -οῦσα, -οῦν		

r. I.	Ind. ἤγγειλ-α Subj. ἀγγείλω Opt. ἀγγείλαιμι Imp. ἄγγειλον Inf. ἀγγεῖλαι Part. ἀγγείλας
r. II.	Ind. ἤγγελ-ον Subj. ἀγγέλω Opt. ἀγγέλοιμι Imp. ἄγγελε Inf. ἀγγελεῖν Part. ἀγγελών, -οῦσα, -όν.

MIDDLE.

es.	Ind. ἀγγέλλ-ομαι Subj. ἀγγέλλωμαι Imp. ἀγγέλλου Inf. ἀγγέλλεσθαι Part. ἀγγελλόμενος
pf.	Ind. ἠγγελλ-όμην Opt. ἀγγελλοίμην

Ind.	S. 1.	ἤγγελ-μαι	**Imperative.**	**Infinitive.**
	2.	ἤγγελ-σαι	ἤγγελ-σο	ἠγγέλ-θαι
	3.	ἤγγελ-ται	ἠγγέλ-θω	**Participle.**
	D. 1.	ἠγγέλ-μεθον		ἠγγελ-μένος
	2.	ἤγγελ-θον	ἤγγελ-θον	**Subjunctive.**
	3.	ἤγγελ-θον	ἠγγέλ-θων	ἠγγελ-μένος ὦ
	P. 1.	ἠγγέλ-μεθα		
	2.	ἤγγελ-θε	ἤγγελ-θε	
	3.	ἠγγελ-μένοι εἰσί(ν)	ἠγγέλθωσαν or ἠγγέλ-θων]	

p. Ind.	ἠγγέλ-μην, -σο, -το, -μεθον, -υον, -θην, -μεθα, -θε, ἠγγελμένοι ἦσαν

t. Ind.	S. 1.	ἀγγελ-οῦμαι	Opt. ἀγγελ-οίμην	**Infinitive.**
	2.	ἀγγελ-ῇ or -εῖ	ἀγγελ-οῖο	ἀγγελ-εῖσθαι
	3.	ἀγγελ-εῖται	ἀγγελ-οῖτο	**Participle.**
	D. 1.	ἀγγελ-ούμεθον	ἀγγελ-οίμεθον	ἀγγελ-ούμενος
	2.	ἀγγελ-εῖσθον	ἀγγελ-οῖσθον	
	3.	ἀγγελ-εῖσθον	ἀγγελ-οίσθην	
	P. 1.	ἀγγελ-ούμεθα	ἀγγελ-οίμεθα	
	2.	ἀγγελ-εῖσθε	ἀγγελ-οῖσθε	
	3.	ἀγγελ-οῦνται	ἀγγελ-οῖντο	

r. I.	Ind. ἠγγειλ-άμην Subj. ἀγγείλ-ωμαι Opt. ἀγγειλ-αίμην Imp. ἄγγειλ-αι Inf. ἀγγείλ-ασθαι Part. ἀγγειλ-άμενος
r. II.	Ind. ἠγγελ-όμην Subj. ἀγγέλ-ωμαι Opt. ἀγγελ-οίμην Imp. ἀγγελ-οῦ Inf. ἀγγελ-έσθαι Part. ἀγγελ-όμενος.

PASSIVE.

r. I.	Ind. ἠγγέλ-θην Subj. ἀγγελ-θῶ Opt. ἀγγελ-θείην Imp. ἀγγέλ-θητι Inf. ἀγγελ-θῆναι Part. ἀγγελ-θείς
t. I.	Ind. ἀγγελ-θήσομαι Opt. ἀγγελ-θησοίμην Inf. ἀγγελ-θήσεσθαι Part. ἀγγελ-θησόμενος
r. II.	Ind. ἠγγέλ-ην Subj. ἀγγελ-ῶ Opt. ἀγγελ-είην Imp. ἀγγέλ-ηθι Inf. ἀγγελ-ῆναι Part. ἀγγελ-είς
t. II.	Ind. ἀγγελ-ήσομαι, etc., like the first Fut Pass.

Verbal adjective: ἀγγελ-τέος, -τέα, -τέον.

§ 113. *Shorter Paradigms, arranged according to the Stem-vowel of the Future.*

(a) with ᾰ in the Future, *σφάλλω, to deceive; φαίνω, to show,* **Mid.** *to appear.*

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Pres.	*σφάλλ-ω*	*σφάλλ-ομαι*	*φαίν-ω*	*φαίν-ομαι*
Impf.	*ἔ-σφαλλ-ον*	*ἐ-σφαλλ-όμην*	*ἔ-φαιν-ον*	*ἐ-φαιν-όμην*
Perf. I.	*ἔ-σφαλ-κα*	*ἔ-σφαλ-μαι*	(*πέ-φαγ-κα*)	*πέ-φασ-μαι*
Plup. I.	*ἐ-σφάλ-κειν*	*ἐ-σφάλ-μην*	(*ἐ-πε-φάγ-κειν*)	*ἐ-πε-φάσ-μην*
Perf. II.			*πέ-φην-α, I appear,*	
Plup. II.			*ἐ-πε-φήν-ειν, I appeared,*	
Fut.	*σφᾰλ-ῶ, εῖς, εῖ*	wanting	*φᾰν-ῶ*	*φᾰν-οῦμαι*
Aor. I.	*ἔ-σφηλ-α*	wanting	*ἔ-φην-α*	*ἐ-φην-άμην.*

	PASSIVE.	
Aor. I.	*ἐ-σφάλ-θην*	*ἐ-φάν-θην, I appeared,*
Fut. I.	*σφαλ-θήσομαι*	*φαν-θήσομαι*
Aor. II.	*ἐ-σφᾰ́λ-ην*	*ἐ-φᾰ́ν-ην, I appeared,*
Fut. II.	*σφᾰλ-ήσομαι*	*φᾰν-ήσομαι, I will appear.*

Verbal adjective: *σφαλ-τέος, -τέα, -τέον, φαν-τέος.*

Inflection of the Perf. Mid. or Pass. of
φαίν-ω, to show, ξηραίν-ω, to dry, and *τείν-ω, to stretch.*

Ind. S. 1.	*πέ-φασ-μαι*	*ἐ-ξήραμ-μαι*	*τέ-τᾰ-μαι*
2.	*πέ-φαν-σαι*	*ἐ-ξήραν-σαι*	*τέ-τᾰ-σαι*
3.	*πέ-φαν-ται*	*ἐ-ξήραν-ται*	*τέ-τᾰ-ται*
D. 1.	*πε-φάσ-μεθον*	*ἐ-ξηράμ-μεθον*	*τε-τᾰ́-μεθον*
2.	*πέ-φαν-θον*	*ἐ-ξήραν-θον*	*τέ-τα-σθον*
3.	*πέ-φαν-θον*	*ἐ-ξήραν-θον*	*τέ-τα-σθον*
P. 1.	*πε-φάσ-μεθα*	*ἐ-ξηράμ-μεθα*	*τε-τᾰ́-μεθα*
2.	*πέ-φαν-θε*	*ἐ-ξήραν-θε*	*τέ-τα-σθε*
3.	*πε-φασ-μένοι εἰσι(ν)*	*ἐ-ξηραμ-μένοι εἰσί(ν)*	*τέ-τα-νται*
Imp. S. 2.	(*πέ-φαν-σο*)	(*ἐ-ξήραν-σο*)	*τέ-τᾰ-σο*
3.	*πε-φάν-θω*	*ἐ-ξηράν-θω*	*τε-τά-σθω*
D. 2.	*πέ-φαν-θον*	*ἐ-ξήραν-θον*	*τέ-τα-σθον*
3.	*πε-φάν-θων*	*ἐ-ξηράν-θων*	*τε-τά-σθων*
P. 2.	*πέ-φαν-θε*	*ἐ-ξήραν-θε*	*τέ-τα-σθε*
3.	*πε-φάν-θωσαν* or *πε-φάν-θων*	*ἐ-ξηράν-θωσαν* or *ἐ-ξηράν-θων*	*τε-τά-σθωσαν* or *τε-τά-σθων*
Inf.	*πε-φάν-θαι*	*ἐ-ξηράν-θαι*	*τε-τά-σθαι*
Part.	*πε-φασ-μένος*	*ἐ-ξηραμ-μένος*	*τε-τᾰ-μένος.*

4. (b) with ε in the Future, Ἱμείρ-ω (Ion. and Poet.), *to desire*, and στέλλω, *to send*.

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
es.	*ἱμείρ-ω*	*ἱμείρ-ομαι*	*στέλλ-ω*	*στέλλ-ομαι*
ipf.	*ἵμειρ-ον*	*ἱμειρ-όμην*	*ἔ-στελλ-ον*	*ἐ-στελλ-όμην*
rf. I.	*ἵμερ-κα*	*ἵμερ-μαι*	*ἔ-σταλ-κα*	*ἔ-σταλ-μαι*
up. I.	*ἱμέρ-κειν*	*ἱμέρ-μην*	*ἐ-στάλ-κειν*	*ἐ-στάλ-μην*
rf. II.			*ἔ-φθορ-α* fr. *φθείρ-ω*, *I have perished*,	
up. II.			*ἐ-φθόρ-ειν*, *I had perished*,	
it.	*ἱμερ-ῶ*	*ἱμερ-οῦμαι*	*στελ-ῶ*	*στελ-οῦμαι*
or. I.	*ἵμειρ-α*	*ἱμειρ-άμην*	*ἔ-στειλ-α*	*ἐ-στειλ-άμην.*

PASSIVE.

or. I.	*ἱμέρ-θην*	*ἐ-στάλ-θην*	Aor. II. *ἐ-στᾰλ-ην*
it. I.	*ἱμερ-θήσομαι*	*σταλ-θήσομαι*	Fut. II. *στᾰλ-ήσομαι*

erbal adjective: *ἱμερ-τός*, *-ή*, *-όν*, *ἱμερ-τέος*, *-τέα*, *-τέον*, *σταλ-τός*, *σταλ-τέος*.

Remark. The inflection of the Perf. Mid. or Pass. is like *ἤγγελ-μαι.*

§ 115. (c) with ῐ and ῠ in the Future.

(*α*) *τίλλ-ω*, *to pluck*, *σύρω*, *to draw*, *μολύ̆ν-ω*, *to defile.*

es.	*τίλλ-ω*	*σύρ-ω*	*μολύ̆ν-ω*
	τίλλ-ομαι	*σύρ-ομαι*	*μολύ̆ν-ομαι*
rf.	*τέ-τιλ-κα*	*σέ-συρ-κα*	(*με-μόλυγ-κα*)
	τέ-τιλ-μαι	*σέ-συρ-μαι*	*με-μόλυσ-μαι*
it.	*τῐλ-ῶ*	*σῠρ-ῶ*	*μολῠν-ῶ*
	τῐλ-οῦμαι	*σῠρ-οῦμαι*	*μολῠν-οῦμαι*
or. I.	*ἔ-τῑλ-α*	*ἔ-σῡρ-α*	*ἐ-μόλῡν-α*
	ἐ-τῑλ-άμην	*ἐ-σῡρ-άμην*	*ἐ-μολῡν-άμην*
. I. P.	*ἐ-τίλ-θην*	*ἐ-σύρ-θην*	*ἐ-μολύν-θην*
I. P.	*τιλ-θήσομαι*	*συρ-θήσομαι*	*μολυν-θήσομαι*
Aor. II. and Fut. II. P. *ἐ-σῠρ-ην*, *σῠρ-ήσομαι*			

erbal adjective: *τιλ-τός*, *τιλ-τέος*, *συρ-τός*, *συρ-τέος*, *μυλυν-τός*, *μυλυν-τέος*.

Rem. 1. The inflection of the Perf. Mid. or Pass. *τέ-τιλ-μαι*, *σέ-συρ-μαι*, like *ἤγγελ-μαι*, and *με-μόλυσ-μαι* like *πέ-φασ-μαι*, and *ᾔσχυμ-μαι*, from χύ̆ν-ω, *to shame*, like *ἐ-ξήραμ-μαι.*

(*β*) *κλί̆ν-ω*, *to bend*, *πλύ̆ν-ω*, *to wash*, with *ν* dropped (§ 111, 6).

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
es.	*κλί̆ν-ω*	*κλί̆ν-ομαι*	*πλύ̆ν-ω*	*πλύ̆ν-ομαι*
rf.	*κέ-κλῐ-κα*	*κέ-κλῐ-μαι*	*πέ-πλῠ-κα*	*πέ-πλῠ-μαι*
t.	*κλῐν-ῶ*	*κλῐν-οῦμαι*	*πλῠν-ῶ*	*πλῠν-οῦμαι*
r. I.	*ἔ-κλῑν-α*	*ἐ-κλῑν-άμην*	*ἔ-πλῡν-α*	*ἐ-πλῡν-άμην*

PASSIVE.

r. I.	*ἐ-κλῐ́-θην*	Fut. I. *κλῐ-θήσομαι*	*ἐ-πλῠ́-θην*	*πλῠ-θήσομαι*
r. II.	*ἐ-κλί̆ν-ην*	Fut. II. *κλῐν-ήσομαι*		

erbal adjective: *κλι-τός*, *-ή*, *-όν*, *κλι-τέος*, *-τέα*, *-τέον*, *πλυ-τός*, *πλυ-τέος*.

Rem. 2. The inflection of the Perf. Mid. or Pass. *κέ-κλῐ-μαι* and *πέ-ῠ-μαι* is like *τέ-τᾰ-μαι*, and corresponds with that of pure verbs.

LIV. *Vocabulary.*

'Αγγέλλω, to announce.
ἀδύνατος, -ον, impossible.
ἀμύνω, to keep off, repel; *mid.*, to revenge oneself.
ἀπο-κτείνω, to kill.
ἀπο-στέλλω, to send, despatch.
ἀσώματος, -ον, bodiless, incorporeal.
αὔξησις, -εως, ἡ, increase.
γύα, -ης, ἡ, a field.
δυσχεραίνω, *w. dat.*, to be displeased with.
ἐκ-φαίνω, to show forth, make known, express.
ἐξ-οκέλλω, to drive (properly a ship) away from the right course, mislead.
ἐπεί, when, since.
ἱμείρω, to desire.
καθαίρω, to purify, clear.
κάμνω, to labor, be weary.
κερδαίνω, to gain, get advantage.
κλίνω, to bend.
κρυπτός, -ή, -όν, concealed, secret.
μένω, to remain.
μετα-βάλλω, to alter, change.
μιαίνω, to pollute.
ναυᾱγός, -ον, *naufrăgus*, ship-wrecked.
νίκη, -ης, ἡ, victory.
νοέω, to think.
ξηραίνω, to dry.
οἰκτείρω, *w. acc.*, to pity.
παραδόξως, unexpectedly.
πεδίον, -ου, τό, a plain.
πεπαίνω, to make ripe, mitigate.
περι-στέλλω, to clothe, decorate.
πλῡ́νω, to wash.
σπείρω, to sow.
στέλλω, to send.
σῡ́ρω, to draw.
τείνω, to stretch.
τεκμαίρω, to limit.
τέμνω, to cut, lay waste.
τίλλω, to pull, pluck.
φθείρω, to lay waste, destroy.
χαίνω and χάσκω, to yawn; *perf.* 2, κέχηνα, to gape, wait with open mouth, listen.

Κρῖναι φίλους οὐ ῥᾴδιον. 'Η ἀδολεσχία πολλοὺς ἤδη διέφθειρεν. 'Ο πλοῦτος πολλάκις ἐξώκειλε τὸν κεκτημένον εἰς ἕτερον ἦθος. 'Ο ἄγγελος ἐπήγγειλε τὴν νίκην. Οἱ πολέμιοι τὴν χώραν διέφθειραν. Ναυαγοὺς οἴκτειρον, ἐπεὶ πλοῦς ἐστιν ἄδηλος. Ἢν ἀποκτείνῃς ἐχθρόν σου, χεῖρα μιανεῖς. Σπερῶ γύας· ὁ δὲ θεὸς αὔξησιν παρέξει. Τὰ κρυπτὰ μὴ ἐκφήνῃς φίλου. Φύσιν πονηρὰν μεταβαλεῖν οὐ ῥᾴδιον. 'Η τύχη πολλάκις τοὺς μέγα φρονοῦντας παραδόξως ἔσφηλεν. Οἱ Πέρσαι πολλὰς ναῦς εἰς 'Ελλάδα ἀπεστάλκεσαν. Θεὸν μὲν νοῆσαι, χαλεπόν, φράσαι δὲ, ἀδύνατον· τὸ γὰρ ἀσώματον σώματι σημῆναι, ἀδύνατον. Τὴν ψυχὴν καλοῖς νοήμασι περίστειλον. 'Ο κῆπος καλοῖς ῥόδοις τέθηλεν.[1] Τί κέχηνας, ὦ παῖ; Οἱ πολέμιοι τὰ πεδία διαφθεροῦσιν. Οἱ σοφισταὶ ἐκ τῆς σοφίας πολλὰ ἐκέρδᾱναν. 'Εκάθηρε Θησεὺς τῶν κακούργων τὴν ὁδὸν τὴν εἰς 'Αθήνας ἐκ Τροιζῆνος. Καλόν ἐστι τὴν ὀργὴν πεπᾶναι. Μὴ δυσχεράνῃς τοῖς ἀγαθοῖς.

The way to Athens from Troezen was cleared of evil-doers by Theseus. By the Persians many ships had been sent to Hellas. The boys gaped. Already many haughty persons had been greatly shaken (*aor.* 2 *pass.*) by fortune. By prating many have already been ruined. The victory was announced by the messengers. The country was laid waste (*aor.*) by the enemies. The good (man) will pity the poor. The good will choose the good for friends (*acc.*). Thou hast derived great gain (hast gained many things) from wisdom. One friend (a friend) will not make known the secrets of another (of a friend). The citizens sowed (*aor.*) the fields, but the enemies laid them waste (*aor.*). Vice will soon[2] show itself. The fields will soon be laid waste by the enemies (*fut.* 2 *pass.*).

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[1] τέθηλα has a present signification.

[2] quickly.

LV. *Vocabulary.*

Ἀθλητής, -οῦ, ὁ, a wrestler.

αἴρω, to raise.

αἰσχύνω, to shame; *mid. w. pass. aor.*, be ashamed.

ἀπο-φαίνω, to show; *mid.*, show of oneself, express, declare.

βασκαίνω, *fascino*, to bewitch.

δια-σπείρω, *dissemino*, to scatter, spread.

ἐμπτύω, to spit into or on.

ἐν-τέλλω, -ομαι, to commission, order, enjoin upon.

ἧττα, -ης, ἡ, a defeat.

κοινός, -ή, -όν, common, public, general.

μακράν (*sc.* ὁδόν), far, at a distance.

ὁμιλέω, *w. dat.*, to associate or have intercourse with.

ὅρᾱσις, -εως, ἡ, sight.

οὔ-ποτε, not once, never.

παιδίον, -ου, τό (*diminutive of* παῖς), a little child.

παρα-τείνω, to stretch out.

παροξύνω, to encourage.

περαίνω, to complete, accomplish.

πλήττω, to strike, wound.

πολιορκία, -ας, ἡ, a siege.

σπουδάζω, to be in earnest, zealous, active.

στάδιον, -ου, τό, the length of one hundred and twenty-five paces, a stadium, a race course.

ταῦρος, -ου, ὁ, a bull.

τάχα, quickly, soon.

τέλος, -εος = -ους, τό, an end; διὰ τέλους, throughout, continually, to the last.

τιθήνη, -ης, ἡ, a nurse.

τόξευμα, -ατος, τό, an arrow.

Οἱ στρατιῶται ὑπὸ τοῦ στρατηγοῦ εἰς τὴν μάχην παρωξύνθησαν. Φίλιππος ἐν τῇ πολιορκίᾳ τῆς Μεθώνης εἰς τὸν ὀφθαλμὸν πληγεὶς τοξεύματι διεφθάρη[1] τὴν ὅρασιν. Σοφίας ὁ καρπὸς οὔποτε φθαρήσεται. Αἰσχυνθείην ἄν, εἰ φανείην μᾶλλον φροντίζειν τῆς ἐμαυτοῦ δόξης, ἢ τῆς κοινῆς σωτηρίας. Μίλων, ὁ ἐκ Κρότωνος ἀθλητής, ταῦρον ἀράμενος ἔφερε διὰ τοῦ σταδίου μέσου. Εἰς τὴν πόλιν διέσπαρτο ὁ λόγος, τοὺς πολεμίους νικηθῆναι. Οἱ πολῖται τοὺς πολεμίους περὶ τῆς ἥττης ἀμυνοῦνται. Εἰ σπουδάζετε, πάντα τάχα περανθήσεται. Εὔβοια μακρὰν παρατέταται. Κακὰ ἔργα εἰς τέλος ἐξεφάνη.[2] Ὁ στρατηγὸς τοῖς στρατιώταις ἐνετείλατο ἐπὶ τοὺς πολεμίους ὁρμῆσαι. Αἱ τιθῆναι ἐμπτύουσι τοῖς παιδίοις, ὡς μὴ βασκανθῶσιν. Οἱ πολέμιοι διεσπάρησαν. Ὀλόφυραι τοὺς πένητας. Ὁ κριτὴς τὴν γνώμην ἀπεφήνατο. Ἀγαθοῖς ἀνθρώποις ὁμιλῶν μάλιστ' ἂν εὐφρανθείης.

The general encouraged (*aor.*) the soldiers to the battle. Battles will never destroy the fruit of wisdom. The enemies have spread the report, that our army has been conquered. The citizens revenged themselves on the enemies for the defeat. If you are zealous, you will accomplish everything quickly. The scattered enemies appeared (*plup.* 2) again. If thou hast intercourse (*part.*) with good men, thou wilt be much delighted. The good citizen will never appear (as such), who cares (*part.*) more for his own reputation than for the general welfare. If thou hast had pity (*aor. mid. part.*) on the unfortunate, thou also wilt be pitied in misfortune (being unfortunate). All the citizens were rejoiced by the victory. The town has been destroyed by the enemies.

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[1] Lost.

[2] The Aor. here denotes a custom.

§ 116. *Special Peculiarities in the Formation of single Verbs, both Pure and Impure.*

1. The Future of very many Active verbs is in the Middle form; e. g. *ἀκούω*, *to hear*, Fut. *ἀκούσομαι*, *I shall hear*, Aor. *ἤκουσα*, *I heard; ἀπαντάω*, *to meet*, Fut. *ἀπαντήσομαι*, *I shall meet*, Aor. *ἀπήντησα*; *ἀπολαύω*, *to enjoy*, Fut. *ἀπολαύσομαι*, Aor. *ἀπέλαυσα*, etc. Comp. § 144, c.

2. The two following verbs in -*άω* or -*αίω*, have *αυ** in the Fut. and Aor.:

καίω, Att. *κᾶω* (without contraction), *to burn*, Fut. *καύσω*; Aor. *ἔκαυσα*; Perf. *κέκαυκα*; Perf. Mid. or Pass. *κέκαυμαι*; Aor. Pass. *ἐκαύθην*; Fut. Pass. *καυθήσομαι*; verbal adjective, *καυστέος*, *καυστός*, *καυτός*;

κλαίω, Att. *κλάω* (without contraction), *to weep*. See No. 3.

3. The five following verbs in -*έω*, viz. *θέω*, *νέω*, *πλέω*, *πνέω* and *ῥέω*, have *ευ** in the Fut. and Aor. Besides the common Fut. in -*σομαι*, the first four have also one in -*σοῦμαι*. This circumflexed Fut. is called the *Doric Future*. Besides the four above-named, the verbs *κλαίω*, *παίζω*, *πίπτω* and *φεύγω*, have the same Fut. form.

θέω, *to run*, Fut. *θεύσομαι* or *θευσοῦμαι*.

νέω, *to swim*, Fut. *νεύσομαι* or *νευσοῦμαι*, No. 3; Aor. *ἔνευσα*.

πλέω, *to sail*, Fut. *πλεύσομαι*, usually *πλευσοῦμαι*; Aor. *ἔπλευσα*; Perf. *πέπλευκα*; Perf. Mid. or Pass. *πέπλευσμαι*; Aor. Pass. *ἐπλεύσθην*; verbal adjective, *πλευστέος*.

πνέω, *to blow*, *to breathe*, Fut. *πνεύσομαι* or *πνευσοῦμαι*; Aor. *ἔπνευσα*; Aor. Pass. *ἐπνεύσθην*.

ῥέω, *to flow*, Fut. *ῥεύσομαι*; Aor. *ἔῤῥευσα*; instead of these forms the Attics use, Fut. *ῥυήσομαι*; Aor. *ἐῤῥύην*, and Perf. *ἐῤῥύηκα*.

χέω, *to pour out*, differs from the preceding, Fut. *χέω*; Aor. *ἔχεα*; Perf. *κέχῠκα*; Fut. Mid. *χέομαι*; Aor. Mid. *ἐχεάμην*; Perf. Mid. or Pass. *κέχῠμαι*; Aor. Pass. *ἐχῠ́θην*.

κλαίω, Att. *κλᾱ́ω* (without contraction), *to weep*, Fut. *κλαυσοῦμαι* and *κλαύσομαι*; Aor. *ἔκλαυσα*; verbal adjective, *κλαυστέος* and *κλαυστός*. Comp. § 125, 14.

φεύγω, *to flee*, Fut. *φευξοῦμαι* and *φεύξομαι*; Aor. *ἔφυγον*; Perf. *πέφευγα*.

παίζω, *to sport*, Fut. *παιξοῦμαι* and *παίξομαι*; Aor. *ἔπαισα*; Perf. Mid. or Pass. *πέπαισμαι*. Comp. § 105, 3.

πίπτω, *to fall* (stem ΠΕΤ), Fut. *πεσοῦμαι*. See § 123.

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* The *υ* in the Fut. of these verbs, is occasioned by the reappearance of the Digamma (Ϝ), softened into the vowel *υ*. The Digamma would regularly stand in the Pres. before the personal-ending -*ω*, but is omitted where it would come between two vowels. But it can appear in the Fut., as it there stands before the consonant *σ*.—Tr

LVI. *Vocabulary.*

Ἅμα, at the same time.
ἀναρπάζω, to seize, catch up quickly.
ἀπαντάω, to meet.
ἀπολαύω, to enjoy.
αὔριον, to-morrow.
ἐκ-νέω, *enăto*, to swim out.
ἐκ-πλέω, to sail out.
ἐμπίπτω, to fall into; *w. dat. or* εἰς *and acc.*
ἐναντίος, -ᾱ, -ον, opposite.
ἡγέομαι, *duco*, to lead, consider.
κατα-καίω, to burn down.
κηρός, -οῦ, ὁ, wax.
κλαίω, to weep, mourn for, deplore.
κόλπος, -ου, ὁ, a bosom, a gulf.
νῦν, *nunc*, now.
ὅπλον, -ου, τό, a weapon.
πέλαγος, -εος = -ους, τό, the sea.
περιῤῥέω, to flow round; to fall down or away.
πίστις, -εως, ἡ, belief, trust, confidence.
πνέω, to breathe, blow.
πτερόν, -οῦ, τό, a wing.
στρατιά, -ᾶς, ἡ, an army.
συγχέω, to pour together, *confundo;* confuse, confound, disturb.
σφαῖρα, -ας, ἡ, a ball.
τήκω, to melt anything; *mid. w. 2 aor. and 2 fut. pass.*, to melt (*intrans.*).
τιμωρία, -ας, ἡ, punishment.
χθών, χθονός, ἡ, the earth, the ground, the soil.

Ἡ στρατιὰ αὔριον ἐκπλεύσεται (ἐκπλευσεῖται). Ἄνεμος Βοῤῥᾶς ἐναντίος τῇ στρατιᾷ ἔπνευσεν. Ἐν τῇ ναυμαχίᾳ τῇ ἐν κόλπῳ Κρισαίῳ οἱ Πελοποννήσιοι ἄνδρας τῶν Ἀθηναίων ἀπέκτειναν, ὅσοι μὴ ἐξένευσαν αὐτῶν. Ὅταν οἱ πολέμιοι τῇ πόλει[1] πλησιάσωσιν, οἱ στρατιῶται ἀναρπάσαντες τὰ ὅπλα θεύσονται πρὸς τὰς πύλας. Πολλοῖς καὶ σοφοῖς ἀνδράσι[2] κέκλαυσται τἀνθρώπινα, τιμωρίαν ἡγουμένοις εἶναι τὸν βίον. Τίς οὐκ ἂν κλαύσειε τὸν φίλον ἀτυχῆ; Οἱ πολῖται ἤλπισαν τοὺς πολεμίους φευξεῖσθαι. Οἱ παῖδες σφαῖραν παιξοῦνται. Σωκράτης πολλάκις ἔπαισεν ἅμα σπουδάζων. Συγκέχυκε νῦν τὴν πίστιν ὁ καθ᾽ ἡμᾶς βίος.[3] Οἱ πολέμιοι τὰς τῶν Ἑλλήνων τάξεις συνέχεαν. Οἱ νόμοι διὰ τὸν πόλεμον συγκεχυμένοι εἰσίν. Ἴκαρος, ὁ τοῦ Δαιδάλου υἱός, τακέντος τοῦ κηροῦ καὶ τῶν πτερῶν περιῤῥυέντων, εἰς τὸ πέλαγος ἐνέπιπτεν. Οἱ πολέμιοι τὴν πόλιν κατέκαυσαν. Αἱ ἐν Λυδίᾳ Σάρδεις ὑπὸ τῶν Ἑλλήνων κατεκαύθησαν.

The army sailed away. The north wind will blow against the army. The soldiers hoped to swim (*inf. fut.*) through the river. The soldiers were going to run to the gates (*inf. fut.*). You will mourn for the unfortunate. The enemies will flee. The children were playing at ball. If thou hast intercourse with children (*part.*, having intercourse with children), thou wilt play. The enemies will disturb the ranks of the soldiers. Pour (*aor.*) O boy, the water on (εἰς) the ground! The wax will melt, and the wings will fall away. The town is burnt down by the enemies. The citizens expected that the enemies would burn down the town (*acc. w. inf.*).

4. The following pure verbs, and impure ones, but which by assuming an ε as their characteristic, are analogous to pure verbs, form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of an auxiliary verb:

κτά-ομαι, *to obtain*, Perf. κέκτημαι, *I possess*, Subj. κεκτῶμαι, -ῇ, -ῆται; Plup. ἐκεκτήμην, *I possessed*, Opt. κεκτῄμην, κεκτῇο, κεκτῇτο or κεκτῴμην, -ῷο, -ῷτο.

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[1] § 161, 2. (a), (β). [2] Dat. instead of ὑπό with Gen. [3] ὁ καθ᾽ ἡμᾶς βίος, our age.

μιμνήσκω (MNAΩ), *to remind.* See § 122, 12.
καλέω, to name, Perf. *κέκλημαι, I am named;* Plup. *ἐκεκλήμην,* Opt. *κεκλῄμην, -ῇο, -ῇτο.*

§ 117. *Syncope and Metathesis.*

1. In certain forms, some few verbs omit the stem-vowel, which stands between two consonants. This omission of the vowel is called Syncope. Thus, *ἐγείρω, to awaken,* Aor. regularly *ἤγειρα*; first Perf. *ἐγήγερκα*; second Perf. *ἐγρήγορα, I awake;* second Plup. *ἐγρηγόρειν, I awoke;* Aor. Mid. *ἠγρόμην, I awoke; πέτομαι, to fly,* Fut. *πτήσομαι;* Aor. *ἐπτόμην, πτέσθαι.*

2. Metathesis is the transposition of a vowel and a liquid. Thus:

βάλλω, to throw, Fut. *βαλῶ*; Aor. *ἔβᾰλον*; BΛA, Perf. *βέβληκα*; Perf. Mid. or Pass. *βέβλημαι*; Aor. Pass. *ἐβλήθην.*
δαμάω, usually *δαμάζω, to tame,* Fut. *δαμᾰ́σω*; Aor. *ἐδάμασα*; ΔMA, Perf. *δέδμηκα*; Perf. Mid. or Pass. *δέδμημαι*; Aor. Pass. *ἐδμήθην, ἐδάμην.*
καλέω, to call, Perf. *κέκληκα* (§ 98, Rem.).—On *κάμνω,* see § 119.
σκέλλω, σκελέω, to make dry, Perf. *ἔσκληκα*; Fut. *σκλήσομαι.*

§ 118. *Verbs in -ω with the Stem of the Present strengthened.*

It has been already seen (§ 101), that the Present tense of many verbs is strengthened; but this strengthening remains only in the Pres. and Impf. Besides the modes of strengthening mentioned in § 101, by *τ* and *σ* and by lengthening the stem-vowel, there are still others which will be specified in the following list.

REMARK. All the forms assumed for the purpose of constructing the tenses in use, are indicated by capitals (§ 100, 3).—The abbreviation, *Mid.*, denotes that the verb forms the Fut. and Aor. middle. — D. M. (i. e. Deponent Mid.) and D. P. (Deponent Pass.) signify that a verb wants the active form; such a verb is called *deponent middle,* when its Aor. has a *middle* form, and *deponent passive,* when its Aor. has a *passive* form.—The *μι* in parenthesis shows that the form standing before it, is analogous to the conjugation in *-μι,* which will be treated more at large below.

§ 119. I. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting ν before the ending.*

PRELIMINARY REMARK. *Βαίνω* has lengthened the stem-vowel *α* into *αι*; *ἐλαύνω, α* into *αυ*; *δύνω* and *πίνω, ῠ* and *ῐ* into *ῡ* and *ι.*

1. *βαίνω, to go,* (*BA-*), Fut. *βήσομαι*; Perf. *βέβηκα*; second Aor. *ἔβην* (*μι,* § 142); Pass. in compounds, e. g. *παραβέβᾰμαι*; Aor. *παρεβᾰ́θην.*

2. *ἐλαυνω, to drive,* Fut. *ἐλᾰ́σω*, Att. *ἐλῶ, -ᾷς, -ᾷ*, Inf. *ἐλᾷν*, § 83; Aor. *ἤλᾰσα*; Perf. *ἐλήλᾰκα*; Perf. Mid. or Pass. *ἐλήλᾰμαι*; Inf. *ἐληλάσθαι*; Aor. Pass. *ἠλᾰ́θην*.—On *ᾰ* in the tense-formation, see § 98, (a).—Mid.

3. *πίνω, to drink,* Fut. *πίομαι*; Aor. *ἔπιον*, Inf. *πιεῖν*, Part. *πιών*, Imp. *πῖθι* (*μι*, § 142), poet. *πίε*; (*ΠΟ-*) Perf. *πέπωκα*; Perf. Mid. or Pass. *πέπομαι*; Aor. Pass. *ἐπόθην*.

4. *τῑ́νω, to expiate, to satisfy,* Fut. *τίσω*; Aor. *ἔτῑσα*; Perf. Act. *τέτῑκα*; Perf. Mid. or Pass. *τέτισμαι*; Aor. Pass. *ἐτίσθην*; Mid. *τίνομαι, to avenge oneself, to punish, τίσομαι, ἐτῑσάμην.*

5. *φθᾰ́νω, to anticipate,* Fut. *φθήσομαι*, more rarely *φθάσω*; first Aor. *ἔφθᾰσα*; second Aor. *ἔφθην* and *ἐφθάμην* (*μι*, § 142); Perf. *ἔφθᾰκα*.

Here belong also three verbs, whose pure stem ends with a consonant:

δάκνω, to bite, Aor. *ἔδᾰκον*; Fut. *δήξομαι*; Perf. Act. *δέδηχα*; Perf. Mid. or Pass. *δέδηγμαι*; Aor. Pass. *ἐδήχθην*.

κάμνω, labōro, to exert oneself, to weary oneself, to be weary, Aor. *ἔκᾰμον*; Fut. *καμοῦμαι*; Perf. *κέκμηκα* (§ 117, 2).

τέμνω, to cut, Fut. *τεμῶ*; Aor. *ἔτεμον*; Perf. *τέτμηκα*; Perf. Mid. or Pass. *τέτμημαι*; Aor. Pass. *ἐτμήθην*; Fut. Perf. *τετμήσομαι*.—Mid.

§ 120. II. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable νε before the ending.*

1. *βῡ-νέ-ω, to stop up, fill up,* Fut. *βύσω*; Aor. *ἔβῡσα*; Perf. Mid. or Pass. *βέβυσμαι*; Aor. Pass. *ἐβύσθην* (§ 95).

2. *ἀφικ-νέ-ομαι, to come,* Fut. *ἀφίξομαι*; Aor. *ἀφῑκόμην*; Inf. *ἀφῑκέσθαι*; Perf. *ἀφῖγμαι*; Inf. *ἀφῖχθαι*; Plup. *ἀφίγμην, ἀφῖκτο.*

3. *ὑπισχ-νέ-ομαι, to promise,* Aor. *ὑπεσχ-όμην*, Imp. *ὑπόσχου*; but *ὑποσχήσομαι*; Perf. *ὑπέσχημαι.* So *ἀμπισχνοῦμαι* or *ἀμπέχομαι, to put on, to wear,* (from *ἀμπέχω, to put round,* Fut. *ἀμφέξω*; Aor. *ἤμπισχον, ἀμπισχεῖν*); Fut. *ἀμφέξομαι*; Aor. *ἠμπισχόμην* and *ἠμπεσχόμην* (§ 91, 1).

LVII. *Vocabulary.*

Ἄκρος, -ᾱ, -ον highest, at the point; *τὸ ἄκρον*, the top, the point.

ἀμπισχνοῦμαι or *ἀμπέχομαι*, to put on, wear.

ἅπαξ, once.

ἀπελαύνω, to drive away, exclude.

ἀπο-τίνω, to compensate, pay; *mid.*, to punish, avenge oneself.

γέ (enclitic), a strengthening particle, at least, *certe*.

δάκνω, to bite.

ἐκ-βαίνω, to walk or go out, turn out, *evado*.

ἐκ-πίνω, to drink out, or up.
ἐξ-ελαύνω, *expello*, to drive out.
εὐδαιμονέω, to be happy, or fortunate.
ἐφικνέομαι, *w. gen.*, to arrive at, attain to, reach.
ἱμάτιον, *-ου*, *τό*, a robe, a garment.
μεθύω, to drink *μέθυ* (unmixed wine); *hence* to be drunk.
νῆμα, *-ατος*, *τό*, spinning thread, yarn.
πολυτέλεια, *-ας*, *ἡ*, costliness, splendor, sumptuousness.
ῥόπαλον, *-ου*, *τό*, a club.
συμβαίνω, to go with; *συμβαίνει*, it happens, occurs.
συμπίνω, to drink with.
τάλαρος, *-ου*, *ὁ*, a little basket.
τίνω, to expiate, pay.
τοί (enclitic), a strengthening particle, certainly, indeed.
φθάνω, to come before, anticipate, *w. the acc. of the person* who is anticipated, and the part. of the verb which expresses the action in which any one is anticipated; generally it may be translated by an adverb, as *before*, or *sooner than*, and the part. may be expressed by the finite verb, as *οἱ πολῖται τοὺς πολεμίους ἔφθασαν εἰς τὴν πόλιν φυγόντες*, "the citizens anticipated the enemies in having fled into the city;" that is, "the citizens fled into the city sooner than the enemies."
φορέω, to carry.

Τοῖς στρατιώταις ἐν τῇ στρατιᾷ πολλὰ κακὰ συνεβεβήκει. Σοφοῖς ὁμιλῶν καὶ αὐτὸς ἐκβήσῃ σοφός. Λυκοῦργος πολυτέλειαν ἐξήλασε τῆς Σπάρτης. Περσῶν οὐδεὶς ἀπελήλαται νόμῳ[1] *τιμῶν*[2] *καὶ ἀρχῶν.*[2] *Πολλοὶ συμπιόντες ἅπαξ γίγνονται φίλοι. Ὁ μεθύων δοῦλός ἐστι τοῦ πεπωκέναι. Οὐκ ἐκπίομαι τὸν οἶνον. Ὁ οἶνος ὑπὸ τῶν στρατιωτῶν ἐξεπόθη. Τοὺς κακούργους οἱ θεοὶ ἀποτίσαιντο. Οἱ πολῖται τοὺς πολεμίους ἔφθασαν εἰς τὴν πόλιν φυγόντες. Κύων*[3] *δήξεται τὸν δακόντα. Ὁ λαγὼς*[4] *ὑπὸ τοῦ κυνὸς ἐδήχθη. Οὐκ ἂν μὴ καμὼν εὐδαιμονοίης. Οἱ κεκμηκότες στρατιῶται ἀνεπαύσαντο. Ἀττικὴ ὑπὸ τῶν Περσῶν ἐτμήθη. Ὁ Ἡρακλῆς τὸ ῥόπαλον, ὃ ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμέας. Ὁ τάλαρος νήματος βέβυσται. Οἱ πρέσβεις εἰς τὴν πόλιν ἀφίκοντο. Οὔ τοί γ' ἐφίξει τῶν ἄκρων ἄνευ πόνου. Ὁ φίλος ὑπέσχετό μοι ἀφίξεσθαι. Αἱ γυναῖκες ἠμπέσχοντο καλὰ ἱμάτια.*

The enemies will proceed into our country. The enemies were driven out of the town by the citizens. The law will exclude (drive away) no citizen from honor and offices of command. Lycurgus has driven sumptuousness out of Sparta. The wine has been drunk up by the soldiers. The laws will punish evil-doers. The citizens will flee into the town sooner than the enemies. The dog has bitten the hare. The hare is (i. e. has been) bitten by the dog. If you will work (*part.*), you will be happy. The enemies have laid waste the land. The country is (i. e. has been) laid waste by enemies. The enemies will lay waste the land. The woman filled (*aor.*) the basket with yarn. The father is come. The friend will promise me, to come (*fut.*) to-morrow. The boy has promised the teacher to learn diligently. The women will put on beautiful garments.

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[1] § 161, 3. [2] § 157. [3] § 47, 6. [4] § 30.

§ 121. III. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable ᾰν, more rarely αιν, before the ending.*

(a) ᾰν or αιν is inserted without any change.

All verbs of this kind form their tenses from a three-fold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and an annexed ε, which is changed in the inflection into η.—The α in the ending -άνω is short.

1. *αἰσθ-άν-ομαι, to perceive,* Aor. *ᾐσθ-όμην, αἰσθέσθαι*; Perf. *ᾔσθημαι*; Fut. *αἰσθήσομαι.*

2. *ἁμαρτάνω, to miss,* Aor. *ἥμαρτον*; Fut. *ἁμαρτήσομαι*; Perf. *ἡμάρτηκα*; Perf. Pass. *ἡμάρτημαι.*

3. *ἀπεχθάνομαι, to be hated* or *odious,* Aor. *ἀπηχθόμην*; Fut. *ἀπεχθήσομαι*; Perf. *ἀπήχθημαι, I am hated.*

4. *αὐξάνω* (and *αὔξω*), *to cause to increase, to increase,* Fut. *αὐξήσω*; Aor. *ηὔξησα*; Perf. *ηὔξηκα*; Mid. and Pass. *to grow,* Perf. *ηὔξημαι*; Fut. *αὐξήσομαι*; Aor. *ηὐξήθην.*

5. *βλαστάνω, to sprout, spring,* Aor. *ἔβλαστον*; Fut. *βλαστήσω*; Perf. *ἐβλάστηκα* and *βεβλάστηκα* (§ 88, 2).

6. *δαρθάνω, to sleep,* Aor. *ἔδαρθον*; Fut. *δαρθήσομαι*; Perf. *δεδάρθηκα.*

7. *ὀλισθάνω, to slip, to glide,* Aor. *ὤλισθον*; Fut. *ὀλισθήσω*; Perf. *ὠλίσθηκα.*

8. *ὀσφραίνομαι, to smell,* Aor. *ὠσφρόμην*; Fut. *ὀσφρήσομαι.*

9. *ὀφλισκάνω, to be liable to a fine, to incur punishment, to owe,*—the double strengthening *ισκ* and *αν* is to be noted—Aor. *ὦφλον*; Fut. *ὀφλήσω*; Perf. *ὤφληκα*; Perf. Mid. or Pass. *ὤφλημαι.*

(b) ᾰν is inserted before the Tense-ending, and ν is inserted before the Characteristic-consonant of the Pure Stem.

The short vowel in the middle of the pure stem, is changed into a long one, in inflection. The ν before a Pi-mute is changed into μ, before a Kappa-mute, into γ.

10. *θιγγάνω, to touch.* Aor. *ἔθῐγον*; Fut. *θίξομαι.*

11. *λαγχάνω, to obtain by lot, to acquire,* Aor. *ἔλαχον*; Fut. *λήξομαι*; Perf. *εἴληχα*; Perf. Mid. or Pass. *εἴληγμαι* (§ 88, 4); Aor. Pass. *ἐλήχθην.*

12. *λαμβάνω, to take,* Aor. *ἔλαβον,* Imp. *λαβέ*; Fut. *λήψομαι*;

Perf. εἴληφα; Perf. Mid. or Pass. εἴλημμαι (§ 88, 4); Aor. Mid. ἐλαβόμην; Aor. Pass. ἐλήφθην.

13. λανθάνω, (seldom λήθω), *to be concealed*, Aor. ἔλαθον; Fut. λήσω; Perf. λέληθα, *I am concealed*, Mid. *to forget*, Fut. λήσομαι; Perf. λέλησμαι; Aor. ἐλαθόμην.

14. μανθάνω, *to learn*, Aor. ἔμαθον; Fut. μαθήσομαι; Perf. μεμάθηκα.—The α remains short, and the Fut. and Perf. are formed from the stem *ΜΑΘΕ*, according to No. a.

15. πυνθάνομαι, *to inquire, to ask, to learn by asking*, Aor. ἐπυθόμην; Perf. πέπυσμαι, πέπυσαι, etc.; Fut. πεύσομαι; verbal adjective, πευστός, πευστέος.

16. τυγχάνω, *to hit, to happen, to obtain* (with Gen.), Aor. ἔτυχον; Fut. τεύξομαι (*ΤΕΥΧ-*); Perf. τετύχηκα (*ΤΥΧΕ-* according to No. a).

LVIII. *Vocabulary.*

Ἀγγελία, -ας, ἡ, a message, news.
ἄγε, *age!* come now.
ἀνα-στρέφω, to turn round (*trans. and intrans.*).
ἄνθεμον, -ου, τό, a flower, a blossom.
βούλευμα, -ατος, τό, advice, a decision, a resolution.
βραχύς, -εῖα, -ύ, short.
γενναῖος, -ᾱ, -ον, of noble birth, noble, brave.
δεῦρο, hither.
δίς, *bis*, twice.
δοκέω, to think, appear, seem.
ἔλπομαι, to hope.
ἐξ-αμαρτάνω, ἁμαρτάνω strengthened by ἐξ. (§ 121, 2).
ἐπαρκέω, *w. dat.*, to help.
ἐπιβουλή, -ῆς, ἡ, a plot.
ἐπι-ορκέω, to swear falsely; *w. acc.*, to any one.
εὐεργεσία, -ας, ἡ, a favor, beneficence.
κάμηλος, -ου, ὁ, ἡ, a camel.
κατα-δαρθάνω, to fall asleep, sleep.
λυγρός, -ά, -όν, sad.
ὀπίσω, behind, back.
προσ-ήκων, -ήκουσα, -ῆκον, fitting, becoming.
πώ (enclitic), yet.
συμφορά, -ᾶς, ἡ, an event, *especially* a misfortune.
χρυσίον, -ου, τό (*diminutive of* χρυσός), gold.
ὡς, as; ὡς τάχιστα, as soon as.

Λήσειν διὰ τέλους μὴ δοκείτω ὁ πονηρός. Κέρδος πονηρὸν μὴ λαβεῖν βούλου ποτέ. Δίκαια δράσας συμμάχου τεύξῃ θεοῦ.[1] Γράμματα μαθεῖν δεῖ καὶ μαθόντα νοῦν ἔχειν. Λαβὲ πρόνοιαν τοῦ προσήκοντος βίου. Ξένοις ἐπαρκῶν[2] τῶν ἴσων τεύξῃ ποτέ. Ὁ βασιλεὺς τῆς πρὸς ἑαυτὸν ἐπιβουλῆς[3] οὐκ ᾔσθετο. Οἱ Πέρσαι τοῖς Ἕλλησιν[4] ἀπήχθοντο. Φίλιππος αὐτὸς ἀπεφαίνετο διὰ χρυσίου μᾶλλον, ἢ διὰ τῶν ὅπλων ηὐξηκέναι τὴν ἰδίαν βασιλείαν. Οἱ στρατιῶται βραχὺν χρόνον κατέδαρθον. Ὡς ὤσφροντο τάχιστα τῶν καμήλων[5] οἱ ἵπποι, ὀπίσω ἀνέστρεφον. Μὴ θίγῃς τοῦ κυνός.[6] Ἄγε δεῦρο, ἵνα πύθῃ τῆς λυγρᾶς ἀγγελίας.[3] Θεὸν ἐπιορκῶν μὴ δόκει λεληθέναι. Ἀρχῆς τετυχηκὼς[1] ἴσθι ταύτης ἄξιος. Καλὸν, μηδὲν εἰς φίλους ἁμαρτεῖν. Μακάριος, ὅςτις ἔτυχε γενναίου φίλου. Μάθε φέρειν τὴν συμφοράν. Οὐδείς πω ξένον ἐξαπατήσας ἀθανάτους ἔλαθεν. Ἀπ' ἐσθλῶν ἐσθλὰ μαθήσῃ.

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[1] § 158, 3. (b).
[2] § 176, 1.
[3] § 158, 5. (b).
[4] § 161, 2. (c).
[5] § 158, 5. (a).
[6] § 158, 3. (b).

Καὶ κακὸς πολλάκις τιμῆς καὶ δόξης ἔλαχεν. Παρὰ τῶν θεῶν πολλὰ παρειλήφαμεν δῶρα. Οὐ λέληθεν, ὅςτις ἄδικα ἔργα πράττει. Εἰ θεὸν ἀνήρ τις ἔλπεται λαθεῖν, ἁμαρτάνει. Δὶς ἐξαμαρτεῖν ταὐτὸν[1] οὐκ ἀνδρὸς σοφοῦ. Ἐξ ἀγαθῆς χθονός ἔβλαστε[2] καλὰ ἄνθεμα, ἐκ δ' ὀρθῶν φρενῶν βουλεύματ' ἐσθλά. Τῆς εὐεργεσίας οὔποτε λήσομαι.

The king will not perceive the plots against him. If thou drinkest (drinking), talk not much (*pl.*); for thou wilt err. What man has not once erred? The bad (man) is hated by the good. Philip increased (*aor.*) his royal authority more by money than by arms. From a correct understanding will always spring (*βλαστάνω*) excellent resolutions. I have slept only a short time. I will not touch the dog. Pericles has acquired great fame. The bad will never acquire true fame. We shall take precaution for a becoming life (*gen.*). The town was taken (*aor.*) by the enemy. The ungrateful (person) has forgotten the favor. The boy has studied literature well. Hast thou heard the sad news?

§ 122. IV. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by annexing the two consonants σκ or the syllable ισκ.*

Σκ is annexed, when the stem-characteristic is a vowel, and *ισκ*, when it is a consonant. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, e. g. *εὑρ-ίσκω* (from *'ΕΥΡΕ-*). Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with *ι*.

1. *ἁλ-ίσκ-ομαι, to be taken, to be conquered*, Impf. *ἡλισκόμην*; (*ΑΛΟ-*) Fut. *ἁλώσομαι*; second Aor. *ἥλων*, and *ἑάλων* (*μι*, § 142, 9), *I was taken;* Perf. *ἥλωκα*, and *ἑάλωκα*, *I have been taken* (Aug., § 87, 6). The Act. is supplied by *αἱρεῖν* (§ 126, 1), signifying, *to take captive, to conquer.*

2. *ἀνᾱλίσκω, to spend, to consume,* Impf. *ἀνήλισκον*; Fut. *ἀνᾱλώσω*; Aor. *ἀνήλωσα* and *ἀνάλωσα*, *κατηνάλωσα*; Perf. *ἀνήλωκα* and *ἀνάλωκα*; Perf. Mid. or Pass. *ἀνήλωμαι* and *ἀνάλωμαι*; Aor. Pass. *ἀνᾱλώθην*.

3. *ἀρέσκω, to please*, Fut. *ἀρέσω*; Aor. *ἤρεσα*; Perf. Mid. or Pass. *ἤρεσμαι*; Aor. Pass. *ἠρέσθην*.—Mid.

4. *γηράσκω* or *γηράω, to grow old*, Fut. *γηράσομαι*; Aor. *ἐγήρᾱσα*; Inf. *γηρᾶσαι*; Perf. *γεγήρακα*.

5. *γιγνώσκω, to know*, (*ΓΝΟ-*) Fut. *γνώσομαι*; second Aor. *ἔγνων* (*μι*, § 142); Perf. *ἔγνωκα*; Perf. Mid. or Pass. *ἔγνωσμαι* (§ 95); verbal adjective, *γνωστός*, *γνωστέος*.

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[1] § 60, Rem. [2] On the Sing. verb, see p. 27.

6. *διδράσκω, to run away* (usually compounded, e. g. *ἀποδ., ἐκδ., διαδ.*), Fut. *δράσομαι*; Perf. *δέδρᾱκα*; second Aor. *ἔδρᾱν* (*μι*, § 142, 1).

7. *εὑρίσκω, to find*, second Aor. *εὗρον*; Imp. *εὑρέ*; (*ΕΥΡΕ-*) Fut. *εὑρήσω*; Perf. *εὕρηκα*; Perf. Mid. or Pass. *εὕρημαι*; Aor. Pass. *εὑρέθην*; Aor. Mid. *εὑρόμην*; verbal adjective, *εὑρετός*.

8. *ἡβάσκω, to come to one's strength, to come to the state of manhood*, Aor. *ἥβησα* (*ἡβάω, to be young*, but *ἀνηβάω, to become young again*).

9. *θνήσκω*, commonly *ἀποθνήσκω, to die*, (*ΘΑΝ-*) Aor. *ἀπέθᾰνον*; Fut. *ἀποθανοῦμαι*; Perf. *τέθνηκα*, etc.; Fut. Perf. *τεθνήξω* old Att., and *τεθνήξομαι, I shall be dead.*

10. *ἱλάσκομαι, to propitiate*, Fut. *ἱλᾰσομαι*; Aor. *ἱλᾰσάμην*.

11. *μιμνήσκω, to remind*, (*ΜΝΑ-*) Fut. *μνήσω*; Aor. *ἔμνησα*; Perf. Mid. or Pass. *μέμνημαι, I remember, I am mindful* (Redup., § 88, Rem. 1), Subj. *μεμνῶμαι, -ῇ, -ῆται* (§ 116, 4), Imp. *μέμνησο*; Plup. *ἐμεμνήμην, I remembered*, Opt. *μεμνῄμην, -ῇο, -ῇτο*, or *μεμνῴμην, -ῷο, -ῷτο* (§ 116, 4); Fut. Perf. *μεμνήσομαι, I shall be mindful*; Aor. *ἐμνήσθην, I remembered*; Fut. *μνησθήσομαι, I shall remember.*

12. *πάσχω* (arising from *πάθσκω*, by transferring the aspiration of the *θ* to *κ*), *to experience a sensation, to suffer*, Aor. *ἔπᾰθον*; (*ΠΕΝΘ-*) Fut. *πείσομαι* (§ 8, 7); Perf. *πέπονθα*. Verbal adjective, *παθητός*.

13. *πιπίσκω, to give to drink*, Fut. *πισω*; Aor. *ἔπῑσα*.

14. *πιπράσκω, to sell* (Fut. and Aor. in the Common language expressed by *ἀποδώσομαι, ἀπεδόμην*); Perf. *πέπρᾱκα*; Perf. Mid. or Pass. *πέπρᾱμαι* (Inf. *πεπρᾶσθαι*); Aor. *ἐπράθην*; Fut. Perf. *πεπράσομαι* in the sense of the simple Fut. *πραθήσομαι* (not used).

15. *στερίσκω* (seldom *στερέω*), *to deprive of*, Fut. *στερήσω*; Aor. *ἐστέρησα*; Perf. *ἐστέρηκα*; Mid. and Pass. *στερίσκομαι, στεροῦμαι*, Fut. *στερήσομαι*; Perf. *ἐστέρημαι*; Aor. *ἐστερήθην*.

16. *τιτρώσκω, to wound*, Fut. *τρώσω*; Aor. *ἔτρωσα*; Perf. Mid. or Pass. *τέτρωμαι*; Aor. *ἐτρώθην*; Fut. *τρωθήσομαι* and *τρώσομαι*.

17. *φάσκω, to think, to say, to affirm, assert* (Ind. not used), Impf. *ἔφασκον*; Fut. *φήσω*; Aor. *ἔφησα*.

18. *χάσκω, to gape*, (*ΧΑΝ-*) Aor. *ἔχᾰνον*; Fut. *χᾰνοῦμαι*; Perf. *κέχηνα, I stand open.*

REMARK. *Διδάσκω, to teach*, retains the *κ* in forming the tenses: Fut. *διδάξω*; Aor. *ἐδίδαξα*; Perf. *δεδίδακα*; Aor. Pass. *ἐδιδάχθην*.—Mid.

LIX. *Vocabulary.*

Ἄλυπος, -ον, without trouble, free from sorrow.
ἀμνημονέω, *w. gen.*, to be forgetful of.
δεκάς, -άδος, ἡ, a decad, the number ten.
ἐξ-ευρίσκω, to find out.
ἐπαναφέρω, to bring back, *refero*, to refer, impute.
εὐγενής, -ές, well-born, of high birth, noble.
μοῖρα, -ας, ἡ, a share, a lot, fate.
μόρσιμος, -ον, fated.
παλαιός, -ά, -όν, old, aged, of old time.
πάσχω, to feel, suffer; with *εὖ*, receive a favor, be well treated.
πενθέω, to grieve, mourn for.

Ὀλίγους εὑρήσεις ἄνδρας ἑταίρους πιστοὺς ἐν χαλεποῖς πράγμασιν. Πᾶσιν ἀνθρώποις μόρσιμόν ἐστιν ἀποθανεῖν. Πενθοῦμεν τοὺς τεθνηκότας. Ἡδέως τῶν παλαιῶν πράξεων[1] μέμνηνται οἱ ἄνθρωποι. Οὐκ ἂν εὕροις ἄνθρωπον πάντα[2] ὀλβιώτατον. Ἢ καλῶς ζῆν,[3] ἢ καλῶς τεθνηκέναι ὁ εὐγενὴς βούλεται. Εἰ δεινὰ δι' ὑμετέραν κακότητα πεπόνθατε, μή τι[4] θεοῖς τούτων μοῖραν ἐπαναφέρετε. Τὰ ἄλλα καὶ πόλεμος καὶ μεταβολὴ τύχης ἀνάλωσεν·[5] ἡ τέχνη δὲ σώζεται. Πάντ' ἔστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φεύγῃ τις. Εἴ τις γηράσας ζῆν εὔχεται, ἄξιός ἐστι γηράσκειν πολλὰς εἰς ἐτῶν δεκάδας. Μέμνησο, ὅτι θνητὸς ὑπάρχεις. Τύχῃ τέχνην εὕρηκας, οὐ τέχνῃ τύχην. Οὐκ ἔστι βίον εὑρεῖν ἄλυπον οὐδενί.[6] Ἀχάριστος, ὅςτις εὖ παθὼν ἀμνημονεῖ. Δίκαιον εὖ πράττοντα μεμνῆσθαι τῶν ἀτυχῶν.

The town has been taken by the enemies. The citizens expected, that the town would be taken by the enemies. By the war (*dat.*) the whole wealth of the town has been consumed. Seek to please (*aor.*) the good. The fame of virtue will never grow old. The bad (man) will never perceive the beauty of virtue. The slaves have run away in the night. They say that (*acc. w. inf.*) letters were invented (*inf. aor.*) by the Phoenicians. The brave warriors will willingly die for their country. To mortals it is not permitted (*οὐκ ἔστι, w. dat.*) to say, This I will not suffer. The prisoners were sold (*aor.*) by the enemies. The soldiers robbed (*aor.*) the citizens of their property. Many soldiers were wounded in the battle. Alexander was instructed (*aor.*) by Aristotle.

§ 123. V. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing the Reduplication.*

This reduplication consists in repeating the first consonant of the stem with *ι*. To this class belong:

γίγνομαι (instead of *γιγένομαι*), *to become*, (*ΓΕΝ-*) Aor. *ἐγενόμην*; Fut. *γενήσομαι*; Perf. *γεγένημαι*, *I have become*, or *γέγονα* with a present signification, *I am.*

πίπτω (instead of *πιπέτω*), *to fall*, Imp. *πῖπτε*; (*ΠΕΤ-*) Fut. *πεσοῦμαι* (§ 116, 3); Aor. *ἔπεσον*; Perf. *πέπτωκα* with irregular vowel of variation.

REMARK. Several verbs of class IV, § 122, belong here, as *γιγνώσκω*.

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[1] § 158, 5. (b). [2] in every respect. [3] § 97, 3. (a). [4] *μή τι*, in no respect [5] The Aor. denotes a custom. [6] *οὐκ ἔστι — οὐδενί*, no one can. See § 177, 6

§ 124. VI. *Verbs, to whose Pure Stem ε is added in the Pres. and Impf.*

1. *γαμέω, to marry* (of the man), Perf. *γεγάμηκα*, but Fut. *γᾰμῶ* (§ 83); Aor. *ἔγημα, γῆμαι*; Mid. *γαμοῦμαι* (with the Dat.), *to marry* (of the woman, *nubo*), Fut. *γαμοῦμαι* (§ 83); Aor. *ἐγημάμην*; Pass. *to be wedded*, Aor. *ἐγαμήθην*, etc.

2. *γηθέω*, usually Perf. *γέγηθα* (also prose), *to rejoice*, Fut. *γηθήσω*.

3. *δοκέω, to seem, videor, to think*, Fut. *δόξω*; Aor. *ἔδοξα*; Perf. Pass. *δέδογμαι, visus sum*; Aor. Pass. *ἐδόχθην*.

4. *μαρτῠρέω, to witness*, Fut. *μαρτυρήσω*, etc. But *μαρτῠρομαι*, Dep. Mid. *to call to witness*.

5. *ξυρέω, to shave*, Mid. *ξύρομαι*; Aor. *ἐξυράμην*, but Perf. *ἐξύρημαι*.

6. *ὠθέω, to push*, Impf. *ἐώθουν*; Fut. *ὤσω* and *ὠθήσω*; Aor. *ἔωσα, ὦσαι*; Perf. *ἔωκα*; Perf. Mid. or Pass. *ἔωσμαι*; Aor. Pass. *ἐώσθην* (Aug. § 87, 4).—Mid.

LX. *Vocabulary.*

'Απωθέω, to push, or drive away.
ἄτη, -ης, ἡ, infatuation, and consequent unhappiness, evil.
εἰς-ωθέω, to push, or drive in.
ἐμπίπτω, to fall on or into something, to meet with.
εὐδοκῐμέω, to be or become celebrated.
προ-νοέω, to think or consider beforehand.
πώποτε, ever.
συμ-πίπτω, to fall with; *συμπίπτει*, it happens.
συμ-φέρω, to carry with, conduce, to be of use.
συν-δια-τρίβω, to spend time with, to live with.
φόνος, -ου, ὁ, murder.

Πολλάκις ἐκ κακοῦ ἐσθλὸν ἐγένετο, καὶ κακὸν ἐξ ἀγαθοῦ. Χεῖρα πεσόντι ὄρεξον. Ὁ ἀγαπῶν κίνδυνον ἐμπεσεῖται αὐτῷ. Οἱ ἄνθρωποι πρὸς ἀρετὴν γεγόνασιν. Μή μοι γένοιθ' ἃ βούλομαι, ἀλλ' ἃ συμφέρει. Μὴ σπεῦδε πλουτεῖν, μὴ ταχὺ πένης γένῃ. Πολλάκις ὁ εὐδοκιμεῖν πειρώμενος, οὐ προνοήσας, εἰς μεγάλην καὶ χαλεπὴν ἄτην ἔπεσεν. Ὅταν ἀτυχεῖν σοι συμπέσῃ τι, Εὐριπίδου μνήσθητι· Οὐκ ἔστιν, ὅςτις πάντ' ἀνὴρ εὐδαιμονεῖ. Μενέδημος πρὸς τὸν ἐρωτήσαντα, εἰ γῆμαι ὁ σπουδαῖος, ἔλεξεν· Ἐγὼ γεγάμηκα. Ἡ τοῦ φίλου θυγατήρ, ἐννάτην ἡμέραν γεγαμημένη, τέθνηκεν. Ἀχιλλέως θυμὸς ἐγεγήθει φόνον Ἀχαιῶν ὁρῶντος. Ἔδοξε τῷ στρατηγῷ[1] ἐπὶ τοὺς πολεμίους στρατεύσασθαι. Σωκράτης ἔλεξεν· Ὑπὸ πάντων μαρτυρήσεταί μοι, ὅτι ἐγὼ ἠδίκησα μὲν οὐδένα πώποτε ἀνθρώπων, οὐδὲ χείρω[2] ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην ἀεὶ τοὺς ἐμοὶ συνδιατρίβοντας. Δημοσθένης ἐξύρατο τὴν κεφαλήν. Οἱ στρατιῶται εἰς τὴν πόλιν εἰςεωσθησαν. Οἱ στρατιῶται ἀπεώσαντο τοὺς πολεμίους.

If thou actest so (so acting), thou wilt soon become poor. The soldiers have fallen upon the enemies (*ἐμπίπτω, w dat.*). The daughter of my friend will marry the son of my brother. The citizens will rejoice, if they hear (hearing) the defeat (*gen.*) of the enemies. It is determined (*perf. pass. of* δοκέω) that (*acc. w. inf.*) the soldiers march against the enemies. All will bear testimony to thee, that thou hast conferred many favors on the state. The slaves have had their heads shaved. The enemies drove the soldiers into the town.

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[1] The general determined.

[2] § 35, Rem. 4.

§ 125. *Verbs, whose Stem is Pure in the Pres. and Impf., but which in the other Tenses assume a Stem with the Characteristic ε.*

The ε is lengthened into η in inflection. Exceptions: ἄχθομαι and μάχομαι.

1. ἀλέξω, *to ward off*, Fut. ἀλεξήσω; Mid. *to ward off from oneself, to defend*, Fut. ἀλεξήσομαι (from *ἈΛΕΚ-*); Aor. ἠλεξάμην.

2. ἄχθομαι, *to be vexed, displeased*, Fut. ἀχθέσομαι; Aor. ἠχθέσθην; Fut. ἀχθεσθήσομαι having the same signification as ἀχθέσομαι.

3. βόσκω, *to feed*, Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. *to feed* (intransitive).

4. βούλομαι, *to wish*, (second Pers. βούλει, § 82, 2), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ἠβουλ. (Aug. § 85, Rem. I).

5. δέω, *to want, to need*, usually Impers. δεῖ, *it is wanting, it is necessary*, Subj. δέῃ, Part. δέον, Inf. δεῖν; Impf. ἔδει, Opt. δέοι; Fut. δεήσει; Aor. ἐδέησε(ν); Mid. δέομαι, *to need*, Fut. δεήσομαι; Aor. ἐδεήθην.

6. ἐθέλω and θέλω, *to will*, Impf. ἤθελον and ἔθελον; Fut. ἐθελήσω and θελήσω; Aor. ἠθέλησα and ἐθέλησα; Perf. only ἠθέληκα.

7. εἴλω, *to press, to shut up*, Fut. εἰλήσω; Perf. Mid. or Pass. εἴλημαι; Aor. Pass. εἰλήθην.

8. *ʼΕΙΡΟΜΑΙ*, Aor. ἠρόμην, *I inquired*, ἐρέσθαι, ἔρωμαι, ἐροίμην, ἐροῦ, ἐρόμενος; Fut. ἐρήσομαι. The other tenses are supplied by ἐρωτᾶν.

9. ἔῤῥω, *to go forth*, Fut. ἐῤῥήσω; Aor. ἤῤῥησα.

10. εὕδω, commonly καθεύδω, *to sleep*, Fut. καθευδήσω (Aug., § 91, 3).

11. ἔχω, *to have, to hold*, Impf. εἶχον (§ 87, 3); Aor. ἔσχον, Inf. σχεῖν, Imp. σχές, παράσχες (μι, § 142), Subj. σχῶ, -ῇς, παράσχω, παράσχῃς, etc., Opt. σχοίην (μι), Part. σχών; Fut. ἕξω and σχήσω; Perf. ἔσχηκα; Aor. Mid. ἐσχόμην, Subj. σχῶμαι, Opt. σχοίμην, Imp. σχοῦ, παράσχου, Inf. σχέσθαι, παρασχέσθαι, Part. σχόμενος; Fut. σχήσομαι; Perf. Mid. or Pass. ἔσχημαι; Aor. Pass. ἐσχέθην; verbal adjective, ἑκτός and σχετός.

12. ἕψω, *to boil, to cook*, Fut. ἑψήσω; verbal adjective, ἑφθός or ἑψητός, ἑψητέος.

13. *καθῖζω, to seat, make to sit,* Impf. *ἐκάθιζον*, old Attic, *καθῖζον*; Fut. *καθιῶ* (§ 83); Aor. *ἐκάθῖσα*, old Attic, *καθῖσα*; Perf. *κεκάθῖκα*; Mid. *I seat myself,* Fut. *καθιζήσομαι*; Aor. *ἐκαθισάμην, I seated for myself, I caused to sit.* But *καθέζομαι, I seat myself, I sit,* Impf. *ἐκαθεζόμην*; Fut. *καθεδοῦμαι* (Aug. § 91, 3).

14. *κλαίω, to weep,* Att. *κλάω* without contraction, Fut. *κλαύσομαι* and *κλαυσοῦμαι* (§ 116, 3), rarer *κλαιήσω* or *κλαήσω*; Aor. *ἔκλαυσα*; Perf. *κέκλαυμαι* and *κέκλαυσμαι*; verbal adjective, *κλαυστός* and *κλαυτός, κλαυστέος*.—Mid.

15. *μάχομαι, to fight,* Fut. *μαχοῦμαι* (instead of *μαχέσομαι*); Aor. *ἐμαχεσάμην*; Perf. *μεμάχημαι*; verbal adjective, *μαχετέος* and *μαχητέος*.

16. *μέλλω, to intend, to be about to do,* hence *to delay,* Impf. *ἔμελλον* and *ἤμελλον*; Fut. *μελλήσω*; Aor. *ἐμέλλησα* (Aug., § 85, Rem.).

17. *μέλει μοι, it is a care, anxiety, interest to me, curae mihi est* (rarely personal *μέλω*), Fut. *μελήσει*; Aor. *ἐμέλησε(ν)*; Perf. *μεμέληκε(ν)*; Mid. *μέλομαι*, commonly *ἐπιμέλομαι* (and *ἐπιμελοῦμαι*); Fut. *ἐπιμελήσομαι* (sometimes *ἐπιμεληθήσομαι*); Aor. *ἐπεμελήθην*.

18. *μύζω, to suck,* Fut. *μυζήσω*, etc.

19. *ὄζω, to smell,* Fut. *ὀζήσω*; Aor. *ὤζησα*; Perf. *ὄδωδα* with the meaning of the Pres. (Att. Redup., § 89).

20. *οἴομαι* and *οἶμαι, to think,* second Pers. *οἴει* (§ 82, 2), Impf. *ᾠόμην* and *ᾤμην*; Fut. *οἰήσομαι*; Aor. *ᾠήθην, οἰηθῆναι* (Aug., § 87, 1).

21. *οἴχομαι, to depart, to go, to have gone, abii,* Impf. *ᾠχόμην, I went away;* Fut. *οἰχήσομαι*; Perf. *ᾤχημαι*, in the Common language only in composition, e. g. *παρῴχημαι*.

22. *ὀφείλω, to owe, to be under obligation, debeo,* Fut. *ὀφειλήσω*; Aor. *ὠφείλησα*; second Aor. *ὤφελον, -ες, -ε(ν)* (first and second Pers. Pl. not used) in forms expressing *wish*, utinam.

23. *πέτομαι, to fly,* Fut. *πτήσομαι*; Aor. *ἐπτόμην, πτέσθαι* (rarer *ἔπτην* and *ἐπτάμην*, *μι*, § 142, 2); Perf. *πεπότημαι*.—Syncope, § 117, 1.

24. *χαίρω, to rejoice,* Fut. *χαιρήσω*; Aor. *ἐχάρην* (*μι*, § 142, 8); Perf. *κεχάρηκα, I have rejoiced,* and *κεχάρημαι, I am rejoiced.*

REMARK. With these verbs several liquid verbs may be classed; still, these form the Fut. and the Aor. regularly; e. g. *μένω, to remain,* Perf. *μεμένηκα*, regular in the other tenses; *νέμω, to divide, to distribute,* Fut. *νεμῶ* and *νεμοῦμαι*; Aor. *ἔνειμα*; Perf. *νενέμηκα*; Aor. Pass. *ἐνεμήθην* (rarer *ἐνεμέθην*); Perf. Mid. or Pass. *νενέμημαι*.—Mid.

LXI. *Vocabulary.*

-*ας*, *ἡ*, the food
ods.
αι, to fly up, or
boil up.
-*ον* and *βασί*-
α, -*ον*, royal,
to remain.
uestion, whether.
examine, search,
convict.
, -*ον* and *ἐπι*-

τήδειος, -*α*, -*ον*, fit, requisite; *τὰ ἐπιτήδεια*, provisions.
ἐρωτάω, to ask.
ἡμίθεος, -*ον*, *ὁ*, a demigod.
θρόνος, -*ου*, *ὁ*, a seat, a throne.
καλοκἀγαθία, -*ας*, *ἡ*, rectitude, virtue.
λεία, -*ας*, *ἡ*, booty, plunder.
μέρος, -*εος* = -*ους*, *τό*, a part.

μεστός, -*ή*, -*όν*, *w. gen.*, full.
μύρον, -*ου*, *τό*, scented salve, perfumery.
νέμω, to divide, distribute.
ὄρνις, -*ῑθος*, *ὁ*, *ἡ*, a bird.
ὄρος, -*εος* = -*ους*, *τό*, a mountain.
πάππος, -*ου*, *ὁ*, a grandfather.
πλήν, except, besides.
τρίπους, -*οδος*, *ὁ*, three-footed, a tripod.

τιῶται τοὺς πολεμίους ἀλεξήσονται. Μὴ ἀχθεσθῆτε ὑπὲρ ὧν[1] *ἡμαρ*-
εγχόμενοι. Ὁ ποιμὴν αἰγῶν τὴν ἀγέλην ἐν τοῖς ὄρεσι βοσκήσει. Οἱ
ι ἐπὶ τοὺς πολεμίους στρατεύεσθαι ἐβουλήθησαν. Τοῖς στρατιώταις[2]
εμίᾳ γῇ τῶν ἐπιτηδείων[3] *δεήσει. Πλούσιός ἐστιν οὐχ ὁ πολλὰ κεκτη*-
ὁ μικρῶν δεησόμενος. Ὁ Πολυδεύκης οὐδὲ θεὸς ἠθέλησε μόνος, ἀλ-
ἡμίθεος σὺν τῷ ἀδελφῷ γενέσθαι. Οἱ βάρβαροι, ὑπὸ τῶν Ἑλλήνων
ς, εἰς τὸν ποταμὸν εἱλήθησαν. Ἐροῦ τὸν πατέρα, εἰ τὴν ἐπιστολὴν
Οὐ πρέπει τὸν στρατηγὸν ἐν κινδύνοις καθευδῆσαι. Οὐδεὶς ἀνθρώ-
η τοῖς θεοῖς[4] *ὁμιλεῖν, πλὴν ὅσοι μετεσχήκασι κάλλους· Πέλοψ γὰρ*
κα ἀμβροσίας[5] *μετέσχε καὶ Γανυμήδης καὶ ἄλλοι τινές. Μήδεια Αἴ*-
ήσασα νέον ποιῆσαι λέγεται. Καθιοῦμέν σε, ὦ στρατηγέ, εἰς τὸν θρό-
ασίλειον. Ὁ βασιλεὺς ἐπὶ τοῦ θρόνου καθιζήσεται. Οἱ Ἕλληνες ἐν
θαρραλέως ἐμαχέσαντο. Κῦρος ὑπὸ Μανδάνης τῆς μητρὸς ἐρωτηθείς,
ο μένειν παρὰ τῷ πάππῳ, οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ ἔλεξεν, ὅτι μέ-
οιτο. Τοῖς ἀγαθοῖς[6] *τῆς ἀρετῆς*[7] *μελήσει. Χρηστοὶ νέοι οὐ μύρων*
[8] *ἀλλὰ καλοκἀγαθίας. Οἱ στρατιῶται οἰηθέντες τοὺς πολεμίους ἀπο*-
ντο. Ἡ ψυχὴ ἀναπτομένη οἰχήσεται ἀθάνατος καὶ ἄγηρως. Οἱ κα-
γάλην ζημίαν ὠφείλησαν.[9] *Ἡ ὄρνις ἀναπεπότηται. Οἱ πολῖται δει*-
ήκεσαν ἐπὶ τῇ νίκῃ. Οἱ θηρευταὶ πᾶσαν τὴν νύκτα ἐν τοῖς ὄρεσι διε-
αν. Τῆς λείας μέρος ὑπὸ τῶν στρατιωτῶν τῷ στρατηγῷ ἐνεμήθη (ἐνε-
ρίποδες ἦσαν κρεῶν[10] *μεστοὶ νενεμημένων.*

diers courageously kept off (*aor. mid.*) the enemies. Many herdsmen
r.) the herds of goats on the mountains. The father will wish to de-
rrow. A good general takes care, that (that not, *ὅπως*, *μή*, *w. ind. fut.*)
s may not want provisions. The good will not wish to go about with
I will ask the father, whether he has written the letter. If thou art
ing weary, *perf. part.*), thou wilt sleep comfortably (*ἡδέως*). Those
held by evil desires are all slaves. Cowardly soldiers will not take
ngers. Æson, having been boiled by Medea, is said to have become

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ὲρ τούτων, ἅ. [2] the soldiers will need. [3] § 158, 5. (a).
2. (a), (*a*). [5] § 158, 3. (b). [6] § 161, 5. [7] § 158, 6. I, (b).
ινός, to smell *of something*. [9] owed, had to suffer. [10] § 39, Rem.

young again. The soldiers set their general upon the regal throne. Goo warriors will fight courageously for their country. I will not delay, but quick ask. The laws will care for the general welfare (*gen.*). The flowers sme (*perf.*) beautifully. The youths smelt of perfume. The citizens will not thin that (*acc. w. inf.*) the enemies have already fled. I will go. The evil-doers wi have to suffer (will owe) a great punishment. The bird will fly away. I sha rejoice to be honored (being honored) by the good. The soldiers have give the general a share of the booty.

§ 126. *Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.*

1. *αἱρέω, to take, to capture*, e. g. a city, Fut. *αἱρήσω*; Perf. *ᾕρηκα*; Aor. (from *'ΕΛ*) *εἷλον, ἑλεῖν*; Aor. Pass. *ᾑρέθην*; Fut. Pass. *αἱρεθήσομαι* (§ 98, Rem.); Mid. *to choose*, Fut. *αἱρήσομαι*; Aor. *εἱλόμην*; verbal adjective, *αἱρετός, -τέος*.—Aug., § 87, 3.

2. *ἔρχομαι, to go, to come* (the remaining modes and participials are borrowed from *εἶμι* [§ 137]; thus *ἔρχομαι, ἴω, ἴθι, ἰέναι, ἰών*); Impf. *ἠρχόμην*, commonly *ᾔειν* or *ᾖα*, Opt. *ἴοιμι*; Fut. *εἶμι, I shall go* (*ἥξω, I shall come*);—(*'ΕΛΕΥΘ-*) Perf. *ἐλήλῠθα*; Aor. *ἦλθον, ἔλθω, ἔλθοιμι, ἐλθέ, ἐλθεῖν, ἐλθών*; verbal adjective, *ἐλευστέον*.

3. *ἐσθίω, to eat*, Impf. *ἤσθιον*; Fut. *ἔδομαι*; Perf. *ἐδήδοκα*; (*ΦΑΓ-*) Aor. *ἔφαγον, φαγεῖν*; Perf. Mid. or Pass. *ἐδήδεσμαι*; Aor. Pass. *ἠδέσθην*; verbal adjective, *ἐδεστός*.

4. *ὁράω, to see*, Impf. *ἑώρων*; Perf. *ἑώρᾱκα* (Aug., § 87, 6); (*'ΙΔ-*) Aor. *εἶδον, ἴδω, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδών*. On the second Perf. *οἶδα, I know*, see § 143. (*'ΟΠ-*) Fut. *ὄψομαι* (second Pers. *ὄψει*, § 82, 2); Mid. or Pass. *ὁρῶμαι*; Perf. Mid. or Pass. *ἑώρᾱμαι* or *ὦμμαι, ὦψαι*, etc.; Inf. *ὦφθαι*; Aor. Mid. *εἰδόμην, ἰδέσθαι, ἰδοῦ* (and with the meaning *ecce, ἰδού*), as a simple, only poetic; Aor. Pass. *ὤφθην, ὀφθῆναι*; Fut. *ὀφθήσομαι*; verbal adjective, *ὁρατός* and *ὀπτός*.

5. *τρέχω, to run*, (*ΔΡΕΜ-*) Fut. *δραμοῦμαι*; Aor. *ἔδρᾰμον*; Perf. *δεδράμηκα*; Perf. Mid. or Pass. *δεδράμημαι*.

6. *φέρω, to bear*, (*'ΟΙ-*) Fut. *οἴσω*;—(*'ΕΓΚ-*) Aor. *ἤνεγκον* (rarer *ἤνεγκα*), Opt. *ἐνέγκοιμι, -ειε(ν)*, etc. (rarer *-αιμι*, etc.); Inf. *ἐνεγκεῖν*, Part. *ἐνεγκών*, Imp. *ἔνεγκε, -έτω*, etc.; (*'ΕΝΕΚ-*) Perf. *ἐνήνοχα*; Perf. Mid. or Pass. *ἐνήνεγμαι, -γξαι, -γκται* or *ἐνήνεκται*; Aor. Mid. *ἠνεγκάμην, ἔνεγκαι, -ασθαι, -άμενος*; Aor. Pass. *ἠνέχθην*; Fut. *ἐνεχθήσομαι*; verbal adjective, *οἰστός, οἰστέος*.—Mid.

7. *φημί* (§ 135, 8), *to say*, Impf. *ἔφην* with the meaning of the Aor., also *φάναι* and *φάς*; (*'ΕΠ-*) first Aor. *εἶπα, εἶπας, εἴπατε*,

Imp. *εἶπον*, *εἰπάτω*, Inf. *εἶπαι*; second Aor. *εἶπον*, *εἴπω*, *εἴποιμι*, *εἰπέ* (compound *πρόειπε*), *εἰπεῖν*, *εἰπών*. From the Epic Pres. *εἴρω*, come Fut. *ἐρῶ*; Perf. *εἴρηκα*; Perf. Mid. or Pass. *εἴρημαι*; Fut. Perf. *εἰρήσομαι*. From *ῬΕ-* Aor. Pass. *ἐῤῥήθην*, *ῥηθῆναι*, *ῥηθείς*; Fut. Pass. *ῥηθήσομαι*; verbal adjective, *ῥητός*, *ῥητέος*.—Mid. only in compounds, Fut. *ἀπεροῦμαι* and first Aor. *ἀπείπασθαι*, *to deny*, *to despair*, like *ἀπειπεῖν*.

LXII. *Vocabulary.*

Ἀγανακτέω, to be displeased, or indignant.
ἀνα-κράζω, to cry out.
ἀτρεκέως, exactly, surely.
βραδύς, *-εῖα*, *-ύ*, slow.
γλαύξ, *Attic* *γλαῦξ*, *-κός*, *ἡ*, an owl.
δείδω, to fear; *perf.* *δέδοικα* *has a present meaning.*
δῶμα, *-ατος*, *τό*, a house.
ἐνύπνιον, *-ου*, *τό*, a dream, a vision.
ἐξ-ειπεῖν, to speak or say out, utter.
ἐῤῥωμένως, strongly, firmly.
εὔβουλος, *-ον*, one who consults well, clever, sagacious.
λυπέω, to distress.
μακρός, *-ά*, *-όν*, long, tedious.
μήπω, not yet.
ὀργίζομαι (*w. pass. aor.*), to be angry.
παρακαταθήκη, *-ης*. *ἡ*, a thing deposited, a pledge.
παρα-τρέχω, *w. acc.*, to run by, or past.
παρα-φέρω, to carry by or past.
πέρας, *-ατος*, *τό*, the end, a limit.
περι-οράω, to overlook, neglect.
προ-έρχομαι, to go before.
πταίρω, to sneeze.
ῥεῦμα, *-ατος*, *τό*, a stream.
σφόδρα, very, violently, very much.

Καὶ βραδὺς εὔβουλος εἷλε[1] *ταχὺν ἄνδρα διώκων. Οἱ Ἀθηναῖοι Θεμιστοκλέα στρατηγὸν εἵλοντο ἐν τῷ Περσικῷ πολέμῳ. Ὀδυσσεὺς εἰς Ἅιδου μέγα δῶμα ἦλθεν. Ἣν ἂν μοῖραν ἕλῃς, ταύτην φέρε καὶ μὴ ἀγανάκτει. Λυπούμεθ', ἂν πτάρῃ τις· ἂν εἴπῃ κακῶς, ὀργιζόμεθα· ἂν ἴδῃ τις ἐνύπνιον, σφόδρα φοβούμεθα· ἂν γλαὺξ ἀνακράγῃ, δεδοίκαμεν. Μὴ πίστευε τάχιστα, πρὶν ἀτρεκέως πέρας ὄψει. Μετρίως φάγε. Οὐδὲ εἰς Ὅμηρον εἴρηκε μακρόν. Ὅςτις λόγους, ὡς παρακαταθήκην, λαβὼν ἐξεῖπεν, ἄδικός ἐστιν, ἢ ἄγαν ἀκρατής. Μὴ τοῦτο βλέψῃς, εἰ νεώτερος λέγω, ἀλλ' εἰ φρονούντων τοὺς λόγους ἀνδρῶν ἐρῶ. Πένθει μετρίως τοὺς ἀποθανόντας φίλους· οὐ γὰρ τεθνήκασιν, ἀλλὰ τὴν αὐτὴν ὁδόν, ἣν πᾶσιν ἐλθεῖν ἔστ' ἀνάγκη, προεληλύθασιν. Ξένους πένητας μὴ παραδράμῃς ἰδών. Ποταμός τις καὶ ῥεῦμα βίαιόν ἐστιν ὁ αἰών· ἅμα τε γὰρ ὤφθη καὶ παρενήνεκται καὶ ἄλλο παραφέρεται, τὸ δὲ*[2] *ἐνεχθήσεται. Ἔνεγκε λύπην καὶ βλάβην ἐῤῥωμένως. Φίλον δι' ὀργὴν ἐν κακοῖς μὴ περιίδῃς. Μήπω μέγαν εἴπῃς, πρὶν τελευτήσαντ' ἴδῃς.*

The enemies have taken the town. Themistocles was chosen general by the Athenians. Come, (*aor.*) O friend, and see (*aor.*) the unhappy man. If thou art hungry (being hungry), thou wilt eat with relish (*ἡδέως*). The boy has eaten. The provisions are (i. e. have been) eaten. I have seen the unhappy (man). The enemies were seen (*aor.*). If thou seest thy poor friends (*part. aor.*), thou wilt not run past them. The boy has run very fast. The grief was borne (*aor.*) by the father with firmness. What has been said to thee by thy friend?

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[1] the Aor. is translated by *is accustomed.*

[2] instead of ἄλλο δέ.

VERBS IN -μι.

§ 127. *Conjugation of Verbs in -μι.*

1. The principal peculiarity of verbs in -μι is, that, in the Pres. and Impf., and also in the second Aor. Act. and Mid. of several verbs, they take personal-endings different from those in -ω, and have no mode-vowel in the Ind. of these tenses. The formation of all the other tenses of these verbs is like that of verbs in -ω, with a few exceptions.

2. Several verbs in -μι, which have a monosyllabic stem, in the Pres. and Impf. take a reduplication (§ 123), which consists in repeating the first consonant of the stem with ι, when the stem begins with a simple consonant or with a mute and liquid; but, when the stem begins with στ, πτ, or with an aspirated vowel, ι with the rough Breathing is placed before the stem. There are only a few verbs of this kind; e. g.

ΔΟ- *δί-δω-μι, to give,*	ΧΡΑ- *κί-χρη-μι, to lend,*
ΣΤΑ- *ἵ-στη-μι, to place,*	'Ε- *ἵ-η-μι, to send.*

§ 128. *Division of Verbs in -μι.*

Verbs in -μι are divided into two principal classes:

I. Such as annex the personal-ending to the stem-vowel. The stem of verbs of this class ends,

(a) in *α*, e. g. *ἵ-στη-μι, to station,*	Stem ΣΤΑ-
(b) " *ε*, " *τί-θη-μι, to place,*	" ΘΕ-
(c) " *ο*, " *δί-δω-μι, to give,*	" ΔΟ-
(d) " *ι*, " *εἶμι, to go,*	" 'Ι-
(e) " *σ*, " *εἰμί*, instead of *ἐσμί, to be,*	" 'ΕΣ-.

II. Such as annex to their stems the syllable **ννῡ** or **νῡ**, and then append to this syllable the personal-endings. The stem of verbs of this class ends,

A. In one of the four vowels, *α, ε, ι, ο,* and assumes **ννῡ**.

(a) in *α*, e. g. *σκεδά-ννῡ-μι, to scatter,*	Stem ΣΚΕΔΑ-
(b) " *ε*, " *κορέ-ννῡ-μι, to satisfy,*	" ΚΟΡΕ-
(c) " *ι*, only *τί-ννῡ-μι, to atone,*	" ΤΙ-
(d) " *ο*, e. g. *στρώ-ννῡ-μι, to spread out,*	" ΣΤΡΟ-.

B. In a consonant, and assumes **νῡ**.

(a) in a mute, e. g. *δείκ-νῡ-μι, to show,*	Stem ΔΕΙΚ-
(b) " liquid, " *ὄμ-νῡ-μι, to swear,*	" 'ΟΜ-.

REMARK. Of this second class, only the verb *σβέ-ννυ-μι, to quench,* from the stem ΣΒΕ-, forms a second Aor., viz. *ἔσβην.*

§ 129. *Mode-vowels.*

1. The Ind. Pres., Impf. and second Aor. do not take the mode-vowel, and hence the personal-endings are annexed to the verb-stem; e. g.

ἵ-στα-μεν	*ἐ-τί-θε-μεν*	*ἔ-δο-μεν*
ἱ-στά-μεθα	*ἐ-τι-θέ-μεθα*	*ἐ-δό-μεθα.*

2. The Subj. has the mode-vowels ω and η, like verbs in -ω, but these vowels coalesce with the characteristic-vowel; hence the following deviations from the verbs in -ω, in respect to contraction, are to be noted, namely,

άη and *άῃ* coalesce into *ῆ* and *ῇ* (not, as in contracts in *-άω*, into *ᾶ* and *ᾷ*), *όῃ* coalesces into *ῷ* (not, as in contracts in *-όω*, into *οι*); e. g.

ἱ-στά-ω = ἱ-στῶ	*ἱ-στά-ῃς = ἱ-στῇς*	*ἱ-στά-η-ται = ἱ-στῆ-ται*
στά-ω = στῶ	*στά-ῃς = στῇς*	
τι-θέ-ω = τι-θῶ	*τι-θέ-ῃς = τι-θῇς*	*τι-θέ-ω-μαι = τι-θῶ-μαι*
δι-δό-ω = δι-δῶ	*δι-δό-ῃς = δι-δῷς*	*δι-δό-ῃ = δι-δῷ.*

REM. 1. This form of the Subj. of *ἵστημι* and *τίθημι* is like the Subj. of the two Aorists Pass. of all verbs; e. g. *τυφθῶ, -ῇς, -ῇ*, etc., *τυπ-ῶ, -ῇς, -ῇ*, from *τύπ-τω, στα-θῶ, -ῇς, -ῇ*, from *ἵστημι.*

REM. 2. The Subj. of verbs in *-υμι* is like that of verbs in *-υω*; e. g. *δεικνύω, -ύῃς*, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel *ι*, which is annexed to the characteristic-vowel, and with it forms a diphthong; e. g.

Opt. Impf. A.	*ἱ-στα-ι-ην = ἱ-σταί-ην*	Aor. II. A. *σταί-ην*	Impf. M.	*ἱ-σταί-μην*
	τι-θε-ι-ην = τι-θεί-ην	*θεί-ην*		*τι-θεί-μην*
	δι-δο-ι-ην = δι-δοί-ην	*δοί-ην*		*δι-δοί-μην.*

REM. 3. The form of the Opt. of verbs in *-ε* (*τίθημι*) is like the Opt. of the Aorists Pass. of all verbs; e. g. *στα-θεί-ην, τυφ-θεί-ην, τυπ-εί-ην.*

REM. 4. The Impf. Opt. of verbs in *-υμι*, like the Subj. Pres., follows the form in *-ω*; e. g. *δεικνύοιμι.*

§ 130. *Personal-endings.*

1. The personal-endings of the Act. are the following:

(a) Indicative Present,

Sing. 1.	*-μι*	*ἵ-στη-μι*
2.	*-ς*	*ἵ-στη-ς*
3.	*-σι(ν)*	*ἵ-στη-σι(ν)*
Dual 2.	*-τον*	*ἵ-στᾰ-τον*
3.	*-τον*	*ἵ-στᾰ-τον*
Plur. 1.	*-μεν*	*ἵ-στᾰ-μεν*
2.	*-τε*	*ἵ-στᾰ-τε*
3.	[*-νσι(ν)*] (properly *-ντι*)	[*ἵ-στα-ντι ἱ-στα-νσι(ν)*]

The ending of the third Pers. Pl. -*νσι(ν)* is changed into -*ᾱσι(ν)*, and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in *α*, thus:

from *ἵ-στα-νσι* is formed *ἱ-στᾶσι* (*ἱ-στά-ᾱσι*)
" *τί-θε-νσι* " *τι-θεῖσι* Att. *τι-θέ-ᾱσι*
" *δί-δο-νσι* " *δι-δοῦσι* " *δι-δό-ᾱσι*
" *δείκ-νυ-νσι* " *δεικ-νῦσι* " *δεικ-νύ-ᾱσι.*

(b) The personal-endings of the Pres. and second Aor. Subj. do not differ from those of verbs in -ω.

(c) The following are endings of the Impf. and second Aor. Ind.

Sing. 1.	-*ν*	Impf.	*ἵ-στη-ν*	*ἐ-τί-θη-ν*
2.	-*ς*		*ἵ-στη-ς*	*ἐ-τί-θη-ς*
3.	-		*ἵ-στη*	*ἐ-τί-θη*
Dual 2.	-*τον*	Aor. II.	*ἔ-στη-τον*	*ἔ-θε-τον*
3.	-*την*		*ἐ-στή-την*	*ἐ-θέ-την*
Plur. 1.	-*μεν*		*ἔ-στη-μεν*	*ἔ-θε-μεν*
2.	-*τε*		*ἔ-στη-τε*	*ἔ-θε-τε*
3.	-*σαν*		*ἔ-στη-σαν*	*ἔ-θε-σαν.*

So the Ind. of the two Aorists Pass. of all verbs is like the second Aor. *ἔστην*; e. g. *ἐτῠ́π-ην, ἐ-στᾰ́-θην, -ης, -η, -ητον, -ήτην, -ημεν, -ητε, -ησαν.*

(d) The personal-endings of the Opt. Impf. and second Aor., except in the first Pers. Sing., differ from those of the Opt. of the historical tenses of verbs in -ω, only in being preceded by *η*; e. g.

σταί-ην ἱ-σταί-ην θεί-ην τι-θεί-ην δοί-ην δι-δοί-ην.

Rem. 1. In the Dual and Pl. Impf. Opt., the *η* is commonly rejected, and the ending of the third Pers. Pl. -*ησαν* is regularly shortened into -*εν*; e. g.

τιθεί-ημεν = *τιθεῖμεν* *ἱσταί-ητε* = *ἱσταῖτε*
τιθεί-ησαν = *τιθεῖεν* *διδοί-ησαν* = *διδοῖεν.*

The same holds of the Opt. Pass. Aorists of all verbs; e. g. *τυφθείημεν, τυπείημεν* = *τυφθεῖμεν, τυπεῖμεν* (wholly like *τιθείην*).—On the contrary, in the Opt. second Aor. Act. of *ἵστημι, τίθημι, δίδωμι*, the shortened forms are very rare, except the third Pers. Plural.

(e) The endings of the Pres. and second Aor. Imp. are:

Sing. 2.	-*θι*	(*ἵ-στα-θι*)	(*τί-θε-θι*)	(*δί-δο-θι*)
3.	-*τω*	*ἱ-στά-τω*	*τι-θέ-τω*	*δι-δό-τω*
Dual 2.	-*τον*	*ἵ-στα-τον*	*τί-θε-τον*	*δί-δο-τον*
3.	-*των*	*ἱ-στά-των*	*τι-θέ-των*	*δι-δό-των*
Plur. 2.	-*τε*	*ἵ-στα-τε*	*τί-θε-τε*	*δί-δο-τε*
3.	-*τωσαν*	*ἱ-στά-τωσαν*	*τι-θέ-τωσαν*	*δι-δό-τωσαν*
		or *ἱ-στάντων*	*τι-θέντων*	*δι-δόντων.*

Rem. 2. The second Pers. Sing. Pres. Imp. rejects the ending -*θι*, and as a compensation lengthens the short characteristic-vowel, namely, *α* into *η*, *ε* into *ει*, *ο* into *ου*, *ῠ* into *ῡ*,

ἵ-στα-θι becomes *ἵ-στη* *τί-θε-θι* becomes *τί-θει*
δί-δο-θι " *δί-δου* *δείκ-νῠ-θι* " *δείκνῡ.*

The ending -*θι* in the Pres. is retained only in a very few verbs. In the second Aor. of *τίθημι*, *ἵημι* and *δίδωμι*, the ending -*θι* is softened into -*ς*, thus *θέ θι* becomes *θες*, *ἕ-θι* = *ἕς*, *δό-θι* = *δός*; but in the second Aor. of *ἵστημι*, the ending -*θι* is retained, thus *στῆ-θι*, also in the two Aorists Pass. of all verbs; e. g. *τύπη-θι*, *παιδεύθητι* (instead of *παιδεύθη-θι*, § 8, Rem. 8). In compounds of *στῆθι*, the ending -*ῆθι* is often shortened into -*ᾱ*; e. g. *παράστᾱ*, *ἀπόστᾱ*, *πρόβᾱ*, *κατάβᾱ*.

(f) The ending of the Pres. and second Aor. Inf. is -*ναι*. This ending is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel, *α* being lengthened into *η*, *ε* into *ει*, *ο* into *ου*, thus,

Pres.	*ἱ-στᾰ́-ναι*	*τι-θέ-ναι*	*δι-δό-ναι*	*δεικ-νῠ́-ναι*
Second Aor.	*στῆ-ναι*	*θεῖ-ναι*	*δοῦναι.*	

The Inf. of Pass. Aorists of all verbs is like *στῆναι*; e. g. *τυπῆ ναι*, *βουλευθῆ-ναι*.

(g) The endings of the Pres. and second Aor. participle are -*ντς*, -*ντσα*, -*ντ*, which are joined to the characteristic-vowel according to the common rule, thus,

ἱ-στά-ντς = *ἱ-στᾱ́ς*, *ἱ-στᾶσα*, *ἱ-στᾱ́ν*   *στᾱ́ς*, *στᾶσα*, *στάν*
τι-θέ-ντς = *τι-θείς*, -*εῖσα*, -*έν*   *θείς*, *θεῖσα*, *θέν*
δι-δό-ντς = *δι-δούς*, -*οῦσα*, -*όν*   *δούς*, -*οῦσα*, -*όν*
δεικ-νύ-ντς = *δεικ-νῦς*, -*ῦσα*, -*ῠ́ν*.

The participles of the two Pass. Aorists of all verbs are like the Part. *τιθείς* or *θείς*; e. g. *τυπ-είς*, -*εῖσα*, -*έν*, *βουλευθ-είς*, -*εῖσα*, -*έν*.

2. The personal-endings of the Mid. are like those of verbs in -*ω*, except that in the second Pers. Sing. Pres. and Impf. Ind., and in the Imp., the personal-endings retain their full form, -*σαι* and -*σο*, almost throughout; see the Paradigms.

, Rem. 3. The Sing. Impf. Act. of *τίθημι* and *δίδωμι* is generally formed from ΤΙΘΕΩ and ΔΙΔΟΩ with the common contractions. In verbs in -*ῠμι*, the collateral forms in -*ῠ́ω* are usual for the entire Pres. and Impf., and exclusively in the Pres. Subj. and Impf. Opt.; e. g. *ἐνδεικνύω*, *ὀμνύω*, *συμμιγνύω*, together with *ἐνδείκνυμι*, *ὄμνυμι*, *συμμίγνυμι*.

FORMATION OF THE TENSES.

§ 131. I. *First Class of Verbs in -μι.*

1. In forming the tenses of the entire Act., as well as of the Fut. and first Aor. Mid., the short characteristic-vowel is lengthened, namely, *α* into *η*, *ε* into *η* and (in the Perf. Act. of *τίθημι* and *ἵημι*) into *ει*, and *ο* into *ω*; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of *τίθημι* and

ἵημι, where the ει of the Perf. Act. (τέθεικα, τέθειμαι, εἷκα, εἷμαι), is retained.

2. The first Aor. Act. and Mid. of τίθημι, ἵημι and δίδωμι, has κ for the characteristic of the tense, not σ, thus:

ἔ-θη-κ-α, ἥ-κ-α, ἔ-δω-κ-α.

The forms of the first Aor. Act. ἔθηκα, ἧκα and ἔδωκα, are, however, used only in the Ind., and, for the most part, only in the Sing.; in the other Numbers, as well as in the other Modes and Participials, the forms of the second Aor. are regularly used. Also the forms of the second Aor. Mid. of τίθημι, ἵημι and δίδωμι, are used instead of the first Aor.—On the contrary, the Sing. forms of the second Aor. Ind. Act. of τίθημι, ἵημι and δίδωμι, namely, ἔθην, ἧν, ἔδων, are not in use.

3. The verb ἵστημι forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic σ; e. g. ἔ-στη-σ-α, ἐ-στη-σ-άμην. The second Aor. Mid. ἐστάμην is not used. This tense is formed, however, by some other verbs; e. g. ἐπτάμην, ἐπριάμην.

Rem. 1. The second Aor. Pass. and the second Fut. Pass. are wanting in these verbs, also the Fut. Perf., except in ἵστημι, the Fut. Perf. of which is ἑστήξω (old Att.) and ἑστήξομαι.

§ 133. *Paradigms of*

ACTIVE.

Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- *to place.*	ΘΕ- *to put.*	ΔΟ- *to give.*	ΔΕΙΚ- *to show.*
Present.	*Indicative.*	S. 1.	ἵ-στη-μι	τί-θη-μι	δί-δω-μι	δείκ-νῡμι[1]
		2.	ἵ-στη-ς	τί-θη-ς	δί-δω-ς	δείκ-νῡ-ς
		3.	ἵ-στη-σι(ν)	τί-θη-σι(ν)	δί-δω-σι(ν)	δείκ-νῡ-σι(ν)
		D. 1.				
		2.	ἵ-στᾰ-τον	τί-θε-τον	δί-δο-τον	δείκ-νῠ-τον
		3.	ἵ-στᾰ-τον	τί-θε-τον	δί-δο-τον	δείκ-νῠ-τον
		P. 1.	ἵ-στᾰ-μεν	τί-θε-μεν	δί-δο-μεν	δείκ-νῠ-μεν
		2.	ἵ-στᾰ-τε	τί-θε-τε	δί-δο-τε	δείκ-νῠ-τε
		3.	ἱ-στᾶ-σι(ν) (from ἱστά-ασι)	τι-θέ-ᾱσι(ν) and τι-θεῖσι(ν)	δι-δό-ᾱσι(ν) and δι-δοῦσι(ν)	δεικ-νῡ́-ᾱσι(ν) and δεικ-νῦσι(ν)
	Subjunctive.	S. 1.	ἱ-στῶ	τι-θῶ	δι-δῶ	δεικ-νῡ́-ω
		2.	ἱ-στῇ-ς	τι-θῇ-ς	δι-δῷ-ς	δεικ-νῡ́-ῃς,
		3.	ἱ-στῇ	τι-θῇ	δι-δῷ	etc.
		D. 1.				
		2.	ἱ-στῆ-τον	τι-θῆ-τον	δι-δῶ-τον	
		3.	ἱ-στῆ-τον	τι-θῆ-τον	δι-δῶ-τον	
		P. 1.	ἱ-στῶ-μεν	τι-θῶ-μεν	δι-δῶ-μεν	
		2.	ἱ-στῆ-τε	τι-θῆ-τε	δι-δῶ-τε	
		3.	ἱ-στῶ-σι(ν)	τι-θῶ-σι(ν)	δι-δῶ-σι(ν)	

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[1] And δεικνῡ́-ω, -εις, etc., especially δεικνῡ́ουσι(ν). Also Impf. ἐδείκνῡον,

. 2. On the meaning of the verb ἵστημι, the following things are to be the Pres., Impf., Fut. and first Aor. Act. have a transitive meaning, *to* on the contrary, the second Aor., the Perf. and Plup. Act., and the Fut. ave a reflexive or intransitive meaning, *to place one's self, to stand*, namely, *I placed myself*, or *I stood*, ἕστηκα, *I have placed myself, I stand, sto*, ἑστή- *bam*, ἑστήξω, ἑστήξομαι, *stabo* (ἀφεστήξω, *I shall withdraw*). The Mid. either *to place for one's self, to stand, consistere*, or *to let one's self be placed, e placed.*

§ 132. II. *Second Class of Verbs in -μι.*

ere is no difficulty in forming the tenses of verbs of the second (§ 128). All the tenses are formed from the stem, after the re- of the ending *-ννῡμι* or *-νῡμι*. Verbs in *-ο*, which in the have lengthened the *ο* into *ω*, retain the *ω* through all the ; e. g. *στρώ-ννῡ-μι, ζώ-ννῡ-μι, ῥώ-ννῡ-μι, χώ-ννῡ-μι*, Fut. *στρώ*- c.—But verbs, whose stem ends in a liquid, take, in forming of the tenses, a *Theme* ending in a vowel; e. g. *ὄμ-νυ-μι*, Aor. σα, from *'ΟΜΟΩ*. The second Aor. and the second Fut. occur only in a few verbs; e. g. *ζεύγ-νυ-μι*, second Aor. Pass. ; second Fut. Pass. *ζῠγήσομαι*.

rbs in -μι.

MIDDLE.			
'Α- *to place.*	ΘΕ- *to put.*	ΔΟ- *to give.*	ΔΕΙΚ- *to show.*
-μαι	τί-θε-μαι	δί-δο-μαι	δείκ-νῠ-μαι
-σαι	τί-θε-σαι and τί-θῃ	δί-δο-σαι	δείκ-νῠ-σαι
-ται	τί-θε-ται	δί-δο-ται	δείκ-νῠ-ται
-μεθον	τι-θέ-μεθον	δι-δό-μεθον	δεικ-νῠ́-μεθον
-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νυ-σθον
-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νυ-σθον
-μεθα	τι-θέ-μεθα	δι-δό-μεθα	δεικ-νῠ́-μεθα
-σθε	τί-θε-σθε	δί-δο-σθε	δείκ-νυ-σθε
-νται	τί-θε-νται	δί-δο-νται	δείκ-νυ-νται
-μαι	τι-θῶ-μαι	δι-δῶ-μαι	δεικ-νύ-ωμαι
	τι-θῇ	δι-δῷ	δεικ-νύ-ῃ,
-ται	τι-θῆ-ται	δι-δῶ-ται	etc.
-μεθον	τι-θώ-μεθον	δι-δώ-μεθον	
-σθον	τι-θῆ-σθον	δι-δῶ-σθον	
-σθον	τι-θῆ-σθον	δι-δῶ-σθον	
-μεθα	τι-θώ-μεθα	δι-δώ-μεθα	
-σθε	τι-θῆ-σθε	δι-δῶ-σθε	
-νται	τι-θῶ-νται	δι-δῶ-νται	

ῠε(ν), and the Participle usually δεικνῦ́-ων, -οῦσα, -ον, § 130, **Rem. 3.**

ACTIVE.

Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- *to place.*	ΘΕ- *to put.*	ΔΟ- *to give.*	ΔΕΙΚ- *to show.*
Present.	*Imperative.*	S. 2.	ἵ-στη (from ἵστᾰθι)	τί-θει (from τίθεθι)	δι-δου (from δίδοθι)	δείκ-νῡ (from δείκνῠθι)
		3.	ἱ-στᾰ́-τω	τι-θέ-τω	δι-δό-τω	δεικ-νῠ́-τω
		D. 2.	ἵ-στᾰ-τον	τί-θε-τον	δί-δο-τον	δείκ-νῠ-τον
		3.	ἱ-στᾰ́-των	τι-θέ-των	δι-δό-των	δεικ-νῠ́-των
		P. 2.	ἵ-στᾰ-τε	τί-θε-τε	δί-δο-τε	δείκ-νῠ-τε
		3.	ἱ-στᾰ́-τωσαν et ἱ-στάντων	τι-θέ-τωσαν et τι-θέντων	δι-δό-τωσαν et δι-δόντων	δεικ-νῠ́-τωσαν et δεικ-νύντων
	Infin.		ἱ-στᾰ́-ναι	τι-θέ-ναι	δι-δό-ναι	δεικ-νῠ́-ναι
	Part.		ἱ-στᾱ́ς, ᾶσα, ᾰ́ν G. άντος	τι-θείς, εῖσα, έν G. έντος	δι-δούς, οῦσα, όν G. όντος	δεικ-νῡ́ς, ῦσα, ῠ́ν G. ύντος
Imperfect.	*Indicative.*	S. 1.	ἵ-στη-ν	ἐ-τί-θουν	ἐ-δί-δουν	ἐ-δείκ-νῡν
		2.	ἵ-στη-ς	ἐ-τί-θεις	ἐ-δί-δους	ἐ-δείκ-νῡς
		3.	ἵ-στη	ἐ-τί-θει	ἐ-δί-δου	ἐ-δείκ-νῡ
		D. 1.				
		2.	ἵ-στᾰ-τον	ἐ-τί-θε-τον	ἐ-δί-δο-τον	ἐ-δείκ-νῠ-τον
		3.	ἱ-στᾰ́-την	ἐ-τι-θέ-την	ἐ-δι-δό-την	ἐ-δεικ-νῠ́-την
		P. 1.	ἵ-στᾰ-μεν	ἐ-τί-θε-μεν	ἐ-δί-δο-μεν	ἐ-δείκ-νῠ-μεν
		2.	ἵ-στᾰ-τε	ἐ-τί-θε-τε	ἐ-δί-δο-τε	ἐ-δείκ-νῠ-τε
		3.	ἵ-στᾰ-σαν	ἐ-τί-θε-σαν	ἐ-δί-δο-σαν	ἐ-δείκ-νῠ-σαν
	Optative.	S. 1.	ἱ-σταί-ην	τι-θεί-ην	δι-δοί-ην	δεικ-νῠ́-οιμι
		2.	ἱ-σταί-ης	τι-θεί-ης	δι-δοί-ης	δεικ-νῠ́-οις,
		3.	ἱ-σταί-η	τι-θεί-η	δι-δοί-η	**etc.**
		D. 1.				
		2.	ἱ-σταῖ-τον[1]	τι-θεῖ-τον[1]	δι-δοῖ-τον[1]	
		3.	ἱ-σταί-την	τι-θεί-την	δι-δοί-την	
		P. 1.	ἱ-σταῖ-μεν	τι-θεῖ-μεν	δί-δοῖ-μεν	
		2.	ἱ-σταῖ-τε	τι-θεῖ-τε	δι-δοῖ-τε	
		3.	ἱ-σταῖ-εν	τι-θεῖ-εν	δι-δοῖ-εν	
Aorist II.	*Indicative.*	S. 1.	ἔ-στη-ν, *I*	(ἔ-θη-ν) { A.I.	(ἔ-δω-ν) { A.I.	
		2.	ἔ-στη-ς [*stood,*	(ἔ-θη-ς) { used	(ἔ-δω-ς) { used	
		3.	ἔ-στη	(ἔ-θη) { forit	(ἔ-δω) { for it	
		D. 1.				
		2.	ἔ-στη-τον	ἔ-θε-τον	ἔ-δο-τον	
		3.	ἐ-στή-την	ἐ-θέ-την	ἐ-δό-την	
		P. 1.	ἔ-στη-μεν	ἔ-θε-μεν	ἔ-δο-μεν	
		2.	ἔ-στη-τε	ἔ-θε-τε	ἔ-δο-τε	
		3.	ἔ-στη-σαν	ἔ-θε-σαν	ἔ-δο-σαν	
	Subjunctive.	S. 1.	στῶ[2]	θῶ[2]	δῶ[2]	
		2.	στῇς	θῇ-ς	δῷ-ς	
		3.	στῇ	θῇ	δῷ	
		D. 1.				
		2.	στῆ-τον	θῆ-τον	δῶ-τον	
		3.	στῆ-τον	θῆ-τον	δῶ-τον	
		P. 1.	στῶ-μεν	θῶ-μεν	δῶ-μεν	
		2.	στῆτε	θῆ-τε	δῶ-τε	
		3.	στῶ-σι(ν)	θῶ-σι(ν)	δῶ-σι(ν)	

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[1] See § 130, Rem. 1.

[2] **The compounds, e. g.** ἀποστῶ, ἐκθῶ, διαδῶ, **have the same accentuation as the simples, e. g.** ἀποστῶσι, ἐκθῆτον, διαδῶμεν.

MIDDLE.			
to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
ο and	τί-θε-σο and	δί-δο-σο and	δεικ-νῦ-σο
	τί-θου	δί-δου	
θω	τι-θέ-σθω	δι-δό-σθω	δεικ-νύ-σθω
θον	τί-θε-σθον	δί-δο-σθον	δείκ-νυ-σθον
θων	τι-θέ-σθων	δι-δό-σθων	δεικ-νύ-σθων
θε	τί-θε-σθε	δί-δο-σθε	δείκ-νυ-σθε
θωσαν and	τι-θέ-σθωσαν and	δι-δό-σθωσαν and	δεικ-νύ-σθωσαν
-σθων	τι-θέ-σθων	δι-δό-σθων	and δεικ-νύ-σθων
θαι	τί-θε-σθαι	δι-δο-σθαι	δείκ-νυ-σθαι
ενος, η, ον	τι-θέ-μενος, η, ον	δι-δό-μενος, η, ον	δεικ-νύ-μενος, η, ον
ην	ἐ-τι-θέ-μην [θου	ἐ-δι-δό-μην [δου	ἐ-δεικ-νύ-μην
ο and ἵ-στω	ἐ-τί-θε-σο and ἐ-τί-	ἐ-δί-δο-σο and ἐ-δί-	ἐ-δείκ-νῦ-σο
ο	ἐ-τί-θε-το	ἐ-δί-δο-το	ἐ-δείκ-νῦ-το
εθον	ἐ-τι-θέ-μεθον	ἐ-δι-δό-μεθον	ἐ-δεικ-νύ-μεθον
θον	ἐ-τί-θε-σθον	ἐ-δί-δο-σθον	ἐ-δείκ-νυ-σθον
θην	ἐ-τι-θέ-σθην	ἐ-δι-δό-σθην	ἐ-δεικ-νύ-σθην
εθα	ἐ-τι-θέ-μεθα	ἐ-δι-δό-μεθα	ἐ-δεικ-νύ-μεθα
θε	ἐ-τί-θε-σθε	ἐ-δί-δο-σθε	ἐ-δείκ-νυ-σθε
το	ἐ-τί-θε-ντο	ἐ-δί-δο-ντο	ἐ-δείκ-νυ-ντο
μην[3]	τι-θοί-μην[4]	δι-δοί-μην[4]	δεικ-νῦ-οίμην
ο	τι-θοῖ-ο	δι-δοῖ-ο	δεικ-νῦ-οιο,
το	τι-θοῖ-το	δι-δοῖ-το	etc.
μεθον	τι-θοί-μεθον	δι-δοί-μεθον	
σθον	τι-θοῖ-σθον	δι-δοῖ-σθον	
σθην	τι-θοί-σθην	δι-δοί-σθην	
μεθα	τι-θοί-μεθα	δι-δοί-μεθα	
σθε	τι-θοῖ-σθε	δι-δοῖ-σθε	
ντο	τι-θοῖ-ντο	δι-δοῖ-ντο	
μην does	ἐ-θέ-μην	ἐ-δό-μην	
occur, but	ἔ-θου (from ἔθεσο)	ἔ-δου (from ἔδοσο)	
μην	ἔ-θε-το	ἔ-δο-το	
μην)	ἐ-θέ-μεθον	ἐ-δό-μεθον	
	ἔ-θε-σθον	ἔ-δο-σθον	wanting.
	ἐ-θέ-σθην	ἐ-δό-σθην	
	ἐ-θέ-μεθα	ἐ-δό-μεθα	
	ἔ-θε-σθε	ἔ-δο-σθε	
	ἔ-θε-ντο	ἔ-δο-ντο	
αι does not	θῶ-μαι[5]	δῶμαι[5]	
r, but πρίω-	θῇ	δῷ	
-η, -ηται,	θῆ-ται	δῶ-ται	
	θώ-μεθον	δώ-μεθον	
	θῆ-σθον	δῶ-σθον	
	θῆ-σθον	δῶ-σθον	
	θώ-μεθα	δώ-μεθα	
	θῆ-σθε	δῶ-σθε	
	θῶ-νται	δῶ-νται	

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e accentuation in ἐπίσταιο, etc., see § 134, 1. [4] See § 134, 2.
n composition, ἐνθῶμαι, -ῇ, -ῆται, etc., ἀποθῶμαι, -ῇ, -ῆται, etc., ἐκδῶ-
ῷ, -ῶται, etc., ἀποδῶμαι, -ῷ, -ῶται, etc.

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- *to place.*	ΘΕ- *to put.*	ΔΟ- *to give.*	ΔΕΙΚ- *to*
Aorist II.	*Optative.*	S. 1.	σταί-ην	θεί-ην	δοί-ην	
		2.	σταί-ης	θεί-ης	δοί-ης	
		3.	σταί-η	θεί-η	δοί-η	
		D. 1.				
		2.	σταί-ητον[1]	θεί-ητον[1]	δοί-ητον[1]	
		3.	σται-ήτην	θει-ήτην	δοι-ήτην	
		P. 1.	σταί-ημεν	θεί-ημεν	δοί-ημεν	
		2.	σταί-ητε	θεί-ητε	δοί-ητε	
		3.	σταῖ-εν	θεῖ-εν	δοῖ-εν	
	Imperative.	S. 2.	στῆ-θι[2]	θές (θέθι)[3]	δός (δόθι)[3]	
		3.	στή-τω	θέ-τω	δό-τω	
		D. 2.	στῆ-τον	θέ-τον	δό-τον	
		3.	στή-των	θέ-των	δό-των	
		P. 2.	στῆ-τε	θέ-τε	δό-τε	
		3.	στή-τωσαν and στάντων	θέ-τωσαν and θέντων	δό-τωσαν and δόντων	
	Inf.		στῆ-ναι	θεῖ-ναι	δοῦ-ναι	
	Part.		στᾱ́ς, ᾶσα, ᾱ́ν Gen. στάντος	θείς, εῖσα, έν Gen. θέντος	δούς, οῦσα, όν Gen. δόντος	
Future.			στή-σω	θή-σω	δώ-σω	δείξω
Aorist I.			ἔ-στησα, *I placed,*	ἔ-θη-κα Instead of these forms, the second Aor. is used in the Dual and Pl. Ind. and in the other Modes and Participials, § 131, 2.	ἔ-δω-κα	ἔ-δειξα
Perfect.			ἔ-στη-κα,[4] *sto*	τέ-θει-κα	δέ-δω-κα	δέ-δειχα
Pluperfect.			ἑ-στή-κειν and εἱ-στή-κειν	ἐ-τε-θεί-κειν	ἐ-δε-δώ-κειν	ἐ-δε-δείχει
Fut. Perf.			ἑ-στήξω old Att.	wanting.	wanting.	wantin
						I
Aorist I.			ἐ-στᾰ́-θην	ἐ-τέ-θην[5]	ἐ-δό-θην	ἐ-δείχ-θ

[1] See § 130, Rem. 1. [2] In composition, παράστηθι, παράστᾱ; ἀπόσ ἀπόστᾱ, § 130, Rem. 2. [3] In composition, περίθες, ἔνθες; ἀπόδος, ἔ περίθετε, ἔκδοτε, § 84, Rem. 2. [4] See § 134, 3. [5] ἐτέθην and τεθή

§ 134. *Remarks on the Paradigms.*

1. The verbs *δύναμαι, to be able, ἐπίσταμαι, to know, κρέμα hang,* and *πρίασθαι, to buy,* have a different accentuation from *ἵσταμα* Pres. Subj. and Impf. Opt., namely, Subj. *δύνωμαι, ἐπίστωμαι, -ῃ, -ηται, -ησθε, -ωνται*; Opt. *δυναίμην, ἐπισταίμην, -αιο, -αιτο, -αισθον, -αισθε,* so also *ὀναίμην, -αιο, -αιτο* (§ 135).

2. The forms of the Opt. Impf. and second Aor. Mid. with *-οι*, viz. *τι θοίμην*, are more common than those with *-ει*, viz. *τιθείμην, -εῖο, -εῖ θείμην, -εῖο, -εῖτο,* etc. In compounds the accent remains as in simpl

MIDDLE.			
ΣΤΑ- *to place.*	ΘΕ- *to put.*	ΔΟ- *to give.*	ΔΕΙΚ- *to show.*
(*σταί-μην* does not occur, but *πριαί-μην, -αιο, -αιτο,* etc.)	*θοί-μην*[6] *θοῖ-ο* *θοῖ-το* *θοί-μεθον* *θοῖ-σθον* *θοί-σθην* *θοί-μεθα* *θοῖ-σθε* *θοῖ-ντο*	*δοί-μην*[6] *δοῖ-ο* *δοῖ-το* *δοί-μεθον* *δοῖ-σθον* *δοί-σθην* *δοί-μεθα* *δοῖ-σθε* *δοῖ-ντο*	
(*στά-σο* or *στῶ* does not occur, but *πρία-σο* or *πρίω*)	*θοῦ* (*θέσο*)[7] *θέ-σθω* *θέ-σθον* *θέ-σθων* *θέ-σθε* *θέ-σθωσαν* and *θέ-σθων*	*δοῦ* (*δόσο*)[7] *δό-σθω* *δό-σθον* *δό-σθων* *δό-σθε* *δό-σθωσαν* and *δό-σθων*	
(*στά-σθαι*) *πρίασ.*	*θέ-σθαι*	*δό-σθαι*	
(*στά-μενος*) *πρία-μενος*	*θέ-μενος, -η, -ον*	*δό-μενος, -η, -ον*	
στή-σομαι	*θή-σομαι*	*δώ-σομαι*	*δείξομαι*
ἐ-στη-σάμην	(*ἐ-θη-κά-μην*) Instead of these forms, the second Aor. Mid. is used by the Attic writers, § 131, 2.	(*ἐ-δω-κά-μην*)	*ἐ-δειξάμην*
ἕ-στᾰ-μαι	*τέ-θει-μαι*	*δέ-δο-μαι*	*δέ-δειγ-μαι*
ἑ-στᾰ́-μην	*ἐ-τε-θεί-μην*	*ἐ-δε-δό-μην*	*ἐ-δε-δείγ-μην*
ἑ-στήξομαι	wanting.	wanting.	wanting.

SIVE.

Fut. I.	*στᾰ-θήσομαι*	*τε-θήσομαι*[5]	*δο-θήσομαι*	*δειχ-θήσομαι*

ἐνθοίμην (*ἐνθείμην*), *ἐνθοῖο* (*ἐνθεῖο*), etc. The same is true of compounds of *δοίμην*, e. g. *διαδοίμην, διαδοῖο,* etc.

3. The Perf. and Plup. *ἕστηκα, ἑστήκειν* (not *εἱστήκειν*), form the Dual and Pl. immediately from the stem, viz. Perf. *ἕ-στᾰ-τον, ἕ-στᾰ-μεν, ἕ-στᾰ-τε, ἑ-στᾶ-σι(ν)*; Plup. *ἕ-στᾰ-τον, -ά-την, ἕ-στᾰ-μεν, ἕ-στᾰ-τε, ἕ-στᾰ-σαν*; instead of *ἑστηκέναι, ἑστᾰ́ναι* is regularly used. The Part. is *ἑστώς, -ῶσα, -ώς,* Gen. *-ῶτος, -ώσης,* also *ἑστηκώς, -υῖα, -ός,* Gen. *-ότος, -υίας.*

4. The forms of the Impf. *ἐτίθουν, -εις, -ει, ἐδίδουν, -ους, -ου,* are constructed according to the conjugation in *-έω* and *-όω*. The other forms, *ἐτίθην, -ης, -η, ἐδίδων, -ως, -ω,* are not used (§ 130, Rem. 3).

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instead of *ἐθέθην* and *θεθήσομαι* (§ 8, 10). [6] See § 134, 2. [7] In composition, *κατάθου, ἀπόθου*; *περίδου, ἀπόδου*; *κατάθεσθε, περίδοσθε*; *ἔνθεσθε, πρόδοσθε*; but *ἐνθοῦ, εἰςθοῦ*; *προδοῦ, ἐνδοῦ* (§ 84, Rem. 2).

LXIII. *Vocabulary.*

Ἀήρ, -έρος, ὁ, ἡ, the air.
ἀνίστημι, to set up, raise, awaken; *mid.*, to raise oneself, stand up, rise up.
ἀντι-τάττω, to set opposite; *mid.*, to set oneself against, oppose.
ἀπο-σπάω, to draw away.
ἀπο-στρέφω, to turn away.
αὖος, -η, -ον, *Attic* αὗος, -ον, dry, thirsty.
ἀφίστημι, to put away, turn off, cause to revolt; 2 *aor.*, to fall away, revolt; *mid.*, to go or stand apart.
διίστημι, to place apart, separate, sever.
ἐνίστημι, to put into; *perf.*, to be present.
ἐξ-ορθόω, to make straight, erect, set up, restore.
ἡνίοχος, -ου, ὁ, a rein-holder, guide.
θυσία, -ας, ἡ, a sacrifice.
ἵστημι, to place, make to stand.
καθίστημι, to lay down, establish, appoint, to render, to make.
λίμνη, -ης, ἡ, a marsh, a pond, a lake.
λοιμός, -οῦ, ὁ, a plague, a pestilence.
νεφέλη, -ης, ἡ, a cloud, a net for birds.
παρίστημι, to place beside, to help.
πῇ, where? whither?
πολεμέω, *w. dat.*, to carry on war.
πολυφιλία, -ας, ἡ, a multitude of friends.

Ἡ πολυφιλία διίστησι καὶ ἀποσπᾷ καὶ ἀποστρέφει. Εἴ τις θυσίαν προςφέρων εὔνουν νομίζει τὸν θεὸν καθιστάναι, φρένας κούφας ἔχει. Οὐδὲ τὸν ἀέρα οἱ ἄνθρωποι τοῖς ὄρνισιν εἴων ἐλεύθερον, παγίδας καὶ νεφέλας ἱστάντες. Φυλάττου, μὴ τὸ κέρδος σε τῆς δικαιοσύνης ἀφιστῇ. Ἐν τῷ Πελοποννησιακῷ πολέμῳ εἷς ἀνήρ, ὁ Περικλῆς, ἐξώρθου τὴν πόλιν καὶ ἀνίστη καὶ ἀντετάττετο καὶ τῷ λοιμῷ καὶ τῷ πολέμῳ. Μὴ ἀφίστη τοὺς νέους τῆς ἐπὶ τὴν ἀρετὴν ὁδοῦ.[1] *Θεμιστοκλῆς λέγεται εἰπεῖν, ὡς τὸ Μιλτιάδου τρόπαιον αὐτὸν ἐκ τῶν ὕπνων ἀνισταίη. Τάνταλος ἐν τῇ λίμνῃ αὖος εἱστήκει. Τὸ μὲν τοῦ χρόνου γεγονός,*[2] *τὸ δὲ ἐνεστώς ἐστι, τὸ δὲ μέλλον. Οἱ Κορίνθιοι πολλοὺς συμμάχους ἀπέστησαν ἀπὸ τῶν Ἀθηναίων. Οἱ Νάξιοι ἀπὸ τῶν Ἀθηναίων ἀπέστησαν. Παράστα τοῖς ἀτυχέσιν. Πῇ στῶ*[3]*; πῇ βῶ*[4]*; Οἱ Ἀθηναῖοι τοῖς Ναξίοις ἀποστᾶσιν ἀπ' αὐτῶν ἐπολέμησαν. Παρασταίητε τοῖς ἀτυχέσιν. Λόγος διεσπάρθη, τοὺς συμμάχους ἀπὸ τῆς πόλεως ἀποστῆναι. Ἡνίοχον γνώμην στήσεις ἀρίστην.*

Sportsmen place snares and nets for the birds. The bad seek to sever the friendship of the good. The trophies of Miltiades woke Themistocles from his sleep. Let us not turn away youths from the way to virtue. Do not sever (*pl.*) the friendship of the good. The citizens were afraid, that the enemies would make their allies revolt from them. The bad rejoice, if they sever (*part.*) the friendship of the good. Tantalus stands thirsty in the lake. The wise man takes care not only for (*gen.*) the present, but also for the future. The soldiers raised (*aor.*) a trophy over (*κατά, w. gen.*) the enemies. The Naxians sought to revolt from the Athenians. Assist (stand by) the unfortunate. Where shall we stand? where shall we go? Thou shouldst assist the unfortunate. The soldiers will raise a trophy over the enemies.

LXIV. *Vocabulary.*

Ἀκρόπολις, -εως, ἡ, a citadel.
ἀλλότριος, -α, -ον, another's, foreign.
ἀνα-τίθημι, to put up, offer.

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[1] § 157.
[2] § 123.
[3] § 153, 1. b, (*a*), (3).
[4] § 119, 1. and § 142.

ἀργαλέος, -ᾰ, -ον, heavy, troublesome, burdensome.
διάδημα, -ατος, τό, a headband, a diadem.
διαφορά, -ᾶς, ἡ, a difference, a quarrel, enmity.
ἐν-τίθημι, to put in, instil.
θύρσος, -ου, ὁ, a Thyrsus, i. e. a staff of the Bacchantes, wound round with ivy and vine leaves.
κιττός, -οῦ, ὁ, ivy.
μετα-τίθημι, to change, alter, remove.
μιμέομαι, *w. acc.*, to imitate.
περι-τίθημι, to put or set round.
προς-τίθημι, to add.
προ-τίθημι, to set before, lay out (for view), set forth.
σκῆπτρον, -ου, τό, a sceptre.
τίθημι, to place, arrange, propose as a prize, give, make; *mid.*, place for oneself, take.

Τῷ καλῶς ποιοῦντι θεὸς πολλὰ ἀγαθὰ τίθησιν. Ὁ Πλοῦτος πολλάκις μετατίθησι τὸν τῶν ἀνθρώπων τρόπον. Πολλάκις οἱ ἄνθρωποι τοῖς ἰδίοις κακοῖς ἀλλότρια προςτιθέασιν. Εἰς τὸ βέλτιον τίθει τὸ μέλλον. Ἀντίγονος Διόνυσον πάντα ἐμιμεῖτο, καὶ κιττὸν μὲν περιτιθεὶς τῇ κεφαλῇ ἀντὶ διαδήματος Μακεδονικοῦ, θύρσον δὲ ἀντὶ σκήπτρου φέρων. Οἱ σοφισταὶ τὴν ἀρετὴν προετίθεσαν. Ἐντιθῶμεν τοῖς νέοις τῆς σοφίας ἔρωτα. Ἡ τύχη πάντα ἂν μετατιθείη. Οὐ ῥᾴδιον τὴν φύσιν μετατιθέναι. Πολλάκις δοκοῦντες θήσειν κακὸν ἐσθλὸν ἔθεμεν, καὶ δοκοῦντες ἐσθλὸν ἔθεμεν κακόν. Τὰς διαφορὰς μεταθῶμεν. Ἀργαλέον γῆρας ἔθηκε θεός. Ἀθηναῖοι χαλκῆν ποιησάμενοι λέαιναν ἐν πύλαις τῆς ἀκροπόλεως ἀνέθεσαν. Ῥᾷον[1] ἐξ ἀγαθοῦ θεῖναι κακόν, ἢ ἐκ κακοῦ ἐσθλόν. Τὸ κακὸν οὐδεὶς χρηστὸν ἂν θείη. Μετάθετε τὰς διαφοράς. Λυκοῦργον τὸν θέντα Λακεδαιμονίοις νόμους, μάλιστα θαυμάζομεν. Ὁ πόλεμος πάντα μετατέθεικεν. Πρὸ τῆς ἀρετῆς θεοὶ ἱδρῶτα ἔθεσαν.

To those who do well the gods give (= place) many good things. We often add others' ills to our own. We often see riches change (changing) the character of men. The war has changed everything. God gave (placed, *aor.*) to men many good things. The war will change everything. Who would give (place, *opt. aor. w.* ἄν) laws to foolish men? It is not easy to change (*aor.*) nature. The gods made (= rendered, placed) age burdensome. The bad we cannot easily make good (*opt. aor. w.* ἄν). The general should instil (*pres.* or *aor.*) courage into the soldiers. May riches never change (*pres.* or *aor.*) thy character! We will instil (*aor.*) into the youths a love for virtue (*gen.*).

LXV. *Vocabulary.*

Ἀπο-δίδωμι, to give back, repay; *mid.*, to sell.
δίδωμι, to give, grant.
ἔμπεδος, -ον, firm, sure, lasting.
ἐπι-λανθάνομαι, to forget.
εὐθύς and εὐθύ, immediately.
κέντρον, -ου, τό, a sting, a goad.
μάκαρ, -αρος, happy, blessed.
μέλιττα, -ης, ἡ, a bee.
μετα-δίδωμί τινί τινος, to give any one a share of anything.
πάγκᾰκος, -ον, thoroughly bad.
πάλιν, again, on the contrary.
προ-δίδωμι, *prodo*, to betray.
χρῄζω, *w. gen.*, to be in want.

Οἱ θεοὶ πάντα διδόᾱσιν. Γυναικὶ[2] ἄρχειν οὐ δίδωσιν ἡ φύσις. Χάριν λαβὼν[3] μέμνησο,[4] καὶ δοὺς ἐπιλαθοῦ. Λαβὼν ἀπόδος, καὶ λήψῃ[3] πάλιν. Ὦ μάκαρες θεοί, δότε μοι ὄλβον καὶ δόξαν ἀγαθὴν ἔχειν. Ὁ πλοῦτος, ὃν ἂν δῶσι θεοί,

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[1] See § 52, 10.
[2] § 47, 2.
[3] § 121, 12.
[4] § 122, 11.

ἔμπεδός ἐστιν. Ἃ ἡ φύσις δέδωκε, ταῦτ' ἔχει μόνα ὁ ἄνθρωπος. Ἡ φύσις ταύροις ἔδωκε κέρας,[1] *κέντρα μελίτταις. Ὧν*[2] *σοι θεὸς ἔδωκε, τούτων χρῄζουσι δίδου. Ἐσθλῷ ἀνδρὶ καὶ ἐσθλὰ δίδωσι θεός. Πτωχῷ εὐθὺς δίδου. Χρήματα δαίμων καὶ παγκάκῳ ἀνδρὶ δίδωσιν, ἀρετῆς δ' ὀλίγοις ἀνδράσι μοῖρ' ἕπεται. Θεός μοι δοίη φίλους πιστούς. Τοῖς πλουσίοις πρέπει τοῖς πτωχοῖς δοῦναι. Οἱ στρατιῶται τὴν πόλιν τοῖς πολεμίοις προὐδίδοσαν. Ὁ ἀγαθὸς χαίρει τοῖς πένησι χρημάτων*[3] *μεταδιδούς. Δεῖ τοὺς ἀγαθοὺς ἄνδρας γενναίως φέρειν, ὅ τι ἂν ὁ θεὸς διδῷ. Ὃς ἂν μέλλῃ τὴν πατρίδα προδιδόναι, μεγίστης*[4] *ζημίας ἄξιός*[5] *ἐστιν. Οἱ θεοί μοι ἀντὶ κακῶν ἀγαθὰ διδοῖεν. Φίλος φίλον οὐ προδώσει.*

God gives everything. If you (*pl.*) have received (*aor. part.*) a favor, remember it; and if you have granted a favor (*aor. part.*), forget (it). If you have received (anything), give again (*aor.*). Give me, O God, riches and reputation to possess. The wealth which God has given (*aor.*) is lasting. The gods have given men many good things. Give ye to the poor immediately. May the gods give (*aor.*) me faithful friends! Thou must bear nobly, what (*ὃς ἄν, w. subj.*) the gods assign (give) thee. Good citizens will never betray their country. God gave men many treasures. The soldiers intended to betray (*aor.*) the town. It is well to give to the poor. Who would betray a friend (*opt. w. ἄν*)? Honor the gods, who give (*part.*) all good (*pl.*) to men.

LXVI. *Vocabulary.*

Αθεᾱτος, -ον, not to be seen.
ἀπο-δείκνῡμι, *w.* 2 *acc.*, to show, represent, explain, declare any one as anything; *mid.*, show of myself, express, declare, display, render.
δείκνῡμι, to show.
δικαίως, justly, fairly.
εἰκῇ, inconsiderately, unadvisedly.
ἐμμένω, *w. dat.*, to remain with, abide by.
ἐντός, *w. gen.*, within.
ἐξ-ορκόω, to cause to swear, administer an oath to.
ἐπίορκον, -ον, τό, a false oath, perjury.
ἐπόμνῡμι, *w. acc.*, to swear by.
μέτριος, -ᾱ, -ον, *Attic μέτριος, -ον*, moderate.
μήποτε, never.
μιμητής, -οῦ, ὁ, an imitator.
ὀμνῦμι, to swear.
ὅρκος, -ου, ὁ, an oath.
πάντως, in every way, throughout, wholly.
παραγγέλλω, to order.
πλαστική (i. e. *τεχνή*), modelling art, sculpture.
ῥώννῡμι, to strengthen.
σπανίως, rarely, seldom.
ψήφισμα, -ατος, τό, a decree, a resolution.

Ὅρκον φεῦγε, κἂν δικαίως ὀμνύῃς. Μή τι θεοὺς ἐπίορκον ἐπόμνῡ. Ὁ οἶνος μέτριος ληφθεὶς[6] *ῥώννῡσιν. Οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύᾱσιν. Πυθαγόρας παρήγγειλε τοῖς μανθάνουσι, σπανίως μὲν ὀμνύναι, χρησαμένους δὲ τοῖς ὅρκοις πάντως ἐμμένειν. Ἡ πλαστικὴ δείκνῡσι τὰ εἴδη τῶν θεῶν, τῶν ἀνθρώπων καὶ ἐνιότε καὶ τῶν θηρῶν. Μὴ ἀθέατα δείξῃς ἡλίῳ. Ἀνδρὸς νοῦν οἶνος ἔδειξεν. Φρύγες ὅρκοις οὐ χρῶνται οὔτ' ὀμνύντες, οὔτ' ἄλλους ἐξορκοῦντες. Ὀλίγοις δείκνῡ τὰ ἐντὸς φρενῶν. Οἱ κριταὶ τὰ ψηφίσματα ἀπεδείκνυσαν. Μήποτε εἰκῇ ὀμνύοιτε. Ὁ βασιλεὺς τὸν αὐτοῦ υἱὸν στρατηγὸν ἀποδέδειχεν.*

Avoid an oath, even if you swear justly. Do not swear a false oath. Those who swear a false oath, are deserving of the greatest punishment. The Phrygians did not swear. The judges declare their resolutions. May you never swear unadvisedly! It is not becoming to swear unadvisedly. The Athenians declared Alcibiades (Ἀλκιβιάδης, -ου) general.

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[1] § 39, Rem.
[2] by attraction instead of ἅ.
[3] § 158, 3. (b).
[4] § 52, 8.
[5] § 158, 7. (γ).
[6] § 121, 12.

LXVII. *Vocabulary.*

Ἀξιόλογος, -ον, worth mentioning, noticeable, memorable.
δεύτερος, -α, -ον, second.
δύναμαι, *w. pass. aor.*, to be able, can, have power.
ἐπίσταμαι, *w. pass. aor.*, to know, understand.
μέθη, -ης, ἡ, drunkenness.
μωρός, -ά, -όν, foolish; ὁ μωρός, the fool.
ναυτικός, -ή, -όν, belonging to ships, nautical; ναυτικὴ δύναμις, naval power.
ὀλιγαρχία, -ας, ἡ, the rule of a few, oligarchy.
πρῶτος, -η, -ον, first.
συν-ίστημι, to put together; *mid.*, assemble, unite, bring together.

Ὁ πλοῦτος πολλὰ δύναται. Τίς ἂν μωρὸς δύναιτο ἐν οἴνῳ σιωπᾶν; Ἀνὴρ δίκαιός ἐστιν, ὅςτις ἀδικεῖν δυνάμενος μὴ βούλεται. Πρᾶττε μηδὲν ὧν[1] μὴ ἐπίστασαι. Ἄριστόν ἐστι πάντ' ἐπίστασθαι καλά. Ζῶμεν[2] οὐχ ὡς ἐθέλομεν, ἀλλ' ὡς δυνάμεθα. Πρὸ μέθης ἀνίστασο. Τί συμφέρει ἐνίοις πλουτεῖν, ὅταν μὴ ἐπίστωνται τῷ πλούτῳ[3] χρῆσθαι[2]; Καταλυθέντος τοῦ Πελοποννησιακοῦ πολέμου ὀλιγαρχίαν ἐν ταῖς πλείσταις πόλεσι καθίσταντο. Οἱ πολέμιοι οὐκ ἀποστήσονται, πρὶν ἂν ἕλωσι[4] τὴν πόλιν. Μίνως, ὁ δεύτερος, πρῶτος Ἑλλήνων ναυτικὴν δύναμιν ἀξιόλογον συνεστήσατο. Ὑπὸ Λυσάνδρου, τοῦ Σπαρτιάτου, ἐν Ἀθήναις τριάκοντα τύραννοι κατεστάθησαν.

Men have much power through wealth. Rise up (*pl.*) before intoxication. The enemies could not take (2 *aor.*) the town. Of what use is it to thee to be rich, if thou understandest not how to use riches? What fools could (ἄν, *w. opt.*) be silent over wine? No mortal is able to know everything. There are few who understand (*part.*) how to use riches well. The magistrates who are appointed (*aor. part. pass.*) to rule over the town, must (δεῖ, *w. acc. of pers.*) care for its prosperity.

LXVIII. *Vocabulary.*

Ἄθλιος, -ᾱ, -ον, troublesome, pitiable, miserable.
ἀπο-τίθημι, to put away; *mid.*, take away.
δια-τελέω, to complete; *w. part.*, it expresses the continuance of the action denoted by the participle, as διατελῶ γράφων, "I continue to write," or "writing."
δια-τίθημι, to put in order, manage; *w. adv.*, put into a disposition, dispose.
ἐπι-τίθημι, to add, put upon; *mid.*, put on oneself; *w. dat.*, apply to, attack, set upon.
ἐγκράτεια, -ας, ἡ, self-control, continence.
ἐφόδιον, -ου, τό, *viaticum*, travelling money.
ἥκω, ἥξω, I am come.
θησαυρός, -οῦ, ὁ, a treasure.
κατα-τίθημι, to lay down, lay by; *mid.*, lay down for oneself.
κράνος, -εος = -ους, τό, a helmet.
λόφος, -ου, ὁ, a crest.
στέφανος, -ου, ὁ, a crown.
φοινίκεος, -έᾱ, -εον, *contracted* -οῦς, -ῆ, -οῦν, purple.

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[1] by attraction instead of μηδὲν τούτων, ἅ.
[2] see § 97, 3.
[3] § 161, 3.
[4] see § 126, 1.

Οἱ Κελτίβηρες περὶ τὰς κεφαλὰς κράνη χαλκᾶ περιτίθενται φοινικοῖς ἠσκημένα[1] λόφοις. Οὐδένα θησαυρὸν παισὶ καταθήσῃ ἀμείνω[2] αἰδοῦς. Τίς ἂν ἑκὼν φίλον ἄφρονα θοῖτο; Ξενοφῶντι θύοντι ἧκέ τις ἐκ Μαντινείας ἄγγελος λέγων, τὸν υἱὸν αὐτοῦ τὸν Γρύλλον τεθνάναι[3]· κἀκεῖνος ἀπέθετο μὲν τὸν στέφανον, διετέλει δὲ θύων· ἐπεὶ δὲ ὁ ἄγγελος προσέθηκε καὶ[4] ἐκεῖνο, ὅτι νικῶν τέθνηκε, πάλιν ὁ Ξενοφῶν ἐπέθετο τὸν στέφανον. Ἀλκιβιάδης ἔφυγεν εἰς Σπάρτην καὶ τοὺς Λακεδαιμονίους παρώξυνεν ἐπιθέσθαι τοῖς Ἀθηναίοις. Τῷ μὲν τὸ σῶμα[5] διατεθειμένῳ κακῶς χρεία ἐστὶν ἰατροῦ, τῷ δὲ τὴν ψυχὴν φίλου. Ἐφόδιον εἰς τὸ γῆρας κατατίθου. Οἱ Ἀθηναῖοι ἐν τῷ δευτέρῳ τοῦ Πελοποννησιακοῦ πολέμου ἔτει ὑπὸ τοῦ λοιμοῦ ἀθλιώτατα διετέθησαν. Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ θεμέλια θεμένῳ τοῦ βίου σωφροσύνην καὶ ἐγκράτειαν. Τοὺς πιστοὺς τίθεσθαι δεῖ ἕκαστον ἑαυτῷ. Οἱ πολῖται φοβοῦνται, μὴ οἱ πολέμιοι τῇ πόλει ἐπιτιθῶνται.

The citizens attack the enemies. We will take the good as our friends. The citizens feared that the enemies might attack the town. Lay by travelling money for old age. Put on (*aor.*) the crown. Take care that the enemies do not attack (*subj. aor.*) you. Croesus deposited many treasures of gold in his house. The character of men is often changed by riches. Nature cannot easily be changed. A golden crown was placed (*aor.*) by the Athenians on the gate of the Acropolis. Everything has been changed by the war.

LXIX. *Vocabulary.*

Ἀμοιβή, -ῆς, ἡ, exchange, recompense, return.
στρατός, -οῦ, ὁ, an army.
συν-επι-δίδωμι, to give at the same time; *mid.*, give oneself up with others to a thing.
συν-νέω, to spin, weave together with.

Χάρις χάριτι ἀποδίδοται. Τῷ εὖ ποιοῦντι πολλάκις κακὴ ἀποδίδοται ἀμοιβή. Πατρίδες πολλάκις διὰ κέρδος προὐδόθησαν. Πολλὰ δῶρα δέδοται τοῖς ἀνθρώποις παρὰ τῶν θεῶν. Ὡς μέγα τὸ μικρόν ἐστιν ἐν καιρῷ δοθέν. Ὅτε εἷλε[6] τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο τοὺς ἐλευθέρους πάντας. Ἑκὼν σεαυτὸν τῇ Κλωθοῖ[7] συνεπιδίδου, παρέχων συννῆσαι, οἷςτισί[8] ποτε πράγμασι βούλεται. Ὁμοίως αἰσχρόν, ἀκούσαντα χρήσιμον λόγον μὴ μανθάνειν, καὶ διδόμενόν τι ἀγαθὸν παρὰ τῶν φίλων μὴ λαμβάνειν. Οἱ πολῖται φοβοῦνται, μὴ ἡ πόλις προδιδῶται. Μήποτε ὑπὸ τῶν φίλων προδιδοῖο. Ὁ στρατὸς ὑπ' αὐτοῦ τοῦ στρατηγοῦ προὐδίδοτο. Ἀπόδου τὸ κύπελλον.

Everything is given by God. The wealth which is given (*aor.*) by God is lasting. The town was betrayed by the soldiers to the enemies. We must bear nobly, what is sent (given) by God. The friend will not be betrayed by the friend. Alexander is said, when he had taken (*aor.*) Thebes, to have sold (*aor.*) all the free citizens. The army is said to have been betrayed (*aor.*) by the general. The citizens feared, that the town might be betrayed. Let us sell (*aor.*) the goblets.

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[1] from ἀσκέω, to adorn.
[2] see § 52, 1.
[3] see § 122, 9. τεθνάναι instead of τεθνηκέναι, Comp. § 134, 3.
[4] also.
[5] § 159, (7).
[6] § 126, 1.
[7] Κλωθώ, one of the Parcae, or goddesses of Fate.
[8] by attraction instead of πράγμασιν, ἃ βούλεται.

LXX. *Vocabulary.*

Ἀληθῶς, truly, in reality.

ἀμφι-έννῡμι, to put on, dress in.

ἀπόλλῡμι, to ruin; *mid.*, be ruined or lost, perish.

ἐν-δείκνῡμι, to show; *mid.*, show of oneself.

ἐπι-δείκνῡμι, to show braggingly, make a boastful display of; *mid.*, show of oneself boastfully.

κεράννῡμι, to mix.

παῤῥησία, *-ας*, *ἡ*, freedom in speaking, frankness.

πολυτελής, *-ές*, costly, splendid.

ῥήτωρ, *-ορος*, *ὁ*, an orator.

σβέννυμι, to quench, extinguish.

συν-απόλλῡμι, to ruin at the same time; *mid.*, go to ruin at the same time.

Φίλοι φίλοις συναπόλλυνται δυςτυχοῦσιν. Οὐδέποτε κλέος ἐσθλὸν ἀπόλλυται. Ἀνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται. Αἱ γυναῖκες χαίρουσιν ἀμφιεννύμεναι καλὰς ἐσθῆτας. Οἱ ἀληθῶς σοφοὶ οὐ σπεύδουσιν ἐπιδείκνυσθαι τὴν αὑτῶν σοφίαν. Ὁ οἶνος, ἐὰν ὕδατι[1] *κεραννύηται, τὸ σῶμα ῥώννυσιν. Ἡ ὀργὴ εὐθὺς σβεννύοιτο. Ἀεὶ ἐν τῷ βίῳ ἀρετὴν καὶ σωφροσύνην ἐνδείκνυσο. Οἱ Πέρσαι πολυτελεῖς στολὰς ἀμφιέννυντο. Ὁ ῥήτωρ τὴν γνώμην μετὰ παῤῥησίας ἀπεδείξατο. Ἀλκιβιάδης ὑπὸ τῶν Ἀθηναίων στρατηγὸς ἀπεδείχθη.*

The Persians put on splendid clothes. Always show in your life virtue and soundmindedness. We admire the friends who accompany their unhappy friends to ruin (going to ruin together with, etc.). Let us express our opinion with frankness. The sophists made a boastful display of their wisdom. Women put on splendid clothes. The orator should express (*aor.*) his opinion with frankness.

SUMMARY OF VERBS IN -*μι*.

I. Verbs in -*μι* which annex the Personal-endings to the Stem-vowel.

§ 135. *Verbs in -α* (*ἵ-στη-μι*, *ΣΤΑ-*):

1. *κί-χρη-μι*, *to lend* (*ΧΡΑ-*), Inf. *κιχράναι*, Fut. *χρήσω*, etc.; Mid. *to borrow*, Fut. *χρήσομαι*.—Aor. *ἐχρησάμην* in this sense is not used by the Attic writers. To the same stem belong:

2. *χρή*, *oportet* (stem *ΧΡΑ-* and *ΧΡΕ-*), Subj. *χρῇ*, Inf. *χρῆναι*, Part. (*τὸ*) *χρεών*; Impf. *ἐχρῆν* or *χρῆν*, Opt. *χρείη* (from *ΧΡΕ-*).

3. *ἀπόχρη*, *it suffices*, *sufficit*; there are also formed regularly from *ΧΡΑΩ*, *ἀποχρῶσιν*, Inf. *ἀποχρῆν*; Impf. *ἀπέχρη*; Aor. *ἀπέχρησε(ν)*, etc. Mid. *ἀποχρῶμαι*, *to have enough*, *to abuse*, *waste*, *ἀποχρῆσθαι*, inflected like *χράομαι*.

4. *ὀνίνημι*, *to benefit* (*ʼΟΝΑ-*), Inf. *ὀνινάναι*; Impf. Act. wanting; Fut. *ὀνήσω*; Aor. *ὤνησα*. Mid. *ὀνίναμαι*, *to have advantage*, Fut. *ὀνήσομαι*; second Aor. *ὠνήμην*, *-ησο*, *-ητο*, etc., Imp. *ὄνησο*, Part. *ὀνήμενος*, Opt. *ὀναίμην*, *-αιο*, *-αιτο* (§ 134, 1), Inf. *ὄνασθαι*; Aor.

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[1] § 47, 10. and § 161, 2. (a), (*a*).

Pass. ὠνήθην instead of ὠνήμην. The remaining forms are supplied by ὠφελεῖν.

5. *πι-μ-πλη-μι, to fill* (*ΠΛΑ-*), Inf. **πιμπλαναι**; Impf. **ἐπίμπλην**; Fut. πλησω; Aor. ἔπλησα; Mid. **πίμπλαμαι, πίμπλασθαι**; Impf. ἐπιμπλάμην; Perf. Mid. or Pass. **πέπλησμαι**; Aor. Pass. **ἐπλήσθην**. —Mid.

The μ in the reduplication of this and the following verb is usually omitted in composition, when a μ precedes the reduplication; e. g. *ἐμπίπλαμαι*, but *ἐνεπιμπλάμην*.

6. *πίμπρημι, to burn*, Trans., in all respects like **πίμπλημι**.

7. *ΤΛΗ-ΜΙ, to bear, endure*, Pres. and Impf. wanting, (instead of them ὑπομένω, ἀνέχομαι); Aor. **ἔτλην**, (**τλῶ**,) **τλαίην, τλῆθι, τλῆναι, τλάς**; Fut. τλήσομαι; Perf. **τέτληκα** (on the forms **τέτλᾰμεν**, etc., comp. § 134, 3).

8. *φη-μί, to say* (stem *ΦΑ-*), has the following formation:

		Present.	ACTIVE.		*Imperf.*
Indicative.	S. 1.	φημί[1]	Indicative.	S. 1.	ἔφην
	2.	φῄς		2.	ἔφης, usually ἔφησθα
	3.	φησί(ν)		3.	ἔφη
	D. 2.	φᾰτόν		D. 2.	ἔφᾰτον
	3.	φᾰτόν		3.	ἐφᾱ́την
	P. 1.	φᾰμέν		P. 1.	ἔφᾰμεν
	2.	φᾰτέ		2.	ἔφᾰτε
	3.	φᾱσί(ν)		3.	ἔφᾰσαν
Subj.	φῶ, φῇς, φῇ, φῆτον, φῶμεν, φῆτε, φῶσι(ν)		Opt.	φαίην, φαίης, φαίη, φαίητον and φαῖτον, φαιήτην and φαίτην, φαίημεν and φαῖμεν, φαίητε and φαῖτε, -εν	
Imp.	φᾰθί or φάθι, φᾰ́τω, φᾰ́τον, φᾰ́των, φᾰ́τε, φᾰ́τωσαν and φάντων				
Inf.	φᾰ́ναι		Fut.	φήσω	
Part.	φάς, φᾶσα, φάν G. φάντος, φάσης		Aor.	ἔφησα.	
MIDDLE.					
Perf. Imp. πεφάσθω, *let it be said.* Aor. Part. φάμενος, *affirming.* Verbal adjective, φατός, φατέος.					

Rem. 1. In the second person φῄς, both the accentuation and the Iota subscript is contrary to all analogy. On the inclination of this verb in the Ind. Pres. (except φῄς), see § 14.

Rem. 2. This verb has two significations, (a) *to say* in general, (b) *to affirm* (*aio*), *to assert, maintain*, etc. The Fut. φήσω, however, has only the latter signification; the first is expressed by λέξω, ἐρῶ. The Impf. ἔφην with φάναι and φάς, is used also as an Aorist.

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[1] In composition, ἀντίφημι, σύμφημι, ἀντίφῃς, σύμφῃς, ἀντίφησι, σύμφησι, etc.; but Subj. ἀντιφῶ, ἀντιφῇς, etc.

The following Deponents also belong here:

1. *ἄγαμαι, to wonder, be astonished, admire,* Impf. *ἠγάμην*; Aor. *ἠγάσθην*; Fut. *ἀγάσομαι.*

2. *δύναμαι, to be able,* Subj. *δύνωμαι* (§ 134, 1), Imp. *δύνασο,* Inf. *δύνασθαι,* Part. *δυνάμενος*; Impf. *ἐδυνάμην* and *ἠδυν.*; second Pers. *ἐδύνω,* Opt. *δυναίμην, δύναιο* (§ 134, 1); Fut. *δυνήσομαι*; Aor. *ἐδυνήθην, ἠδ.* and *ἐδυνάσθην* (§ 85, Rem.); Perf. *δεδύνημαι*; verbal adjective, *δυνατός, able* and *possible.*

3. *ἐπίσταμαι, to know,* second Pers. *ἐπίστασαι,* etc., Subj. *ἐπίστωμαι* (§ 134, 1), Imp. *ἐπίστω,* etc.; Impf. *ἠπιστάμην, ἠπίστω,* etc., Opt. *ἐπισταίμην, ἐπίσταιο* (§ 134, 1); Fut. *ἐπιστήσομαι*; Aor. *ἠπιστήθην* (Aug., § 91, 3); verbal adjective, *ἐπιστητός.*

4. *ἔραμαι, to love* (in the Pres. and Impf. *ἐράω* is used instead of it in prose); Aor. *ἠράσθην, amavi;* Fut. *ἐρασθήσομαι, amabo.*

5. *κρέμαμαι, to hang, pendeo,* Subj. *κρέμωμαι* (§ 134, 1); Part. *κρεμάμενος*; Impf. *ἐκρεμάμην,* Opt. *κρεμαίμην, -αιο, -αιτο* (§ 134, 1); Aor. *ἐκρεμάσθην*; Fut. Mid. *κρεμήσομαι, pendebo, I shall hang.*

6. *πρίασθαι, to buy,* a defective Aor. Mid., used by the Attic writers instead of the Aor. Mid. of *ὠνέομαι,* viz. *ἐωνησάμην* (§ 87, 4), which is not used by them, Subj. *πρίωμαι* (§ 134, 1), Opt. *πριαίμην, -αιο, -αιτο* (§ 134, 1), Imp. *πρίασο* or *πρίω,* Part. *πριάμενος.*

LXXI. *Vocabulary.*

Δαιμόνιον, -ου, τό, the Deity.
ἐμπίπρημι, to set on fire, burn up.
εὔκλεια and *εὐκλεία, -ας, ἡ,* fame.
ἕως, as long as.
ἴσως, perhaps.
κώμη, -ης, ἡ, a village.
οὐκέτι, no more, no longer.
πολιτικός, -ή, -όν, relating to the state; *τὰ πολιτικά,* politics.
πότερος, -ᾱ, -ον; *uter?* which of two? *πότερον,* whether.
προ-σημαίνω, to indicate beforehand, reveal.
πρότερον, sooner, before.
σύν-ειμι, to be with.
σωφρονέω, to be of sound mind, sensible or prudent.
φείδομαι, w. gen., to spare, save.

Σωκράτης πρὸ πάντων ᾤετο[1] *χρῆναι τοὺς ἀνθρώπους σωφροσύνην κτήσασθαι. Ἐν ἐλπίσι χρὴ τοὺς σοφοὺς ἔχειν βίον. Ἔργα καὶ πράξεις ἀρετῆς, οὐ λόγους ζηλοῦν χρεών. Ἴσως εἴποι*[2] *τις ἄν, ὅτι χρῆν τὸν Σωκράτη μὴ πρότερον τὰ πολιτικὰ διδάσκειν τοὺς ἑαυτῷ συνδιατρίβοντας ἢ σωφρονεῖν. Σωκράτης τὴν πόλιν πολλὰ ὤνησεν. Οἱ πολέμιοι πολλὰς κώμας ἐνέπρησαν. Σωκράτης τὸ δαιμόνιον ἔφη προσημαίνειν ἑαυτῷ τὸ μέλλον. Πόνος, φασίν, εὐκλείας πατήρ. Οἱ πολῖται τοὺς στρατιώτας τῆς ἀνδρείας ἠγάσθησαν.*[3] *Ἀλκιβιάδης, ἕως Σωκράτει συνῆν, ἐδυνήθη τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν. Πριαίμην πρὸ πάντων χρημάτων τὸν σοφὸν ἄνδρα φίλον εἶναί μοι. Πολλοὶ χρημάτων δυνάμενοι φείδεσθαι, πρὶν ἐρᾶν, ἐρασθέντες οὐκέτι δύνανται.*

Socrates maintained (*aor.*), that the Deity revealed the future to him. I

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[1] § 125, 20.
[2] § 126, 7.
[3] *ἄγασθαί τινά τινος, to admire one for something.*

maintain, said the general, that (*acc. w. inf.*) you must attack the enemies. Virtue will always benefit man. Fill (*aor.*) the goblets with wine. The town was set on fire (*aor.*). The moderate (man) will always be able to control evil desires. The wise (man) will always love virtue. Socrates understood (*aor.*) how to turn the youths to virtue. We cannot purchase a faithful friend for money.

§ 136. *Verbs in -ε* (*τί-θη-μι, ΘΕ-*):

1. *ἵ-η-μι* (stem *Ἑ-*), ***to send.*** **Many forms of this verb are found only in composition.**

	ACTIVE.
Pres.	Ind. *ἵημι, ἵης, ἵησι(ν); ἵετον; ἵεμεν, ἵετε, ἱᾶσι(ν)* or *ἱεῖσι(ν).* Subj. *ἱῶ, ἱῇς, ἱῇ; ἱῆτον; ἱῶμεν, ἱῆτε, ἱῶσι(ν); ἀφιῶ, ἀφιῇς, ἀφιῇ* (*ἀφίῃ* in Xen.), etc. Imp. (*ἵεθι*), *ἵει, ἱέτω*, etc. Inf. *ἱέναι.* Part. *ἱείς, ἱεῖσα, ἱέν.*
Impf.	Ind. *ἵουν* (from ἹΕΩ), *ἀφίουν* or *ἠφίουν* (seldom *ἵειν*), *ἵεις, ἵει; ἵετον, ἱέτην; ἵεμεν, ἵετε, ἵεσαν.* Opt. *ἱείην.*
Perf. Aor. II.	*εἷκα.* — Plup. *εἵκειν.* — Fut. *ἥσω.* — Aor. I. *ἧκα* (§ 131, 2). Ind. Sing. is supplied by Aor. I. (§ 131, 2); Dual *εἷτον, εἵτην;* Plur. *εἷμεν, καθεῖμεν, εἷτε, ἀνεῖτε, εἷσαν, ἀφεῖσαν.* Subj. *ὧ, ᾗς, ἀφῶ, ἀφῇς*, etc. Opt. *εἵην, εἵης, εἵη; εἷτον, εἵτην; εἷμεν, εἷτε, εἷεν.* Imp. *ἕς, ἄφες, ἕτω; ἕτον, ἕτων; ἕτε, ἕτωσαν* and *ἕντων.* Inf. *εἷναι, ἀφεῖναι.* — Part. *εἵς, εἷσα, ἕν,* Gen. *ἕντος, εἵσης, ἀφέντος.*
	REMARK. On the Aug. of *ἀφίημι*, see § 91, 3.
	MIDDLE.
Pres.	Ind. *ἵεμαι, ἵεσαι, ἵεται*, etc. Subj. *ἱῶμαι, ἀφιῶμαι, ἱῇ, ἀφιῇ*, etc. Imp. *ἵεσο* or *ἵου.* Inf. *ἵεσθαι.* Part. *ἱέμενος, -η, -ον.*
Impf.	*ἱέμην, ἵεσο*, etc. Opt. *ἱοίμην* (*ἱείμην*), *ἱοῖο, ἀφιοῖο*, etc.
Aor. II.	Ind. *εἵμην* *εἷσο, ἀφεῖσο* *εἷτο, ἀφεῖτο* *εἵμεθα*, etc. Subj. *ὧμαι, ἀφῶμαι, ᾗ, ἀφῇ, ἧται, ἀφῆται* Opt. *προοίμην, -οῖο, -οῖτο, -οίμεθα*, etc. Imp. *οὗ, ἕσθω*, etc. Inf. *ἕσθαι.* Part. *ἕμενος, -η, -ον.*
	Perf. *εἷμαι, μεθεῖμαι,* Inf. *εἷσθαι, μεθεῖσθαι.* — Plup. *εἵμην, εἷσο, ἀφεῖσο*, etc. — Fut. *ἥσομαι.* — Aor. I. *ἡκάμην* only in Ind. and seldom.
	PASSIVE.
	Aor. I. *εἵθην,* Part. *ἑθείς.* — Fut. *ἑθήσομαι.* — Verb. Adj. *ἑτός, ἑτέος* (*ἄφετος*).

§ 137. *Εἰμί* (stem *Ἐ Σ-*), *to be*, and *Εἶμι* (stem *Ἰ-*), *to go.*

PRESENT.					
Ind. S. 1.	*εἰμί, to be*	Subj. *ὦ*	Ind.	*εἶμι, to go*	Subj. *ἴω*
2.	*εἶ*	*ᾖς*	2.	*εἶ*	*ἴῃς*
3.	*ἐστί(ν)*	*ᾖ*	3.	*εἶσι(ν)*	*ἴῃ*
D. 2.	*ἐστόν*	*ἦτον*	D. 2.	*ἴτον*	*ἴητον*
3.	*ἐστόν*	*ἦτον*	3.	*ἴτον*	*ἴητον*
P. 1.	*ἐσμέν*	*ὦμεν*	P. 1.	*ἴμεν*	*ἴωμεν*
2.	*ἐστέ*	*ἦτε*	2.	*ἴτε*	*ἴητε*
3.	*εἰσί(ν)*	*ὦσι(ν)*	3.	*ἴασι(ν)*	*ἴωσι(ν)*

Imp. S. 2.	ἴσϑι	Inf. εἶναι Part. ὤν, οὖσα, ὄν G. ὄντος, οὔσης	Imp.	ἴϑι, πρόςιϑι, seldom πρόςει	Inf. ἰέναι Part. ἰών, ἰοῦσα, ἰόν Gen. ἰόντος, ἰούσης.
3.	ἔστω				
D. 2.	ἔστον		3.	ἴτω, προςίτω	
3.	ἔστων		D. 2.	ἴτον	
P. 2.	ἔστε		3.	ἴτων	
3.	ἔστωσαν, seldom ἔστων (more seldom ὄντων)		P. 2.	ἴτε	
			3.	ἴτωσαν or ἰόντων	

IMPERFECT.

	Ind.	Opt.		Ind.	Opt.
S. 1.	ἦν, *I was*	εἴην	S. 1.	ᾔειν or ᾖα, *I went*	ἴοιμι or ἰοίην
2.	ἦσϑα	εἴης	2.	ᾔεις, us'ly ᾔεισϑα	ἴοις
3.	ἦν	εἴη	3.	ᾔει	ἴοι
D. 2.	ἦστον (ἦτον)	εἴητον	D. 2.	ᾔειτον, us'ly ᾖτον	ἴοιτον
3.	ἤστην (ἤτην)	εἰήτην	3.	ᾐείτην, " ᾔτην	ἰοίτην
P. 1.	ἦμεν	εἴημεν (εἶμεν)	P. 1.	ᾔειμεν, " ᾖμεν	ἴοιμεν
2.	ἦστε (ἦτε)	εἴητε (εἶτε)	2.	ᾔειτε, " ᾖτε	ἴοιτε
3.	ἦσαν	εἴησαν and εἶεν	3.	ᾔεσαν	ἴοιεν

Fut. ἔσομαι, *I shall be*, ἔσῃ or ἔσει, ἔσται, etc. — Opt. ἐσοίμην. — Inf. ἔσεσϑαι. — Part. ἐσόμενος.

Rem. 1. On the inclination of the Ind. of *εἰμί*, *to be* (except the second Pers. *εἶ*), see § 14. In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit; e. g. *πάρειμι*, *πάρει*, *πάρεστι*, etc., Imp. *πάρισϑι*; but *παρῆν* on account of the temporal augment, *παρέσται* on account of the omission of *ε* (*παρέσεται*), *παρεῖναι* like infinitives with the ending *-ναι*, *παρῶ*, *-ῇς*, *-ῇ*, etc., on account of the contraction; the accentuation of the Part. in compound words should be particularly noted; e. g. *παρών*, Gen. *παρόντος*, so also *παριών*, Gen. *παριόντος*.

Rem. 2. The compounds of *εἶμι*, *to go*, follow the same rules as those of *εἰμί*, *to be*; hence several forms of these two verbs are the same in compounds; e. g. *πάρειμι*, *πάρει* and *πάρεισι* (third Pers. Sing. of *εἶμι* and third Pers. Pl. of *εἰμί*); but Inf. *παριέναι*, Part. *παριών*.

Rem. 3. The Pres. of *εἶμι*, *to go*, particularly the Ind., also the Inf. and Part., among the Attic prose-writers, has almost always a Future signification, *I shall* or *will go*, or *come*. Hence the Pres. is supplied by *ἔρχομαι* (§ 126, 2).

LXXII. *Vocabulary*.

Ἄπειμι,	to be away, or absent.
ἄπειμι,	to go away.
ἀρκέομαι,	*w. pass. aor.*, to satisfy oneself, be contented, *w. dat.*
ἀφίημι,	to let go, give up, neglect.
βιόω,	to live.
δέον, -οντος (from δεῖ), τό,	that which is owed, duty.
δῆϑεν,	namely, forsooth, *scilicet*.
εἴσ-ειμι,	to go, or come into.
ἐμβροχίζω,	to drive into the net or snare, ensnare.
ἐξ-ίημι,	to let or send out; *of rivers*, empty itself.
ἔπειτα,	afterwards, then, hereafter.
ἐφίημι,	to send up to; *mid. w. gen.*, send oneself or one's thoughts after anything, i. e. desire.
καϑίημι,	to let down, lay.
κάπρος, -ου, ὁ,	a wild boar.
καρτερός, -ά, -όν,	strong, large.
κραυγή, -ῆς, ἡ,	a cry, a shout.

λίθος, -ου, ὁ, a stone.
μεθίημι, to let go, give up, neglect.
παρασκευάζω, to prepare; *mid.*, to prepare oneself.
παρίημι, to let pass, loosen.
πέδη, -ης, ἡ, a fetter.
πλεονάκις, oftener.
πρός-ειμι, to go to, approach.
στόμα, -ατος, τό, the mouth.
τιμωρέω, to help; *mid. w. acc.*, to revenge oneself on.
φανερός, -ά, -όν, evident, known.
χιών, -όνος, ἡ, snow.
ὡς, *Attic* for εἰς (*with persons*).

Οἱ ἀγαθοὶ οὐ διὰ τὸν ὕπνον μεθιᾶσι τὰ δέοντα πράττειν. Ἀφεὶς τὰ φανερὰ μὴ δίωκε τὰ ἀφανῆ. Πολλοὶ ἄνθρωποι ἐφίενται πλούτου.[1] Πέδας λέγουσιν εἰς τὸν Ἑλλήςποντον καθεῖναι Ξέρξην τιμωρούμενον δῆθεν τὸν Ἑλλήςποντον. Οὔτ' ἐκ χειρὸς μεθέντα καρτερὸν λίθον ῥᾶον[2] κατασχεῖν, οὔτ' ἀπὸ γλώττης λόγον. Ἡρακλῆς τὸν Ἐρυμάνθιον κάπρον διώξας μετὰ κραυγῆς εἰς χίονα πολλὴν παρειμένον ἐνεβρόχισεν. Ὁ Νεῖλος ἐξίησιν εἰς τὴν θάλατταν ἑπτὰ στόμασιν. Ἅττα[3] ἔπειτ' ἔσται, ταῦτα θεοῖς μέλει. Εἰ θνητὸς εἶ, βέλτιστε,[4] θνητὰ καὶ φρόνει. Μέμνησο[5] νέος ὤν, ὡς γέρων ἔσῃ ποτέ. Δίκαιος ἴσθ', ἵνα καὶ δικαίων τύχῃς.[6] Βίας παρούσης οὐδὲν ἰσχύει νόμος. Εὐδαίμων εἴην καὶ θεοῖς φίλος. Ἀλέξανδρος εἶπεν[7] · Εἰ μὴ Ἀλέξανδρος ἦν, Διογένης ἂν ἦν. Βιώσῃ[8] ἀρκούμενος τοῖς παροῦσι, τῶν ἀπόντων οὐκ ἐφιέμενος. Καὶ νεότης καὶ γῆρας[9] ἄμφω καλά ἐστον. Οἱ ἄνθρωποι εὐδαιμονεῖν δύνανται, κἂν πένητες ὦσιν. Ἀλήθειά σοι παρέστω. Ἴωμεν, ὦ φίλοι. Φεῦγε διχοστασίας καὶ ἔριν, πολέμου προςιόντος. Ἐπεὶ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, ὁ Ἀστυάγης ἔλεγε πρὸς τὸν Κῦρον · Ὦ παῖ, ἢν μένῃς παρ' ἐμοί, πρῶτον μέν, ὅταν βούλῃ εἰςιέναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται,[10] καὶ χάριν σοι μᾶλλον ἕξω, ὅσῳ ἂν πλεονάκις εἰςίῃς ὡς ἐμέ. Ἔπειτα δὲ ἵπποις τοῖς ἐμοῖς χρήσῃ, καί, ὅταν ἀπίῃς, ἔχων ἄπει οὓς ἂν αὐτὸς ἐθέλῃς ἵππους.

The good (man) will never omit to do his duty. Many strive after (*ἐφίεσθαι, w. gen.*) the unknown, while they neglect (*part. aor.*) the known. Xerxes laid fetters on the Hellespont. Let not a man be a friend to me with the tongue (*dat.*), but in reality. Be just, that you may also obtain justice. The friend cares for the friend, even though he is absent. When the enemies came into the town, the citizens fled. Go in, O boy! The soldiers should all go away from the town. Two armies came into the town.

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[1] § 158, 3. (b). [2] § 52, 10. [3] § 62. [4] § 52, 1. [5] § 122, 11.
[6] § 121, 16. [7] § 126, 7. [8] § 142, 9. [9] § 39, Rem.
[10] *εἶναι ἐπί τινι*, to be in the power of any one.

I. *Verbs in -μι which annex the Syllable ννῠ or νῠ to the Stem-vowel and append to this the Personal-endings.*

tion of the Tenses of Verbs whose Stem ends with *α*, *ε*, *ο*, or with a Consonant.

A. Verbs whose Stem ends with *α*, *ε* or *ο*.

Tenses.	a. Stem in *α*.	b. Stem in *ε*.	c. Stem in *ο* (*ω*).
Pres.	*σκεδά-ννῡ-μι*[1]	*κορέ-ννῡ-μι*[1]	***στρώ-ννῡ-μι***[1]
Impf.	*ἐ-σκεδά-ννῡ-ν*[1]	*ἐ-κορέ-ννῡ-ν*[1]	***ἐ-στρώ-ννῡ-ν***[1]
Perf.	*ἐ-σκέδᾰ-κα*	*κε-κόρε-κα*	***ἔ-στρω-κα***
Plup.	*ἐ-σκεδᾰ́-κειν*	*ἐ-κε-κορέ-κειν*	***ἐ-στρώ-κειν***
Fut.	*σκεδᾰ́-σω,* Att. *σκεδῶ, -ᾷς, -ᾷ*	*κορέ-σω,* Att. *κορῶ, -εῖς, -εῖ*	*στρώ-σω*
Aor.	*ἐ-σκέδᾰ-σα*	*ἐ-κόρε-σα*	***ἔ-στρω-σα***
Pres.	*σκεδά-ννῠ-μαι*	*κορέ-ννῠ-μαι*	***στρώ-ννῠ-μαι***
Impf.	*ἐ-σκεδα-ννῠ́-μην*	*ἐ-κορε-ννῠ́-μην*	***ἐ-στρω-ννῠ́-μην***
Perf.	*ἐ-σκέδα-σ-μαι*	*κε-κόρε-σ-μαι*	***ἔ-στρω-μαι***
Plup.	*ἐ-σκεδά-σ-μην*	*ἐ-κε-κορέ-σ-μην*	***ἐ-στρώ-μην***
Fut.		*κορέ-σ-ομαι*	
Aor.		*ἐ-κορε-σ-άμην*	
F. Pf.		*κε-κορέ-σ-ομαι*	
Aor.	*ἐ-σκεδά-σ-θην*	*ἐ-κορέ-σ-θην*	*ἐ-στρώ-θην*
Fut.	*σκεδα-σ-θήσομαι*	*κορε-σ-θήσομαι*	*στρω-θήσομαι*
Adj.	*σκεδα-σ-τός* *σκεδα-σ-τέος*	*κορε-σ-τός* *κορε-σ-τέος*	*στρω-τός* *στρω-τέος.*

B. Verbs whose Stem ends with a Consonant.

ὄλ-λῡ-μι,[2] *perdo*	*ὄλ-λῠ-μαι, pereo*	*ὄμ-νῡ-μι*[2]	***ὀμ-νῠ-μαι***
ὤλ-λῡ-ν[2]	*ὠλ-λῠ́-μην*	*ὤμ-νῡ-ν*[2]	***ὠμ-νῠ́-μην***
ὀλ-ώλε-κα ('ΟΛΕΩ), *perdidi,* § 89.		*ὀμ-ώμο-κα* ('ΟΜΟΩ), § 89.	***ὀμ-ώμο-μαι***
ὄλ-ωλ-α, perii			
ὀλ-ωλέ-κειν, perdideram		*ὀμ-ωμό-κειν*	***ὀμ-ωμό-μην***
ὀλ-ώλ-ειν, perieram			
ὀλ-ῶ, -εῖς, -εῖ	***ὀλ-οῦμαι, -εῖ***	***ὀμ-οῦμαι, -εῖ***	
ὤλε-σα	A. II. ***ὠλ-όμην***	***ὤμο-σα***	***ὠμο-σάμην***
		A. I. P. ***ὠμό-σ-θην*** **et** ***ὠμόθην***	
		I. F. P. *ὀμο-σ-θήσομαι.*	

κ. *'Ολλυμι* comes by assimilation from *ὄλ-νυμι*. For an example **of** ding with a mute, see *δείκνῡμι* above, under **the paradigms (§ 133).** Perf. Mid. or Pass. of *ὄμνυμι* is *ὀμωμοσμένος*. **The remaining forms** rf. and Plup. commonly omit the *σ* among **the Attic writers; e. g.** *ὀμώμοτο.*

σκεδα-ννύω, ἐσκεδά-ννυον — *κορε-ννύω, ἐ-κορέ-ννυον* — ***στρω-ννύω,*** *νον* (always *ῠ*).

ὀλλύ-ω, ὤλλυ-ον — ***ὀμνύ-ω, ὤμνυ-ον*** (always ***ῠ***).

Summary of the Verbs belonging here.

The Stem ends:

§ 139. A. *In a Vowel and assumes -ννῡ.*

(a) Verbs whose Stem ends in α.

1. *κερά-ννῡ-μι, to mix,* Fut. *κερᾰ́σω,* Att. *κερῶ;* Aor. *ἐκέρᾰσα;* Perf. *κέκρᾱκα;* Perf. Mid. or Pass. *κέκρᾱμαι;* Aor. Pass. *ἐκρᾱ́θην,* also *ἐκεράσθην.*—Mid.

2. *κρεμά-ννῡ-μι, to hang,* Fut. *κρεμᾰ́σω,* Att. *κρεμῶ;* Aor. *ἐκρέμᾰσα;* Mid. or Pass. *κρεμάννῠμαι, I hang myself* or *am hung* (but *κρέμᾰμαι, to hang,* Intrans., § 135, 5); Fut. Pass. *κρεμασθήσομαι;* Aor. *ἐκρεμάσθην, I was hung,* or *I hung,* Intrans.

3. *πετα-ννῡ-μι, to spread out, expand, open,* Fut. *πετᾰ́σω,* Att. *πετῶ;* Perf. Mid. or Pass. *πέπτᾰμαι;* Aor. Pass. *ἐπετάσθην* (Syncope, § 117, 1).

4. *σκεδά-ννῡ-μι, to scatter,* Fut. *σκεδᾰ́σω,* Att. *σκεδῶ;* Perf. Mid. or Pass. *ἐσκέδασμαι;* Aor. Pass. *ἐσκεδάσθην.*

(b) Verbs whose Stem ends in ε.

1. *ἕ-ννῡ-μι, to clothe,* in prose *ἀμφιέννῡμι,* Impf. *ἀμφιέννυν* without Aug.; Fut. *ἀμφιέσω,* Att. *ἀμφιῶ;* Aor. *ἠμφίεσα;* Perf. Mid. or Pass. *ἠμφίεσμαι, ἠμφίεσαι, ἠμφίεσται,* etc., Inf. *ἠμφιέσθαι;* Fut. Mid. *ἀμφιέσομαι,* Att. *ἀμφιοῦμαι.*—Aug., § 91, 3.

2. *ζέ-ννῡ-μι, to boil,* Trans., Fut. *ζέσω;* Aor. *ἔζεσα;* Perf. Mid. or Pass. *ἔζεσμαι;* Aor. Pass. *ἐζέσθην.*—(*ζέω,* on the contrary, is usually intransitive).

3. *κορέ-ννῡ-μι, to satisfy, satiate,* Fut. *κορέσω,* Att. *κορῶ;* Aor. *ἐκόρεσα;* Perf. Mid. or Pass. *κεκόρεσμαι;* Aor. Pass. *ἐκορέσθην.*—Mid.

4. *σβέ-ννῡ-μι, to extinguish,* Fut. *σβέσω;* first Aor. *ἔσβεσα, I extinguished;* second Aor. *ἔσβην, I ceased to burn, went out;* Perf. *ἔσβηκα, I have ceased to burn.*—Mid. *σβέννῠμαι, to cease to burn,* Perf. Mid. or Pass. *ἔσβεσμαι;* Aor. Pass. *ἐσβέσθην.* No other verb in *-νυμι* has a second Aorist.

5. *στορέ-ννῡ-μι, to spread out,* abbreviated form *στόρνυμι,* Fut. *στορέσω,* Att. *στορῶ;* Aor. *ἐστόρεσα.* The other tenses are formed from *στρώννυμι,* viz. *ἔστρωμαι, ἐστρώθην, στρωτός.* See § 138, A, c.

(c) Verbs in ο, with the ο lengthened into ω.

1 *ζώ-ννῦ-μι, to gird*, Fut. ζώσω; Aor. ἔζωσα; Perf. Mid. or Pass. ἔζωσμαι (§ 95).—Mid.

2. *ῥώ-ννῦ-μι, to strengthen*, Fut. ῥώσω; Aor. ἔῤῥωσα; Perf. Mid. r Pass. ἔῤῥωμαι, Imp. ἔῤῥωσο, *farewell*, Inf. ἐῤῥῶσθαι; Aor. Pass. ῤῥώσθην (§ 95).

3. *στρώ-ννῦ-μι, to spread out*, Fut. στρώσω; Aor. ἔστρωσα, etc. See στορέννῡμι and § 138, A, c.

4. *χρώ-ννῦ-μι, to color*, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωμαι.

§ 140. B. *In a Consonant and assumes -νῡ* (*see δείκ-νυ-μι*, § 133).

1. *ἄγ-νῡ-μι, to break*, Fut. ἄξω; Aor. ἔαξα, Inf. ἄξαι; second Perf. ἔᾱγα, *I am broken;* Aor. Pass. ἐάγην (Aug., § 87, 4).—Mid.

2. *εἵργ-νῡ-μι* (or εἵργω), *to shut in*, Fut. εἵρξω; Aor. εἷρξα. (But εἵργω, εἴρξω, εἶρξα, *to shut out*, etc.).

3. *ζεύγ-νῡ-μι, to join*, Fut. ζεύξω; Aor. ἔζευξα; Perf. Mid. or Pass. ἔζευγμαι; Aor. Pass. ἐζεύχθην, more frequently ἐζῠ́γην.

4. *μίγ-νῡ-μι, to mix*, Fut. μίξω; Aor. ἔμιξα, μῖξαι; Perf. μέμῑχα; Perf. Mid. or Pass. μέμιγμαι; Aor. Pass. ἐμίχθην, more frequently ἐμῐ́γην; Fut. Perf. μεμίξομαι.

5. *οἴγ-νῡ-μι* or *οἴγω*, prose *ἀνοίγνῡμι, ἀνοίγω, to open*, Impf. ἀνέῳγον; Fut. ἀνοίξω; Aor. ἀνέῳξα, ἀνοῖξαι; first Perf. ἀνέῳχα, *I have opened;* second Perf. ἀνέῳγα, *I stand open*, instead of which Att. ἀνέῳγμαι; Aor. Pass. ἀνεῴχθην, ἀνοιχθῆναι (Aug., § 87, 6).

6. *ὀμόργ-νῡ-μι, to wipe off*, Fut. ὀμόρξω; Aor. ὤμορξα.—Mid.

7. *ὄρ-νῡ-μι, to rouse*, Fut. ὄρσω; Aor. ὦρσα; Mid. ὄρνῠμαι, *to rouse one's self*, Fut. ὀροῦμαι; Aor. ὠρόμην.

8. *πηγ-νῡ-μι, to fix, fasten*, Fut. πηξω; Aor. ἔπηξα; first Perf. πέπηχα, *I have fastened;* second Perf. πέπηγα, *I stand fast;* Mid. πήγνῠμαι, *I stick fast;* Perf. πέπηγμαι, *I stand fast;* Aor. Pass. ἐπᾰ́γην.—Mid.

9. *ῥηγ-νῡ-μι, to tear, break*, Fut. ῥήξω; Aor. ἔῤῥηξα; second Perf. ἔῤῥωγα, *I am broken, rent;* Aor. ἐῤῥᾰ́γην; Fut. Pass. ῥᾰγήσομαι.

LXXIII. *Vocabulary.*

Ἀηδής, -ές, unpleasant, disgusting.

ἀνα-ζεύγνῡμι, to yoke, or join again; *of an army*, set out again.

ἀνα-καίω, to burn, kindle.

ἀπο-σβέννῡμι, to quench.

βδελυγμία, -ας, ἡ, dislike, disgust.

διαῤῥήγνῡμι,	to break asunder, tear in pieces, tear away.
ἐγκαλλωπίζομαι,	to be proud of, make a display.
ἐξ-όλλῡμι,	to ruin utterly.
ζεύγνῡμι,	to yoke, join.
κωτίλλω,	to chatter, prattle.
λύχνος, -ου, ὁ,	a lamp, a light.
μαλθακός, -ή, -όν,	soft, rich, tender.
ὄλλῡμι,	to destroy.
στυγέω,	to hate.
συμπήγνῡμι,	to join together, make coagulate, compose.
φύσημα, -ατος, τό,	breath.
φῶς, φωτός, τό,	light.
χόλος, -ου, ὁ,	ill-will, anger.
ψευδόρκιον, -ου, τό,	perjury.
ψεύδορκος, -ον,	perjured.

Τῶν βρωμάτων τὰ ἥδιστα,[1] *ἐάν τις προςφέρῃ, πρὶν ἐπιθυμεῖν, ἀηδῆ φαίνεται, κεκορεσμένοις δὲ καὶ βδελυγμίαν παρέχει. Τῷ αὐτῷ φυσήματι τὸ μὲν πῦρ ἀνακαύσειας ἄν, τὸ δὲ τοῦ λύχνου φῶς ἀποσβέσειας. Οἱ Ἀθηναῖοι μετὰ πάσης τῆς δυνάμεως ἐπὶ τοὺς Πέρσας ἀνέζευξαν. Μὴ δαιμόνων χόλον ὄρσῃς. Ἡ ὕβρις πολλὰ ἤδη τῶν ἀνθρώπων ἀπώλεσεν ἔργα. Εἰ μὴ φυλάξεις μίκρ', ἀπολεῖς τὰ μείζονα. Οἱ πολέμιοι ὤμοσαν τὰς συνθήκας φυλάξαι. Ξενοφάνης ἔλεγε, τὴν γῆν ἐξ ἀέρος καὶ πυρὸς συμπαγῆναι. Σωκράτης, ἰδὼν*[2] *Ἀντισθένη τὸ διεῤῥωγὸς ἱματίου μέρος ἀεὶ ποιοῦντα φανερόν· Οὐ παύσῃ, ἔφη, ἐγκαλλωπιζόμενος ἡμῖν; Ψεύδορκον στυγεῖ θεὸς, ὅςτις ὀμεῖται. Ζεὺς ἄνδρ' ἐξολέσειεν Ὀλύμπιος, ὃς τὸν ἑταῖρον μαλθακὰ κωτίλλων ἐξαπατᾶν ἐθέλει.*

Boil (*aor.*) the water, O boy! The garment is torn. The milk is curdled (*συμπήγνυμι, perf.* 2). The doors are open. The wine was mixed (*aor.*) with water (*dat.*). The goblet is broken to pieces. The light is extinguished. The soldiers will again set out against the enemies. Swear (*subj. aor.*) not without reason. Haughtiness will ruin you all. Extinguish (*aor.*) the light. The women in sorrow (sorrowing) tore (*aor. mid.*) their garments.

§ 141. *Inflection of the two forms of the Perfect, κεῖμαι and ἧμαι.*

(a) Κεῖμαι, *to lie down.*

Κεῖμαι, properly, *I have laid myself down, I am lain down*, hence, *I lie down*, is a Perf. form without reduplication.

Perf.	Ind. *κεῖμαι, κεῖσαι, κεῖται, κείμεθα, κεῖσθε, κεῖνται*; Subj. *κέωμαι, κέῃ, κέηται*, etc.; Imp. *κεῖσο, κείσθω*, etc.; Inf. *κεῖσθαι*; Part. *κείμενος*.
Plup.	Ind. *ἐκείμην, ἔκεισο, ἔκειτο*, third Pers. Pl. *ἔκειντο*; Opt. *κεοίμην, κέοιο, κέοιτο*, etc.
Fut.	*κείσομαι.*

Compounds, *ἀνάκειμαι, κατάκειμαι, κατάκεισαι*, etc.; Inf. *κατακεῖσθαι*; Imp. *κατάκεισο, ἔγκεισο.*

(b) Ἧμαι, *to sit.*

1. *Ἧμαι*, properly, *I have seated myself, I have been seated*, hence, *I sit*, is a Perf. form of the Poet. Aor. Act. *εἷσα, to set, to establish.* The stem is *ἩΔ-* (comp. *ἧσ-ται* instead of *ἧδ-ται* [according to § 8, 1.] and the Lat. *sed-eo*).

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[1] § 51, 1.

[2] § 126, 4.

Perf. | Ind. ἧμαι, ἧσαι, ἧσται, ἥμεθα, ἧσθε, ἧνται ;
Imp. ἧσο, ἥσθω, etc.; Inf. ἧσθαι ; Part. ἥμενος.
Plup. | ἥμην, ἧσο, ἧστο, ἥμεθα, ἧσθε, ἧντο.

2. In prose, the compound *κάθημαι*, is commonly used instead of the simple. The inflection of the compound differs from that of the simple, in never taking σ in the third Pers. Sing. Perf., nor in the Plup., except when it has the temporal Augment:

Perf. | κάθημαι, κάθησαι, κάθηται, etc.; Subj. κάθωμαι, κάθῃ, κάθηται, etc.; Imp. κάθησο, etc.; Inf. καθῆσθαι ; Part. καθήμενος.
Plup. | ἐκαθήμην and καθήμην, ἐκάθησο and καθῆσο, ἐκάθητο and καθῆστο, etc.; Opt. καθοίμην, κάθοιο, κάθοιτο, etc.

Remark. The defective forms of ἧμαι are supplied by ἕζεσθαι or ἵζεσθαι prose καθέζεσθαι, καθίζεσθαι).

142. *Verbs in -ω, which follow the analogy of Verbs in -μι, in forming the second Aor. Act. and Mid.*

1. Several verbs with the characteristic α, ε, ο, υ, form a second Aor. Act. and Mid., according to the analogy of verbs in -μι, since, in this tense, they omit the mode-vowel, and hence append the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in -ω.

2. The formation of this second Aor. Act., through all the modes and participials, is like that of the second Aor. Act. of verbs in -μι. The characteristic-vowel is in most cases lengthened, as in ἔστην, viz. ᾰ and ε into η, ο into ω, ῐ and ῠ into ῑ and ῡ. This lengthened vowel remains, as in ἔστην, throughout the Ind., Imp. and Inf. The Imp. ending -ηθι in verbs whose characteristic-vowel is α, in composition is abridged into ᾱ; e. g. πρόβᾱ instead of πρόβηθι.

Modes and Persons.	a. Characteris. α ΒΑ-Ω, *βαίνω*, *to go.*	b. Characteris. ε ΣΒΕ-Ω, *σβέννυμι*, *to extinguish.*	c. Characteris. ο ΓΝΟ-Ω, *γιγνώσκω*, *to know.*	d. Charac. υ *δύ-ω*, *to wrap up.*
Ind. S. 1.	ἔ-βη-ν, *I went*	ἔσβην, *I ceased*	ἔγνων, *I knew*	ἔδῡν, *to go*
2.	ἔ-βη-ς	ἔσβης [*to burn*	ἔγνως	ἔδῡς [*in or*
3.	ἔ-βη	ἔσβη	ἔγνω	ἔδῡ [*under*
D. 2.	ἔ-βη-τον	ἔσβητον	ἔγνωτον	ἔδῡτον
3.	ἐ-βή-την	ἐσβήτην	ἐγνώτην	ἐδῡ́την
P. 1.	ἔ-βη-μεν	ἔσβημεν	ἔγνωμεν	ἔδῡμεν
2.	ἔ-βη-τε	ἔσβητε	ἔγνωτε	ἔδῡτε
3.	ἔ-βη-σαν (Poet. ἔβᾰν)	ἔσβησαν	ἔγνωσαν (Poet. ἔγνων)	ἔδῡσαν (Poet. ἔδῡν)
Subj. S.	βῶ, βῇς, βῇ[1]	σβῶ, -ῇς, -ῇ[1]	γνῶ, γνῷς, γνῷ[1]	δύω, -ῃς, -ῃ[1]
D.	βῆτον	σβῆτον	γνῶτον	δύητον
P.	βῶμεν, -ῆτε, -ῶσι(ν)	σβῶμεν, -ῆτε, -ῶσι(ν)	γνῶμεν, -ῶτε, -ῶσι(ν)	δύωμεν, -ητε, -ωσι(ν)

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[1] Compounds, e. g. ἀναβῶ, ἀναβῇς, etc.; ἀποσβῶ ; διαγνῶ ; ἀναδύω.

Opt. S. 1.	*βαίην*	*σβείην*	*γνοίην*	
2.	*βαίης*	*σβείης*	*γνοίης*	
3.	*βαίη*	*σβείη*	*γνοίη*	
D. 2.	*βαίητον* et *-αῖτον*	*σβείητον* et *-εῖτον*	*γνοίητον* et *-οῖτον*	
3.	*βαιήτην* et *-αίτην*	*σβειήτην* et *-είτην*	*γνοιήτην* et *-οίτην*	
P. 1.	*βαίημεν* et *-αῖμεν*	*σβείημεν* et *-εῖμεν*	*γνοίημεν* et *-οῖμεν*	
2.	*βαίητε* et *-αῖτε*	*σβείητε* et *-εῖτε*	*γνοίητε* et *-οῖτε*	
3.	*βαῖεν* (seldom *βαίησαν*).	*σβεῖεν*	*γνοῖεν* (rarely *γνοίησαν*).	
Imp. S.	*βῆθι, -ήτω*[1]	*σβῆθι, -ήτω*[1]	*γνῶθι, -ώτω*[1]	*δῦθι, -ύτω*[1]
D. 1.	*βῆτον, -ήτων*	*σβῆτον, -ήτων*	*γνῶτον, -ώτων*	*δῦτον, -ύτων*
P. 2.	*βῆτε*	*σβῆτε*	*γνῶτε*	*δῦτε*
3.	*βήτωσαν* and *βάντων*	*σβήτωσαν* and *σβέντων*	*γνώτωσαν* and *γνόντων*	*δύτωσαν* et *δύντων*
Inf.	*βῆναι*	*σβῆναι*	*γνῶναι*	*δῦναι*
Part.	*βάς, -ᾶσα, -άν* G. *βάντος*	*σβείς, -εῖσα, -έν* G. *σβέντος*	*γνούς, -οῦσα, -όν* G. *γνόντος*	*δῦς, -ῦσα, -ῦν* G. *δύντος*.

Remark. The Opt. form *δύην*, instead of *δυίην*, is not found in the Attic dialect, but in the Epic. In the Common language, the second Aor. Mid. is formed in only a very few verbs; e. g. *πέτομαι* (§ 125, 23), *πρίασθαι, to buy* (§ 135, p. 165).

Summary of Verbs with a second Aor. like Verbs in -*μι*.

Besides the verbs mentioned above, some others have this form:

1. *διδράσκω, to run away* (§ 122, 6), Aor. (*ΔΡΑ-*) *ἔδρᾱν, -ᾱς, -ᾱ, -ᾱμεν, -ᾱτε, -ᾱσαν*, Subj. *δρῶ, δρᾷς, δρᾷ, δρᾶτον, δρῶμεν, δρᾶτε, δρῶσι(ν)*, Opt. *δραίην*, Imp. *δρᾶθι, -άτω*, Inf. *δρᾶναι*, Part. *δράς, -ᾶσα, -άν*.

2. *πέτομαι, to fly* (§ 125, 23), Aor. (*ΠΤΑ-*) *ἔπτην*, Inf. *πτῆναι*, Part. *πτάς*; Aor. Mid. *ἐπτάμην, πτάσθαι*.

3. *σκέλλω* or *σκελέω, to dry, make dry*, second Aor. (*ΣΚΑΛ-*) *ἔσκλην, to wither* (Intrans.), Inf. *σκλῆναι*, Opt. *σκλαίην* (§ 117, 2).

4. *φθά-νω, to come before, anticipate* (§ 119, 5), second Aor. *ἔφθην, φθῆναι, φθάς, φθῶ, φθαίην*.

5. *καίω, to burn*, Trans. (§ 116, 2), second Aor. (*ΚΑΕ-*) *ἐκάην*,* *I burned*, Intrans.; but first Aor. *ἔκαυσα*, Trans.

6. *ῥέω, to flow* (§ 116, 3), Aor. (*ῬΥΕ-*) *ἐῤῥύην*,* *I flowed.*

7. *χαίρω, to rejoice* (§ 125, 24), Aor. (*ΧΑΡΕ-*) *ἐχάρην*.*

8. *ἁλίσκομαι, to be taken*, Aor. (*ἉΛΟ-*) *ἥλων* and *ἑάλων* (§ 122, 1).

9. *βιόω, to live*, second Aor. *ἐβίων*, Subj. *βιῶ, -ῷς, -ῷ*, etc., Opt. *ιῴην* (not *βιοίην*, as *γνοίην*, to distinguish it from Opt. Impf. *βιοίην*), Inf. *βιῶναι*, Part. *βιούς*; but the Cases of the Part. *βιούς* are supplied by the first Aor. Part. *βιώσας*. Thus, *ἀνεβίων, I came*

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[1] Compounds, e. g. *ἀνάβηθι, ἀνάβᾱ, ἀνάβητε*; *ἀπόσβηθι*; *διάγνωθι*; *ἀνάδυθι*

* These are strictly Pass. Aorists, though they have an Act. Intrans. signification.—Tr.

o life again, from ἀναβιώσκομαι.—The Pres. and Impf. of βιόω are but little used by the Attic writers; instead of these, they employ the corresponding tenses of ζῶ, which, on the contrary, borrows its remaining tenses from βιόω; thus, Pres. ζῶ; Impf. ἔζων (§ 97, 3); Fut. βιώσομαι; Aor. ἐβίων; Perf. βεβίωκα; Perf. Pass. βεβίωται, Part. βεβιωμένος.

10 φύω, *to bring forth, produce*, second Aor. ἔφῡν, *I was produced, born, I sprung up, arose, was*, φῦναι, φυς, Subj. φυω (Opt. wanting in the Attic dialect); but the first Aor. ἔφῡσα, *I produced*, Fut. φύσω, *I will produce.* The Perf. πέφῡκα, also has an intransitive sense, and also the Pres. Mid. φύομαι, and the Fut. φύσομαι.

§ 143. *Οἶδα* (stem 'ΕΙΔ., *to see*), *I know.*

PERFECT.

Ind. S. 1.	*οἶδα*	Subj. *εἰδῶ*	Imp.	
2.	*οἶσθα*	*εἰδῇς*	*ἴσθι*	Inf.
3.	*οἶδε(ν)*	*εἰδῇ*	*ἴστω*	*εἰδέναι*
D. 2. 3.	*ἴστον, ἴστον*	*εἰδῆτον, -ῆτον*	*ἴστον, ἴστων*	
P. 1.	*ἴσμεν*	*εἰδῶμεν*		Part.
2.	*ἴστε*	*εἰδῆτε*	*ἴστε*	*εἰδώς, -υῖα, -ός*
3.	*ἴσᾱσι(ν)*	*εἰδῶσι(ν)*	*ἴστωσαν*	

PLUPERFECT.

Ind. S. 1.	*ᾔδειν*[1]	Dual	Pl. *ᾔδειμεν*
2.	*ᾔδεις* and *-εισθα*	*ᾔδειτον*	*ᾔδειτε*
3.	*ᾔδει(ν)*	*ᾐδείτην*	*ᾔδεσαν*

Opt. Sing. *εἰδείην, -ης, -η*; Dual *εἰδείητον, -ήτην*; Pl. *εἰδείημεν* (seldom *εἰδεῖμεν*), *εἰδείητε, εἰδεῖεν* (seldom *εἰδείησαν*).

Fut. *εἴσομαι, I shall know.*—Verbal adjective, *ἰστέον.*

Σύνοιδα, compounded of *οἶδα, I am conscious*, Inf. *συνειδέναι*, Imp. *σύνισθι*, Subj. *συνειδῶ*, etc.

LXXIV. *Vocabulary.*

Αἷμα, -ατος, τό, blood.
ἀκολάστως, with impunity, extravagantly, licentiously.
ἀπο-βαίνω, to go away.
ἀπο-γιγνώσκω, to reject; w. ἐμαυτόν, give oneself up, despair.
ἀπο-διδράσκω, *w. acc.*, to run away from.
ἀπο-κρύπτω, to conceal.
ἄχρηστος, -ον, useless.
βοηθέω, to hasten to help, assist.
δύω, to go or sink into, put on.
ἐκ-πέτομαι, to fly away.
ἐμπίπλημί τί τινος, to fill.
νεκρός, -ά, -όν, dead; ὁ νεκρός, a corpse.
παρα-πέτομαι, to fly away.
πρό-οιδα, to know beforehand.
προσθετός, -ή, -όν, or πρόσθετος, -η, -ον, added (by art), artificial.
πτέρυξ, -γος, ἡ, a wing.
συγγιγνώσκω, *w. dat.*, to pardon.
ὥστε, *w. inf. and ind.*, so that.

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[1] First Pers. ᾔδη, second ᾔδησθα, third ᾔδη, are considered as Attic forms.

Οἱ ἄνθρωποι τὴν ἀλήθειαν γνῶναι σπεύδουσιν. Γνῶθι σεαυτόν. Γνώμ χαλεπὸν μέτρον. Ἡ πόλις ἐκινδύνευσεν ὑπὸ τῶν πολεμίων ἁλῶναι. Φεύγ τοὺς ἀκολάστως βιώσαντας. Σύγγνωθί μοι, ὦ πάτερ. Λιμὸς μέγιστον ἄλγ ἀνθρώποις ἔφυ. Ὀξεῖα ἡδονὴ παραπτᾶσα φθάνει. Ὁ δοῦλος ἔλαθεν[1] ἀπέδρ τὸν δεσπότην. Οἱ στρατηγοὶ ἔγνωσαν[2] τοῖς πολίταις βοηθεῖν. Μήποτε σεαυτὸ ἀπογνῷς. Δαίδαλος ποιήσας πτέρυγας προςθετὰς ἐξέπτη μετὰ τοῦ Ἰκάρο Σύλλας ἐνέπλησε τὴν πόλιν φόνου καὶ νεκρῶν, ὥςτε τὸν Κεραμεικὸν[3] αἵματι ῥυῆναι. Οἱ πολέμιοι τὴν γῆν τεμόντες[4] ἀπέβησαν. Ἄχρηστον προειδέναι τὰ μέλλοντα. Οἱ ἀγαθοὶ πάντων μέτρον ἴσασιν (*know how*) *ἔχειν. Πολλοὶ ἄνθρωπ οὔτε δίκας ᾔδεσαν, οὔτε νόμους.*

Go away, O boy! The whole town flowed with blood. The bird flew away. The general determined to assist the town. The father pardoned the son. Mayest thou not live licentiously! Men rejoice to know (*aor. part.*) the truth. The town was taken by the enemies. Let us not despair. The slave ran away from his master. The boy rejoiced when he saw (*aor. part.*) the bird fly away (*aor. part.*). It is well in everything to know (how) to observe moderation. Never praise a man, before (*πρὶν ἄν, w. subj.*) thou knowest him well. (*σαφῶς*).

§144. *Deponents* (§118, *Rem.*), *and Active Verbs whose Future has a Middle form.*

a. List of Deponents Middle most in use.

Ἀγωνίζομαι, to contend,
αἰκίζομαι, to treat injuriously,
αἰνίττομαι, to speak darkly,
αἰσθάνομαι, to perceive,
αἰτιάομαι, to accuse,
ἀκέομαι, to heal,
ἀκροάομαι, to hear,
ἀκροβολίζομαι, to throw from afar, to skirmish,
ἅλλομαι, to leap,
ἀναβιώσκομαι, to restore to life, or *to live again,*
ἀνακοινόομαι, to communicate with,
ἀπεχθάνομαι, to be hated,
ἀπολογέομαι, to speak in defence,
ἀράομαι, to pray,
ἀσπάζομαι, to welcome,
ἀφικνέομαι, to come,
βιάζομαι, to force,
γίγνομαι, to become,
δεξιόομαι, to greet,
δέχομαι, to receive,
διακελεύομαι, to exhort,
δωρέομαι, to present,
ἐγκελεύομαι, to urge,
ἐντέλλομαι, to command,
ἐπικελεύομαι, to urge,
ἐργάζομαι, to work,
εὔχομαι, to pray,
ἡγέομαι, to go before,
θεάομαι, to see,
ἰάομαι, to heal,
ἱλάσκομαι, to propitiate,
ἱππάζομαι, to ride,
ἰσχυρίζομαι, to exert one's strength,
καυχάομαι, to boast,
κοινολογέομαι, to consult with,
κτάομαι, to acquire,
ληΐζομαι, to plunder,
λογίζομαι, to consider,
λυμαίνομαι, to maltreat,
λωβάομαι, to insult,
μαντεύομαι, to prophesy,
μαρτύρομαι, to call to witness,
μάχομαι, to fight,
μέμφομαι, to blame,
μηχανάομαι, to devise,
μιμέομαι, to imitate,
μυθέομαι, to speak,
μυθολογέομαι, to relate,
μυκάομαι, to low,
ξυλεύομαι, to gather wood,
ξυλίζομαι, to gather wood,
ὀδύρομαι, to mourn,
οἰωνίζομαι, to take omens by birds,
ὀλοφύρομαι, to lament,
ὀρχέομαι, to dance,
ὀσφραίνομαι, to smell,
παραιτέομαι, to entreat,
παρακελεύομαι, to urge,
παραμυθέομαι, to encourage,

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[1] § 121, 13.
[2] determined.
[3] a place in Athens.
[4] § 119.

ομαι, *to speak*

fly,

ομαι, *to be busy*,

μαι, *to make a*

,

αι, *to offer as*

e,

αι, *to inquire*,

reverence,

σκέπτομαι, *to consider*,

σταθμάομαι, *to estimate* (distance),

στοχάζομαι, *to aim at*,

στρατεύομαι, *to go to war*,

στρατοπεδεύομαι, *to encamp*,

τεκμαίρομαι, *to limit*,

τεκταίνομαι, *to fabricate*,

τεχνάομαι, *to build*,

ὑπισχνέομαι, *to promise*,

ὑποκρίνομαι, *to answer*,

φείδομαι, *to spare*,

φθέγγομαι, *to speak*,

φιλοφρονέομαι, *to treat kindly*,

χαρίζομαι, *to show kindness*,

χράομαι, *to use*,

ὠνέομαι, *to buy*.

b. List of Deponents Passive most in use.

to wander,

o be displeased,

to wish,

, *to roar*,

want,

, *to think*,

to be able (Mid.

ly Epic),

ἐναντιόομαι, *to resist*,

ἐνθυμέομαι, *to reflect*,

ἐννοέομαι, *to consider well*,

ἐπιμέλομαι and -έομαι, *to take care*,

ἐπίσταμαι, *to know*,

εὐλαβέομαι, *to be cautious*,

ἥδομαι, *to rejoice*,

κρέμαμαι, *to hang*,

μυσάττομαι, *to loathe*,

οἴομαι, *to suppose*,

προθυμέομαι, *to desire*,

σέβομαι, *to reverence*,

K. Ἄγαμαι, *to wonder*, αἰδέομαι, *to reverence*, ἀμείβομαι, *to exchange*,
ι, *to contend*, ἀποκρίνομαι, *to answer*, ἀπολογέομαι, *to apologize*, ἀρνέο-
y, αὐλίζομαι, *to lodge*, διαλέγομαι, *to converse with*, ἐπινόεομαι, *to reflect*
ρέομαι, *to reproach*, μέμφομαι, *to blame*, ὀρέγομαι, *to desire*, πειράομαι, *to*
έομαι, *to foresee*, φιλοφρονέομαι, *to treat kindly*, and φιλοτιμέομαι, *to be*
have both a Mid. and Pass. form for their Aorist. Of these, ἄγαμαι,
ιμιλλάομαι, ἀρνέομαι, διαλέγομαι and φιλοτιμέομαι, are more frequently
s. Aor.; on the contrary, ἀμείβομαι, ἀποκρίνομαι, ἀπολογέομαι, μέμ-
φιλοφρονέομαι, more frequently in the Mid. Aor.

f Active Verbs most in use with a Middle Future.

not to know,

ng,

hear,

to cry out,

,† *to miss*,

† *to meet*,

† *to enjoy*,

to seize,

go,

βαίνω, *to go*,

βιόω, *to live*,

βλέπω,* *to see*,

βοάω,† *to cry out*,

γελάω,† *to laugh*.

γηράσκω, *to grow old*,

γιγνώσκω, *to know*,

δάκνω, *to bite*,

δαρθάνω, *to sleep*,

δεῖσαι, *to fear*,

διδράσκω, *to run away*,

διώκω,* *to pursue*,

ἐγκωμιάζω, *to praise*,

εἰμί, *to be*,

ἐπαινέω,* *to praise*,

ἐπιορκέω, *to perjure one's self*,

ἐσθίω, *to eat*,

---

with Fut. Act., in writers of the best period.—Tr.

with Fut. Act., but only in the later writers. Comp. Rost. Gr. Gram.,
D, c). The forms of the Fut. Mid., however, are to be preferred.—Tr.

ϑαυμάζω, to wonder,*
ϑέω, to run,*
ϑηράω, ϑηρεύω, to hunt,*
ϑιγγάνω, to touch,
ϑνήσκω, to die,
ϑρώσκω, to leap,
κάμνω, to labor,
κλαίω,† to weep,
κλέπτω, to steal,
κολάζω, to punish,*
κωμάζω, to indulge in festivity,*
λαγχάνω, to obtain,
λαμβάνω, to take,
λιχμάω, to lick,
μανθάνω, to learn,
νέω, to swim,
οἶδα, to know,
οἰμώζω, to lament,*
ὀλολύζω, to howl,*
ὄμνυμι,† to swear,
ὁράω, to see,
παίζω, to sport,
πάσχω, to suffer,
πηδάω, to leap,
πίνω, to drink,
πίπτω, to fall,
πλέω, to sail,
πνέω, to blow (but *συμπνεύσω*),
πνίγω,† to strangle,
ποθέω, to desire,*
προςκυνέω, to reverence,*
ῥέω, to flow,
σιγάω, to be silent,
σιωπάω,† to be silent,
σκώπτω, to sport,
σπουδάζω, to be zealous,
συρίττω, to pipe,
τίκτω, to produce,*
τρέχω, to run,
τρώγω, to gnaw,
τυγχάνω, to obtain,
τωθάζω, to rail at,
φεύγω, to flee,
φθάνω,† to come before,
χάσκω, to gape,
χωρέω, to contain.*

SYNTAX.

CHAPTER I.

ELEMENTS OF A SIMPLE SENTENCE.

Nature of a Sentence.—Subject.—Predicate.

YNTAX treats of sentences. A sentence is the expression of
ht in words; e. g. *τὸ ῥόδον θάλλει, the rose blossoms, ὁ ἄν-*
θνητός ἐστιν, τὸ καλὸν ῥόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ.
thought must contain two parts or ideas related to each
nd combined into one whole, viz. the idea of an *action* and
ject from which the action proceeds. The former is called
dicate, the latter, the *subject*. The subject, therefore, is that
h something is affirmed, the predicate, that which is affirmed
subject; e. g. in the sentences, *τὸ ῥόδον θάλλει, ὁ ἄνθρω-*
ητός ἐστιν,—τὸ ῥόδον and *ὁ ἄνθρωπος* are the subjects, *θάλ-*
θνητός ἐστιν, the predicates.

he Greek language expresses the relation of ideas partly by
on; e. g. *τὸ ῥόδον θάλλ-ει, ὁ στρατιώτης μάχ-εται, οἱ στρα-*
μάχ-ονται; partly by separate words; e. g. the tree *is*
ὁ ἄνθρωπος θνητός ἐστιν. In this last example, the notion
contained in *ἄνθρωπος* is connected by *ἐστίν* to that con-
in *θνητός*.

he subject is either a substantive,—a substantive-pronoun or
l,—an adjective or participle used as a substantive,—an ad-
hich becomes a substantive by prefixing the article,—a pre-
with the Case it governs,—or an infinitive. Indeed, every
etter, syllable or combination of words may be considered as
er substantive, and hence can become a subject, the neuter
being usually prefixed.

όδον θάλλει, *the rose blossoms.* Ἐγὼ γράφω. Τρεῖς ἦλθον. Ὁ
εὐδαίμων ἐστίν, *the wise man is happy.* Οἱ πάλαι ἀνδρεῖοι ἦσαν, *the an-*
ere courageous. Οἱ περὶ Μιλτιάδην καλῶς ἐμαχέσαντο. Τὸ δι-
ιν καλόν ἐστιν. Τὸ εἶ σύνδεσμός ἐστιν, *the* εἶ *is a conjunction.*

4. The subject is in the nominative.

Rem. 1. The subject is in the Acc. in the construction of the Acc. with the Inf., see § 172. In indefinite and distributive designations of number, the subject is expressed by a preposition and the Case it governs; e. g. *εἰς τέτταρας ἦλθον, about four came;* so *καθ' ἑκάστους, singuli, κατὰ ἔθνη, singulae gentes.*

Rem. 2. In the following cases, the subject is not expressed by a separate word:

(a) When the subject is a personal pronoun, it is not expressed, unless it is particularly emphatic; e. g. *γράφω, γράφεις, γράφει.*

(b) When the idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being in a measure contained in the predicate, or, at least, indicated by it and hence readily known; e. g. *ἐπεὶ οἱ πολέμιοι ἀνῆλθον, ἐκήρυξε* (sc. *ὁ κήρυξ, the herald proclaimed*) *τοῖς Ἕλλησι παρασκευάσασθαι.* So *σημαίνει τῇ σάλπιγγι, ἐσάλπιγξεν* (sc. *ὁ σαλπικτής, the trumpeter gives the signal with the trumpet*). So also *ὕει, it rains, νίφει, it snows, βροντᾷ, it thunders, ἀστράπτει,* sc. *ὁ Ζεύς, it lightens,* are to be explained.

(c) When the subject is easily supplied from the context; thus, e. g. in such expressions as *φασί, λέγουσι,* etc., the subject *ἄνθρωποι* is regularly omitted.

Rem. 3. The indefinite pronouns, *one, they,* are commonly expressed by *τὶς,* or by the third Pers. Pl. Act., e. g. *λέγουσι, φασί,* or by the third Pers. Sing. Pass., e. g. *λέγεται,* or by the personal Pass., e. g. *φιλοῦμαι, φιλῇ, they love me, you,* etc., or by the second Pers. Sing., particularly of the Opt. with *ἄν,* e. g. *φαίης ἄν, dicas, you may say, one may, can say.*

5. The predicate is either a verb, e. g. *τό ῥόδον θάλλει,* or an adjective, substantive, numeral or pronoun in connection with *εἶναι.* In this relation *εἶναι* is called a *copula,* since it connects the adjective or substantive with the subject so as to form one thought; e. g. *τὸ ῥόδον καλόν ἐστιν. Κῦρος ἦν βασιλεύς. Σὺ ἦσθα πάντων πρῶτος. Οἱ ἄνδρες ἦσαν τρεῖς. Τοῦτο τὸ πρᾶγμά ἐστι τόδε.* Without the copula *εἶναι,* these sentences would stand *τὸ ῥόδον — καλόν. Κῦρος — βασιλεύς,* etc., and of course would express no thought.

Rem. 4. It is necessary to distinguish the use of *εἶναι,* when it expresses a distinct independent idea of itself, that of *being, existence, abiding,* etc., e. g. *ἔστι θεός, there is a God, God is, exists,* from the use of the same word as a copula. In the former sense it can be connected with an adverb; e. g. *Σωκράτης ἦν ἀεὶ σὺν τοῖς νέοις; καλῶς, κακῶς ἔστιν, it is well, ill,* etc.

§ 146. *Agreement.*

1. The finite verb agrees with its subject-nominative in number and person; the predicative* or attributive adjective, participle,

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* When the adjective belongs to the predicate, and is used in describing what is said of the subject, it is called *predicative;* but when it merely ascribes some

ronoun or numeral, and the predicative substantive, or the substantive in apposition (when it denotes a person), agree with the ubject in gender, number and Case (nominative).

'Εγὼ γράφω, σὺ γράφεις, οὗτος γράφει. 'Ο ἄνθρωπος θνητός ἐστιν. Ἡ ἀρετὴ ιλή ἐστιν. Τὸ πρᾶγμα αἰσχρόν ἐστιν. Οἱ Ἕλληνες πολεμικώτατοι ἦσαν. 'Ο ιλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. Κῦρος ἦν βασιλεύς; here the precate *βασιλεύς* is masculine, because the subject is masculine. Τόμῦρις ἦν ισίλεια; here the predicate is feminine, because the subject is feminine. Κῦ-ς, ὁ βασιλεύς, Τόμυρις, ἡ βασίλεια.

2. As *εἶναι*, when a copula, takes two nominatives, viz. one of e subject and one of the predicate, so also the following verbs, hich do not of themselves express a complete predicative idea, ke two nominatives: *ὑπάρχειν, to be, γίγνεσθαι, to become, φῦναι, to ise, spring from, to be, αὐξάνεσθαι, to grow, μένειν, to remain, κα-ιστῆναι* (from *καθίστημι*), *to stand, δοκεῖν, ἐοικέναι* and *φαίνεσθαι, appear, δηλοῦσθαι, to show one's self, καλεῖσθαι, ὀνομάζεσθαι* and *γεσθαι, to be named, ἀκούειν, to hear one's self called, to be named* ike Lat. *audire*), *αἱρεῖσθαι, ἀποδείκνυσθαι* and *κρίνεσθαι, to be osen something, νομίζεσθαι, to be considered something,* and other erbs of this nature.

'Ο Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν, *Cyrus became king of the Persians.* ὰ τούτων ὁ Φίλιππος ηὐξήθη μέγας, *by these means Philip grew great.* 'Αλ-βιάδης ᾑρέθη στρατηγός. 'Αντὶ φίλων καὶ ξένων νῦν κόλακες καὶ θεοῖς θροὶ ἀκούουσιν (*audiunt*), *instead of friends*, etc., *they* (*hear themselves called*) e *called flatterers and enemies of the gods.*

Remark. Instead of the second Nom., several of these verbs are also conected with adverbs; then they express a complete predicative idea; e. g. τὸ νθος καλῶς αὐξάνεται, *the flower grows beautifully.* Thus, the verbs γίγ-εσθαι and φῦναι particularly, are connected with the adverbs *δίχα, χωρίς, ὰς, ἐγγύς, ἅλις*; e. g. τοῖς 'Αθηναίων στρατηγοῖς ἐγίγνοντο δίχα αἱ γνῶμαι, e *views of the Athenian commanders were divided; τὰ πράγματα οὕτω πέφυ-εν, the affairs were of such a nature.*

LXXV. *Exercises for Translation from English into Greek.*
(§§ 145 and 146).

Piety is the beginning of every virtue. To mortal men God is (a) refuge. he wise strive after virtue. Learning (to learn) is agreeable both to the youth d to the old man. Before the door stood about four thousand soldiers. The axim), know (*aor.*) thyself, is everywhere useful. The general commanded or.) (them) to hold (their) spears upon (*εἰς*) the right shoulder, till the trum-

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uality to the substantive with which it agrees, it is called *attributive;* e. g. in e expression ὁ ἀγαθὸς ἀνήρ (*the good man*), *ἀγαθός* is attributive, but in ὁ ἀνήρ τι ἀγαθός (*the man is good*), it is predicative.—Tr.

peter should give a signal (with) the trumpet. The herald made (*aor.*) proclamation to the soldiers to prepare themselves for (εἰς) battle. We admire brave soldiers. Without self-control we can practise (*aor.*) nothing good. Semiramis was queen of Assyria. Socrates always passed his time in public. After (μετά, *w. acc.*) death, the soul separates from the irrational body. It is (= has itself) difficult to understand (*aor.*) every man thoroughly. The Loves are perhaps called archers on this account, because the beautiful wound even from a distance. Tyrtaeus, the poet, was given (*aor.*) by the Athenians to the Spartans as a general. The Lacedaemonians were (καταστῆναι) the authors of many advantages to the Greeks. Minos, who (*part.*) had ruled very constitutionally and had been careful to do justice, was appointed (*aor.*) judge in (κατά, *w. gen.*) Hades. Virtue remains ever unchanged. If (ἐάν, *w. subj.*) one, chosen (to be) a general, has subjected (*aor.*) an unjust and hostile city, shall we call him unjust?

§ 147. *Exceptions to the General Rules of Agreement.*

(a) The form of the predicate in many cases does not agree with the subject grammatically, but in sense only (*Constructio κατὰ σύνεσιν* or *ad intellectum*).

Τὸ πλῆθος ἐπεβοήθησαν, *the multitude brought assistance;* the verb would regularly be singular here, but is put in the plural, because πλῆθος being a collective substantive, includes many individuals. Ὁ στρατὸς ἀπέβαινον. Τὸ στρατόπεδον ἀνεχώρουν. Τὸ μειράκιόν ἐστι καλός, *the boy is beautiful;* here the substantive is neuter, while the adjective is masculine, agreeing with the subject, therefore, only in sense. Τὸ γυναίκιόν ἐστι καλή.

(b) When the subject is not to be considered as something definite, but as a *general* idea or statement, the predicative adjective is put in the neuter singular, without any reference to the gender and number of the subject. In English we sometimes join the word *thing* or *something* with the adjective, and sometimes translate the adjective as if it agreed with the substantive.

Οὐκ ἀγαθὸν πολυκοιρανία· εἷς κοίρανος ἔστω, *a plurality of rulers is not a good thing,* etc. Αἱ μεταβολαὶ λυπηρόν, *changes are troublesome.* Ἡ μοναρχία κράτιστον.

REM. I. When the predicate is a demonstrative pronoun, it agrees with the subject in gender, number and Case, as in Latin; e. g. Οὗτός ἐστιν ὁ ἀνήρ, *this is the man.* Αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν. Τοῦτό ἐστι τὸ ἄνθος. Yet the Greeks very often put the demonstrative in the neuter singular, both when it is a subject and predicate; e. g. Τοῦτό ἐστιν ἡ δικαιοσύνη, *this is justice.* Τοῦτό ἐστι πηγὴ καὶ ἀρχὴ γενέσεως.

(c) Verbal adjectives in *-τός* and *-τέος* frequently stand in the neuter plural instead of the singular, when they are used impersonally like the Latin verbal in *-dum.*

Πιστά ἐστι τοῖς φίλοις, we must trust friends, instead of *πιστόν ἐστι.* S also, when the subject is contained in an infinitive or in a whole clause, wher in English we use the pronoun *it;* e. g. *Τὴν πεπρωμένην μοῖραν ἀδύνατ ἐστιν ἀποφυγεῖν καὶ θεῷ, it is impossible even for God to escape the destined fat* *Δῆλά ἐστιν (it is evident) ὅτι δεῖ ἕνα γέ τινα ἡμῶν βασιλέα γενέσθαι.*

(d) A subject in the neuter plural is connected with a verb in th singular.

Τὰ ζῶα τρέχει. Τὰ πράγματά ἐστι καλά. Κακοῦ ἀνδρὸς δῶρ ὄνησιν οὐκ ἔχει.

Rem. 2. When the subject in the neuter plural denotes persons or living beings, the verb is often put in the plural, to render the personality more prom nent; e. g. *τὰ τέλη (magistracy, magistrates) τοὺς στρατιώτας ἐξέπεμψαν.* Thi is also the case, when the idea of *individuality* or *plurality* is to be made partic larly prominent; e. g. *Φανερὰ ἦσαν ὑποχωρούντων καὶ ἵππων καὶ ἀνθρώπω ἴχνη πολλά (many tracks appeared).*

(e) A dual subject is very often connected with a plural predicate.

Δύο ἄνδρε ἐμαχέσαντο. Ἀδελφὼ δύο ἦσαν καλοί.

Rem. 3. The dual is not always used, when two objects are spoken of, bu only when they are of the same kind, either naturally connected, e. g. *πόδε χεῖρε, ὦτε, two feet,* etc., or such as are considered as standing in a close an mutual relation, e. g. *ἀδελφώ, two brothers.*

Rem. 4. A feminine substantive in the dual has its attributive in the masculine dual; e. g. *ἄμφω τὼ πόλεε*; here *τώ* (masculine) agrees with *πόλεε* (feminine), and so in the other examples. *Τὼ γυναῖκε. Ἄμφω τούτω τὼ ἡμέρα Τοῖν γενεσέοιν. Τούτω τὼ τέχνα.*

(f) When the predicate is a superlative, and stands in connectio with a genitive, the gender of the superlative is commonly like tha of the subject, as in Latin, more seldom like that of the genitive.

Φθόνος χαλεπώτατός ἐστι τῶν νόσων. Ὁ ἥλιος πάντων λαμπρότατός ἐστιν. Sol omnium rerum *lucidissimus* est.

LXXVI. *Exercises on* § 147.

The army of the enemy retired. The people of the Athenians believe tha (*acc. w. inf.*) Hipparchus, the tyrant, was killed (*aor.*) by Harmodius and Aristogiton. Envy is something hateful. Drunkenness is something burdensom to men. Inactivity is indeed sweet, but inglorious and base. Beautiful indee is prudence and justice, but difficult and laborious. To learn from (*παρά*, w gen.) (our) ancestors, is the best instruction. Together with the power, the prid of man also increases. Money procures men friends and honors. Affliction often become lessons to men. The misfortunes of neighbors serve (= become as (*εἰς*) a warning to men. The Athenian (of the Athenians) courts of justice misled by a plea, often put to death the innocent (= not doing wrong), whil (*δέ*) they often acquitted the guilty (= wrong-doers), either moved to sympath (sympathizing) by (ἐκ) the plea, or because the guilty had spoken (*aor.*) gracefully. The two long roads lead to (εἰς) the city. The Spartan youths, in the streets, kept their hands within the mantle. The enemy possessed themselves of two great and magnificent cities. The eagle is the swiftest of all birds. Virtue is the fairest of all blessings.

§ 147^b. *Agreement when there are several subjects.*

1. Two or more subjects require the verb or copula to be plural. When the subjects are of like gender, the adjective is of the same gender, and in the plural; but when the subjects are of a different gender, then, in case of persons, the masculine takes precedence of the feminine and neuter, and the feminine of the neuter; but in case of things, the adjective is often in the neuter plural, without reference to the gender of the substantives.

Ὁ Φίλιππος καὶ ὁ Ἀλέξανδρος πολλὰ καὶ θαυμαστὰ ἔργα ἀπεδείξαντο. Ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί. Ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί. Ἡ ὀργὴ καὶ ἡ ἀσυνεσια εισὶ κακαί. Ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοί εἰσιν. Ἡ γυνὴ καὶ τὰ τέκνα ἀγαθαί εἰσιν. Ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσεν. Ἡ ἀγορὰ καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἠσκημένα ἦν. Λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐῤῥιμμένα οὐδὲν χρήσιμά ἐστιν.

Rem. 1. Sometimes the verb and adjective agree, in form, with the nearest subject; this is particularly the case, when the predicate precedes the subjects; e. g. *φιλεῖ σε ὁ πατὴρ καὶ ἡ μήτηρ* and *ἀγαθός ἐστιν ὁ πατὴρ καὶ ἡ μήτηρ.* Sometimes where the verb follows different subjects, it agrees with the first, the other subjects being thereby made subordinate; e. g. *βασιλεὺς δὲ καὶ οἱ συν αὐτῷ διώκων εἰσπίπτει.*

2. When several subjects of different persons are connected, the first person takes precedence of the second and third, but the second of the third; and the verb is put in the plural.

Ἐγὼ καὶ σὺ γράφομεν, ego et tu scribimus; ἐγὼ καὶ ἐκεῖνος γράφομεν, ego et ille scribimus; ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, ego et tu et ille scribimus; σὺ καὶ ἐκεῖνος γράφετε, tu et ille scribitis; ἐγὼ καὶ ἐκεῖνοι γράφομεν, σὺ καὶ ἐκεῖνοι γράφετε, ἡμεῖς καὶ ἐκεῖνοι γράφομεν, ὑμεῖς καὶ ἐκεῖνος γράφετε.

Rem. 2. In addition to a subject-nominative which expresses the idea of plurality, there is often one or more denoting the parts of which the first is composed (*σχῆμα* καθ' ὅλον καὶ μέρος*); e. g. *οἱ στρατιῶται οἱ μὲν ἠναντιώθησαν τοῖς πολεμίοις, οἱ δὲ ἀπέφυγον, some of the soldiers withstood the enemy, but the others fled;* here *στρατιῶται* denoting the whole is in the Nom., instead of being in the Gen. and governed by its parts *οἱ μέν* and *οἱ δέ.*

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* A construction by which the whole is named, and a part is put in apposition with the whole, instead of the whole being in the Gen. and governed by a word denoting a part.—Tr.

LXXVII. *Exercises on* § 147^b^.

Socrates and Plato were very wise. Nisus and Euryalus were friends (in) word and deed. Wisdom and health were always the greatest blessings of man (*plur.*). The Spartan Cleonymus and Basias (an) Arcadian, two gallant men, died in the battle fought against (πρός) the Carduchians. Shame and fear are innate (in) man. I and my brother love thee. You and your friends have done me many favors. The citizens ran in different directions, every one to (ἐπί, *w. acc.*) his own. When (my) friends saw me, they embraced me, one on one side, the other on the other.* (Of) the citizens, some rejoiced over (ἐπί, *w. dat.*) the victory of Philip, others mourned.

§ 148. *The Article.*

1. The substantive as a subject, as well as in every other relation, takes the article ὁ, ἡ, τό, *the*, when the speaker wishes to represent an object as a definite one, and to distinguish it from others of the same kind. The substantive without the article represents the idea in a merely general and indefinite manner, without any limitation; e. g. ἄνθρωπος, *man*, i. e. *an individual or some one of the race of men;* but the substantive with the article makes the object definite, indicating that such was the view taken of it by the speaker; e. g. ὁ ἄνθρωπος, i. e. *the man whom I am considering, or have in view, and whom I consider as a different individual from the rest of men.* So φιλοσοφία, *philosophy in general*, ἡ φιλοσοφία, *philosophy as a particular science*, or a particular branch of philosophy.

REM. 1. The article is also used, where one object is to be distinguished from or contrasted with, another of a different kind; e. g. πόλεμος οὐκ ἔστιν ἄνευ κινδύνων, *war is not without danger;* but ὁ πόλεμος οὐκ ἄνευ κινδύνων, ἡ δ' εἰρήνη ἀκίνδυνος; here πόλεμος takes the article because it is contrasted with εἰρήνη.

REM. 2. The substantive, as a predicate, usually omits the article, the idea conveyed by it being mostly of a general nature; e. g. νὺξ ἡ ἡμέρα ἐγένετο, *day became* NIGHT, ἐμπόριον δ' ἦν τὸ χωρίον, *and the place was an* EMPORIUM; —but if the predicate denotes something definite, before mentioned or well known, it takes the article; e. g. συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι, *he concluded that this was* ORESTES (*the one before mentioned*).

2. Hence the article is also used to denote the whole compass of the idea, since the speaker considers an object as the representative of all others of the same class, and therefore as expressing a definite whole; e. g. ὁ ἄνθρωπος θνητός ἐστιν, *man* (i. e. *all men*) *is mortal;* ἡ ἀνδρεία καλή ἐστιν, i. e. everything which is under-

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* ἄλλος ἄλλοθεν, *alius aliunde.*

stood by the term *ἀνδρεία*;—*τὸ γάλα ἐστὶν ἡδύ*, ***milk is sweet***, i. e. milk in general, all milk.

Rem. 3. When the English indefinite article *a* or *an*, denotes merely the class to which a particular thing belongs, the Greek uses the substantive alone without the article; e. g. *a man*, *ἄνθρωπος*.

Rem. 4. Common nouns sometimes omit the article, where according to No. 1, it would be used. Such omission occurs, (a) with appellations denoting *kindred* or *relationship*, and the like, where the definite relation is obvious without the article; e. g. *πατήρ*, *μήτηρ*, *υἱός*, *ἀδελφός*, *παῖδες*, *γονεῖς*, *ἀνήρ* (*husband*), *γυνή* (*wife*), etc.;—(b) when two or more independent substantives are united to form one whole; e. g. *παῖδες καὶ γυναῖκες*, *πόλις καὶ οἰκίαι*;—(c) when common nouns are used as, or instead of, proper nouns; e. g. *ἥλιος*, *οὐρανός*, *ἄστυ*, *used of Athens*, *πόλις*, *of a particular city*, known from the context, *γῆ*, *of a particular country*, *βασιλεύς*, *of a particular king*, commonly the king of Persia;—(d) when common nouns which are usually specific, and would take the article, are used in an abstract sense: e. g. *ἡγεῖσθαι θεούς*, *to believe in gods*, *ἐφ' ἵππου ἰέναι*, *to ride horse-back*, *ἐπὶ δεῖπνον ἐλθεῖν*, *to come to supper*, i. e. *to eat*.

Rem. 5. Abstract nouns, the names of the arts and sciences, of the virtues and vices, generally omit the article, when they are taken in their abstract sense; e. g. *ἀλήθεια*, *σωτηρία*, *σωφροσύνη*, *δικαιοσύνη*, *ἐπιστήμη*, *εὐσέβεια*, *ἀσέβεια*, *κακία*; but if one class of abstracts is to be distinguished from another, or the whole compass of a science, etc. is intended, the article is used.

3. The article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person mentioned in the sentence.

Οἱ γονεῖς τὰ τέκνα στέργουσιν, *parents love* THEIR *children.* Κῦρός *τε καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε*, *C. having leaped down from* HIS *chariot*, *put on* HIS *breast-plate*, etc.

Rem. 6. The article is often used in a *distributive* sense; the article is here to be explained by its giving individuality to the noun with which it is connected; e. g. *ὁ* Κῦρος *ὑπισχνεῖται δώσειν τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ*, *C. promises to give three half-Darics*, A (EACH) *month to* EACH *soldier.*

4. The article, being originally a demonstrative pronoun, is often used where an object, at first stated indefinitely, is named a second time; for the same reason it is used, when the speaker ***points*** to an object.

'Ο Κῦρος *δίδωσιν αὐτῷ μυρίους δαρεικούς*. *'Ο δὲ λαβὼν τὸ χρυσίον*, *C. gives him ten thousand Darics; but he taking* THE (THAT) *money*—, where ***χρυσίον*** has the article, because it refers to the preceding *δαρεικούς*. ***Ξενίας ἀγῶνα ἔθηκε· ἐθεώρει δὲ τὸν ἀγῶνα*** Κῦρος. *'Υπὲρ τῆς κώμης γήλοφος ἦν, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη*, where *λόφος* is the same as the preceding ***γήλοφος***. *Φέρε μοι, ὦ παῖ, τὸ βίβλιον*, THE (THAT) *book*.

5. Proper names as such, i. e. so far as in themselves they denote

individuals, do not take the article; e. g. *Σωκράτης ἔφη. Ἐνίκησαν Θηβαῖοι Λακεδαιμονίους. Μὴ οἴεσθε μήτε Κερσοβλέπτην ὑπὲρ Χεῤῥονήσου, μήτε Φίλιππον ὑπὲρ Ἀμφιπόλεως πολεμήσειν, ὅταν ἴδωσιν ἡμᾶς μηδενὸς τῶν ἀλλοτρίων ἐφιεμένους.* They, however, take it, when they have been mentioned and are afterwards referred to, or even when they have not been previously mentioned, if they are to be represented as well known; e. g. *Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὠρείθυιαν ἁρπάσαι.*

Rem. 7. Proper names, even when an adjective agrees with them, do not commonly have the article; e. g. σοφὸς Σωκράτης, *the wise Socrates*. The article is also omitted with a proper name, when a noun in apposition having the article, follows it; e. g. Κροῖσος, ὁ τῶν Λυδῶν βασιλεύς. The names of rivers are usually placed, as adjectives, between the article and the word ποταμός; e. g. ὁ Πηνειὸς ποταμός, *the river Peneus*.

6. When adjectives and participles are used as substantives, they regularly (according to No. 2) take the article. The English, in such a case, either employs an adjective, used substantively, e. g. *οἱ ἀγαθοί, the good*, or a substantive, e. g. *τὸ ἀγαθόν, the advantage, the good, ὁ λέγων, the speaker*, or resolves the participle, which is equivalent to *ἐκεῖνος ὅς* (*is, qui*), by *he, who, which*, etc. In Greek, this use of the participle, in all its tenses, is very frequent; e. g. *Ὁ πλεῖστα ὠφελῶν* (= *ἐκεῖνος ὅς ὠφελεῖ*) *τὸ κοινὸν μεγίστων τιμῶν ἀξιοῦται, he who* (*whoever*) *benefits the state most, is worthy of the highest honors; ὁ πλεῖστα ὠφελήσας* (= *ἐκεῖνος ὅς ὠφέλησε*) *τὸ κοινὸν μ. τ. ἠξιώσατο; ὁ πλ. ὠφελήσων τ. κ. μ. τ. ἀξιωθήσεται. Πολλοὺς ἕξομεν τοὺς ἑτοίμως συναγωνιζομένους.* But if the adjectives are to express only a part of the whole, the article is omitted; e. g. *κακὰ καὶ αἰσχρὰ ἔπραξεν.* The infinitive also has the article, when it is to be considered as a substantive; e. g. *τὸ γράφειν.*

7. *Ἄλλοι* signifies *others*, *οἱ ἄλλοι, the others, the rest*, i. e. all besides those who have been mentioned; *ἡ ἄλλη Ἑλλάς, the rest of Greece. Ἕτερος, alter*, takes the article (*ὁ ἕτερος*), to denote one of two definitely; so *οἱ ἕτεροι, the one of two parties. Πολλοί* signifies *many*, *οἱ πολλοί, the many, the multitude, the mass* (in distinction from the parts of the whole); *οἱ πλείους, the greater part* (in distinction from the smaller part of the whole); *οἱ πλεῖστοι, the most* (of a preponderance in number).

8. The Greek can change adverbs of place and time, more seldom of quality, into adjectives or substantives, by prefixing the ar-

ticle. In like manner, a preposition with its Case may be considered as an adjective.

Ἡ ἄνω πόλις, *the upper city*; ὁ μεταξὺ τόπος, *the intervening place*; οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε; ὁ νῦν βασιλεύς, οἱ πάλαι σοφοὶ ἄνδρες, οἱ τότε, ἡ αὔριον (sc. ἡμέρα), ὁ ἀεί, *the ever enduring*; οἱ πάνυ τῶν στρατιωτῶν, *the best of the soldiers*; ἡ ἄγαν ἀμέλεια, *the too great carelessness*; ὁ πρὸς τοὺς Πέρσας πόλεμος, *the Persian war*; ἡ ἐν Χεῤῥονήσῳ τυραννίς.

9. When a substantive having the article has attributive expletives connected with it, viz. an adjective, adjective pronoun or numeral, a substantive in the genitive, an adverb, or a preposition with its Case (No. 8), then in respect to the position of the article, the two following cases must be distinguished:

(a) The attributive is connected with its substantive so as to express a *single idea*; e. g. *the good man* = *the worthy*; *the wise man* = *the sage*, and denotes an object which is contrasted with others of the same kind, by means of the accompanying attributive. In this case, the attributive stands either between the article and the substantive, or is placed after the substantive with the article repeated.

Ο ἀγαθὸς ἀνήρ or ὁ ἀνὴρ ὁ ἀγαθός (in opposition to the bad man); οἱ πλούσιοι πολῖται or οἱ πολῖται οἱ πλούσιοι (in opposition to the poor citizens); ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (in opposition to another people); οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν; ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας (the *Persian* in opposition to other wars). In all these examples the emphasis is on the attributive: the *good* man, the *rich* citizens, the *Athenian* people, men of the *present* time, the *Persian* war.

(b) The attributive is not connected with its substantive to express a single idea, but is to be considered as the predicate of an abridged subordinate clause; here the attributive is not contrasted with another object of the same kind, but with itself, inasmuch as it is designed to show that an object is to be considered, in respect to a certain property, by itself, without reference to another. The English in this case uses the indefinite article with a singular substantive, but with a plural substantive, omits it entirely. Here the adjective without the article is placed either after the article and substantive, or before the article and substantive.

Ὁ ἀνὴρ ἀγαθός or ἀγαθὸς ὁ ἀνήρ, *a good man* = ἀγαθὸς ὤν, *the man who is good, inasmuch as, because, if he is good.* Οἱ ἄνθρωποι μισοῦσι τὸν ἄνδρα κακόν or κακὸν τὸν ἄνδρα, *they hate a bad man*, i. e. *they hate the man, inasmuch as, because, if he is bad.* (On the contrary, τὸν κακὸν ἄνδρα or τὸν ἄνδρα τὸν κακόν, *the bad man*, in distinction from the good; hence, τοὺς μὲν ἀγαθοὺς *ἀνθρώπους ἀγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν*). *Ὁ βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς*, *good citizens*, i. e. *if* or *because they are good;* (on the contrary, *τοῖς ἀγαθοῖς πολίταις* or *τοῖς πολίταις τοῖς ἀγαθοῖς*, *good citizens*, in distinction from bad citizens). *Ὁ θεὸς τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσεν*, *God has implanted in man a soul, which is the most excellent or perfect.* *Οἱ ὑπὸ τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν*, *have a blacker skin;* the blackness of the skin is the consequence of the *καταλάμπεσθαι ὑπὸ τοῦ ἡλίου.*

REM. 8. When a substantive with the article has a genitive connected with it, the position under (a) occurs, only when the substantive with its genitive forms a contrast with another object of the same kind; e. g. *ὁ τῶν Ἀθηναίων δῆμος* or *ὁ δῆμος ὁ τῶν Ἀθηναίων* (the Athenians, in contrast with another people); then the emphasis is on the genitive. On the contrary, the genitive without the article of the governing substantive is placed before or after that substantive, when this latter substantive expresses a part of what is denoted by the substantive in the genitive, the emphasis then being on the governing substantive; e. g. *ὁ δῆμος τῶν Ἀθηναίων* or *τῶν Ἀθηναίων ὁ δῆμος*, the *people*, and not the nobility.—When the genitive of substantive-pronouns is used instead of the possessive pronouns, the reflexives *ἑαυτοῦ*, *σεαυτοῦ*, etc. are placed according to No. 9, (a); e. g. *ὁ ἐμαυτοῦ πατήρ* or *ὁ πατὴρ ὁ ἐμαυτοῦ*, etc.; but the simple personal pronouns *μοῦ*, *σοῦ*, etc. stand without the article, either after or before the substantive which has the article; e. g. *ὁ πατήρ μου* or *μοῦ ὁ πατήρ*, *ὁ πατήρ σου* or *σοῦ ὁ πατήρ*, *ὁ πατὴρ αὐτοῦ* (*αὐτῆς*) or *αὐτοῦ* (*αὐτῆς*) *ὁ πατήρ*, *my*, *thy*, *his* (*ejus*) *father*, *ὁ πατὴρ ἡμῶν*, *ὑμῶν*, *αὐτῶν* or *ἡμῶν*, *ὑμῶν*, *αὐτῶν ὁ πατήρ*, *our*, *your*, *their* (*eorum*) *father.* In the Sing. and Dual, the enclitic forms are always used.

REM. 9. The difference between the two cases mentioned is very manifest with the adjectives *ἄκρος*, *μέσος*, *ἔσχατος.* When the position mentioned under (a) occurs, the substantive with its attribute forms a contrast with other objects of the same kind; e. g. *ἡ μέση πόλις*, *the middle city*, in contrast with other cities; *ἡ ἐσχάτη νῆσος*, *the most remote island*, in contrast with other islands. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, since the attributive defines it more clearly. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive; e. g. *ἐπὶ τῷ ὄρει ἄκρῳ* or *ἐπ' ἄκρῳ τῷ ὄρει*, *on the top of the mountain*, properly on the mountain where it is the highest; *ἐν μέσῃ τῇ πόλει* or *ἐν τῇ πόλει μέσῃ*, *in the middle of the city;* *ἐν ἐσχάτῃ τῇ νήσῳ* or *ἐν νήσῳ τῇ ἐσχάτῃ*, *on the border* or *edge of the island.*

REM. 10. In like manner, the word *μόνος* has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive; e. g. *ὁ μόνος παῖς*, *the* ONLY *son;* on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate; e. g. *Ὁ παῖς μόνος* or *μόνος ὁ παῖς παίζει*, *the boy plays alone* (*without company*); whereas *ὁ μόνος παῖς* would mean, *the* ONLY *boy plays.*

10. Further; on the use of the article with a substantive which has an adjective agreeing with it, the following things are to be noted:

(a) The article is used with a substantive which has an adjective pronoun connected with it, when the object is to be represented as a *definite* one; the adjective pronoun is then placed between the article and the substantive, e. g. *ὁ ἐμὸς πατήρ*; on the contrary, *ἐμὸς ἀδελφός*, *a brother of mine* (*undetermined which*), *ἐμὸς παῖς*, *a child of mine*, but *ὁ ἐμὸς παῖς*, *my child*, a definite one, or the only one.

(b) The article is used with a substantive, with which τοιοῦτος, τοιόςδε, τοσοῦτος, τηλικοῦτος, agree, when the quality or quantity designated by these, is to be considered as belonging to a definite object, or to a whole class of objects previously named. The article commonly stands before the pronoun and substantive; e. g. *ὁ τοιοῦτος ἀνὴρ θαυμαστός ἐστιν*, *τὰ τοιαῦτα πράγματα καλά ἐστιν*. On the contrary, the article must be omitted, when the object is indefinite, *any one of those who are of such a nature, or are so great;* e. g. *τοιοῦτον ἄνδρα οὐκ ἂν ἐπαινοίης*, *you would not praise such a man.*

(c) When πᾶς, πάντες belong to a substantive, the following cases must be distinguished:

(α) When the idea expressed by the substantive is considered as altogether a general one, the article is not used; e. g. *πᾶς ἄνθρωπος*, *every man*, i. e. every one to whom the predicate *man* belongs, *πάντες ἄνθρωποι*, *all men*. Here, *πᾶς* in the singular, generally signifies *each*, *every*.

(β) When the substantive to which *πᾶς*, *πάντες* belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to No. 9, (a); e. g. *ἡ πᾶσα γῆ*, *the whole earth*, *οἱ πάντες πολῖται*, *all the citizens without exception*, *the citizens as a whole or body*. This usage is more seldom than that under (α). The same construction occurs also with ὅλος, but it is still more rare than with *πᾶς*. Here the singular *πᾶς* always has the sense of *the whole*, *all*.

(γ) When *πᾶς* is joined with a definite object having the article, merely for the purpose of a more full explanation, but without any special emphasis, its position is according to No. 9, (b); e. g. *οἱ στρατιῶται εἶλον τὸ στρατόπεδον ἅπαν* or *ἅπαν τὸ στρατόπεδον*; *οἱ στρατιῶται πάντες* or *πάντες οἱ στρατιῶται καλῶς ἐμαχέσαντο*. This is by far the most frequent use of *πᾶς*, *πάντες*. The word ὅλος also is usually constructed in the same manner, when connected with a substantive having the article; e. g. *διὰ τὴν πόλιν ὅλην* or *διὰ ὅλην τὴν πόλιν*, *through the whole city*, i. e. simply *through the city* (not *διὰ τὴν ὅλην πόλιν*, which would signify *through the* WHOLE *city*).

(d) When *ἕκαστος*, *each*, *every*, belongs to a substantive, the article is omitted, as with *πᾶς* in the sense of *each*, *every*, when the idea expressed by the substantive is considered as altogether general; e. g. *καθ' ἑκάστην ἡμέραν*, *every day*, *on all days*; when, on the contrary, the idea contained in the substantive is to be made prominent, then the article is joined with it, and is always placed according to No. 9, (b); e. g. *κατὰ τὴν ἡμέραν ἑκάστην*, or usually *καθ' ἑκάστην τὴν ἡμέραν*, *every single, individual day.*

(e) When *ἑκάτερος*, *each of two*, *ἄμφω* and *ἀμφότερος*, *both*, belong to a substantive, the article is always used, since here only two *known*, therefore *definite* objects can be spoken of. The article is here placed according to No. 9, (b); e. g. *ἐπὶ τῶν πλευρῶν ἑκατέρων* or *ἐπὶ ἑκατέρων τῶν πλευρῶν*, *τὰ ὦτα ἀμφότερα* or *ἀμφότερα τὰ ὦτα*, *ἀμφοῖν τοῖν χεροῖν* or *τοῖν χεροῖν ἀμφοῖν.*

(f) When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite; e. g. *τρεῖς ἄνδρες ἦλθον*; the substantive, on the contrary, takes the article which is placed,—(*α*) according to No. 9, (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; e. g. *οἱ τῶν βασιλέων οἰνοχόοι διδόασι τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην*, i. e. *with the three fingers* (the three generally used); indeed the article is very frequently used, when a preceding substantive without the article, but with a cardinal agreeing with it, is afterwards referred to;—(*β*) according to No. 9, (b), when the numeral is joined with a definite object merely to define it more explicitly, without any special emphasis; e. g. *ἐμαχέσαντο οἱ μετὰ Περικλέους ὁπλῖται χίλιοι* or *χίλιοι οἱ μετὰ Π. ὁπλῖται.*

(g) Further; substantives to which the demonstratives *οὗτος*, *ὅδε*, *ἐκεῖνος* and *αὐτός*, *ipse*, belong, also regularly take the article; but the article has only the position of No. 9, (b); e. g.

οὗτος ὁ ἀνήρ or *ὁ ἀνὴρ οὗτος*, not *ὁ οὗτος ἀνήρ*,
ἥδε ἡ γνώμη or *ἡ γνώμη ἥδε*,
ἐκεῖνος ὁ ἀνήρ or *ὁ ἀνὴρ ἐκεῖνος*,
αὐτὸς ὁ βασιλεύς or *ὁ βασιλεὺς αὐτός*, but *ὁ αὐτὸς βασιλεύς* signifies *the same king.*

Rem. 11. The article is omitted,—(a) when the pronoun is the subject, but the substantive the predicate; e. g. *αὕτη ἐστὶν ἀνδρὸς ἀρετή, this is the virtue of the man;* so there is a difference between *τούτῳ τῷ διδασκάλῳ χρῶνται, they have this teacher*, and *τούτῳ διδ. χρ., they have this man as* or *for a teacher*;—(b) when the substantive is a proper name; e. g. *οὗτος, ἐκεῖνος, αὐτὸς Σωκράτης.*

LXXVIII. *Exercises on* § 148.

Avarice is (the) root of every vice. Good education is (the) source and root of excellence. Wisdom is worthy of all diligence. Man has understanding. Strive, O young man, after wisdom. A kid, standing upon (*ἐπί, w. gen.*) a house, reviled, when he saw a wolf passing by, and railed at him. But the wolf said: Ho there,* *you* do not revile me, but the *place*. An honorable war is better (more desirable) than a shameful peace. Too great ease is sometimes injurious. In the war against (*πρός*) the Persians, the Greeks showed themselves very brave. The Athenians, persuaded by Alcibiades to strive (*aor.*) for power upon (*κατά, w. acc.*) the sea, lost (*aor.*) even their dominion upon the land. The wealth of Tantalus and the dominion of Pelops and the power of Eurystheus are celebrated by the ancient poets. The halcyon, a sea-bird, utters a mournful cry. Those who were born of the same parents and have grown up in the same house and have been beloved by the same parents, those indeed (*δή*) are of all the most intimate. Thy mind directs thy body, as it chooses. I saw thy friend. Through the park in Celaenae flows the river Maeander. On the top of the tree sits a bird. On (*κατά, w. acc.*) Caucasus is a rock, that has (*part.*) a circumference of ten stadia. The city lies on (*ἐν*) the edge of the island. The words of those, who (*οἳ ἄν, w. subj.*) practise truth, often avail more than the violence of others. If (*ἐάν, w. subj.*) such men promise one anything, they perform nothing less than others who immediately give. The earth bears and nourishes everything fair and everything good. Among all men it is an established custom, that (*acc. w. inf.*) the elder begin every word and work. The generals resolved to put to death (*aor.*) not only those (the) present, but all the Mytilenaeans. Most of the cities sent, every year, (as) a memorial of former kindness, the first fruits of their grain to the Athenians. Every day, deserters came to Cyrus. Mysus came in, holding in each of his two hands a small shield. The peltastae ran (*aor.*) to (*ἐπί, w. acc.*) each of the two wings. When Darius was sick and expecting the end of (his) life, he desired that (*acc. w. inf.*) both his sons might be present before him (sibi). Both the ears of the slave were bored through. Both the cities were destroyed by the enemy. These works are very agreeable to me. That man is very wise. Dionysius, the tyrant of Syracuse, founded in Sicily a city directly (*αὐτός*) under the mountain of Aetna, and named it Adranum. According to these laws the judge decides. This is a sufficient defence. This is true justice. Not only the soldiers, but the king himself fought very bravely. This they employ (as) a mere pretence. This Charmides recently met me, dancing. Cyrus sent to Cilicia the soldiers, that Menon had, and Menon, the Thessalian, himself. The time of maturity for (*dat.*) woman is twenty years, for man, thirty years. The three cities lying on (*παρά, w. acc.*) the sea were destroyed by the enemy.

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* Ὦ οὗτος.

§ 149. *Classes of Verbs.*

The predicate or verb, in reference to the subject, can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms.

1. The subject appears as *active;* e. g. *ὁ παῖς γράφει, τὸ ἄνθος θάλλει.*—The active form, however, has a two-fold signification:

(α) *Transitive,* when the object to which the action is directed, is in the accusative, and therefore receives the action; e. g. *τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν.*—Transitive verb.

(β) *Intransitive,* when the action is either confined to the subject, e. g. *τὸ ἄνθος θάλλει,* or when the verb has an object in the Gen. or Dat., or is constructed with a preposition; e. g. *ἐπιθυμῶ τῆς ἀρετῆς, χαίρω τῇ σοφίᾳ, ἔρχομαι εἰς τὴν πόλιν.*—Intransitive verb.

2. Again, the subject performs an action which is reflected on itself; hence the subject is at the same time the object of the action, i. e. the actor and the receiver of the action are the same; e. g. *τύπτομαι, I strike myself, βουλεύομαι, I advise myself.*—Middle or reflexive verb.

REM. 1. When the reflexive action is performed by two or more subjects on each other, e. g. *τύπτονται, they strike each other, διακελεύονται, they encourage each other*, it is called a reciprocal action, and the verb a *reciprocal verb.*

3. Lastly, the subject appears as receiving the action; e. g. *οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν, the soldiers were pursued.* —Passive verb.

REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses, viz. the Fut. and Aor. All the other forms are indicated by the Mid., inasmuch as the passive action was considered as a reflexive one.

§ 150. *Remarks on the Classes of Verbs.*

1. Many active verbs, especially such as express motion, besides a transitive signification, have also an intransitive or reflexive sense. (Comp. the English expressions, *I move* [Intrans.] and *I move the book* [Trans.], *the tree breaks* [Intrans.] and *the ice breaks the trees* [Trans.], and the Latin *vertere, mutare, declinare*); thus, e. g. *ἀνάγειν, to draw back, regredi, διάγειν, to continue, perstare, ἐλαύνειν, to ride, ἐμβάλλειν* and *εἰςβάλλειν, to fall into or upon, ἐκβάλλειν, to spring forth, ἀποκλίνειν, declinare, τρέπειν,* like *vertere, στρέφειν,* like *mutare,*

ἔχειν in connection with adverbs, e. g. *εὖ, κακῶς ἔχειν, bene, male se habere, τελευτᾶν, to end, to die*, and many others.

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive signification, but in the second Aor. an intransitive:

δύω, to wrap up, first Aor. *ἔδυσα, I wrapped up*, second Aor. *ἔδυν, I went in, down,*
ἵστημι, to place, " *ἔστησα, I placed,* " *ἔστην, I stood,*
φύω, to produce, " *ἔφυσα, I produced,* " *ἔφυν, I was produced,*
σκέλλω, to make dry, " (*ἔσκηλα*, Poet. *I made dry*), " *ἔσκλην, I withered.*

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive signification, but in the second an intransitive:

ἐγείρω, to awake, first Pf. *ἐγήγερκα, I have awakened*, second Pf. *ἐγρήγορα, I am awake,*
ὄλλυμι, to destroy, " *ὀλώλεκα, I have destroyed,* " *ὄλωλα, I have perished,*
πείθω, to persuade, " *πέπεικα, I have persuaded,* " *πέποιθα, I trust.*

Moreover, some second Perfects of transitive verbs which do not form a first Perf., have an intransitive signification; e. g. *ἄγνυμι, to break*, second Perf. *ἔαγα, I am broken, πήγνυμι, to fasten, πέπηγα, I am fastened* or *stand fast, ῥήγνυμι, to rend, ἔῤῥωγα, I am rent, σήπω, to make rotten, σέσηπα, I am rotten, τήκω, to smelt*, e. g. iron, *τέτηκα, I am smelted, φαίνω, to show, πέφηνα, I appear.*

3. On the signification and use of the middle form, the following are to be noted:

(a) The middle denotes first, an action which the subject performs directly upon itself, where in English we use the active verb and the accusative of the reflexive pronoun; e. g. *τύπτομαι, I strike myself, ἐτυψάμην, I struck myself, τύψομαι, I shall strike myself.* This use of the middle is rare. Here belong the following verbs which are presented in the aorist-form: *ἀπέχω, to keep from, ἀποσχέσθαι, to keep one's self from, to abstain from; ἀπάγξαι τινά, to strangle, to hang some one, ἀπάγξασθαι, to strangle or hang one's self; τύψασθαι, κόψασθαι, to strike one's self; ἐπιβαλέσθαι τινί, to throw or place one's self upon something, to apply one's self to something; παύσασθαι, to cease* (from *παύω, to cause to cease*); *δείξασθαι, to show one's self;* particularly verbs which express an action performed by the subject on his own body: *λούσασθαι* (*to wash one's self*), *νίψασθαι, ἀλείψασθαι, χρίσασθαι, γυμνάσθαι, καλύψασθαι, κοσμήσασθαι, ἐνδύσασθαι, ἐκδύσασθαι, κείρασθαι, στεφανώσασθαι,* and the like. With the exception of the above verbs and some others, this reflexive relation is commonly expressed by the active form with the accusative of the reflexive pronoun; e. g. *ἐπαινεῖν* ἑαυτόν, ἀναρτᾷν ἑαυτόν, *to make himself dependent on*, ἀποκρύπτειν ἑαυτόν, ἐθίζειν ἑαυτόν, παρέχειν ἑαυτόν, ἀπολύειν ἑαυτόν, *to free himself*, ἀποσφάττειν ἑαυτόν, ἀποκτείνειν ἑαυτόν. Then the middle form has the signification of the passive, thus, ἐπαινεῖσθαι, ἀποκτείνεσθαι, ἀποσφάττεσθαι, *laudari, interfici, jugulari ab alio*, and also has a passive form for its Aorist and Future.

Rem. 1. In all the middle verbs mentioned above, the action is such as does not *necessarily* refer to the subject; for I can, e. g. as well wash another as myself. But the action may be such as *necessarily* refers to the subject, inasmuch as the subject which performs the action, must be considered the same as the object which receives the action; then the middle form expresses the simple idea of an intransitive action; this is a frequent use of the middle. Here belong particularly very many verbs which express an act or perception of the mind. Only a very few verbs of this kind have their Aor. with a middle form; e. g. φυλάξασθαι, *to guard one's self, to beware* (φυλάξαι τινά, *to guard any one*), βουλεύσασθαι, *to advise one's self* (βουλεῦσαί τινι, *to advise any one*), γεύσασθαι, *to taste* (Act., *to cause to taste*); on the contrary, most verbs of this kind have their Aor. with a passive form, but have the future in the middle form; e. g. ἀναμνησθῆναι, ἀναμνήσεσθαι, *to remind one's self, to remember, recordari* (ἀναμνῆσαί τινα, *to remind any one*), αἰσχυνθῆναι, αἰσχυνεῖσθαι, *to be ashamed* (αἰσχῦναί τινα, *to make ashamed*), φοβηθῆναι, φοβήσεσθαι, *to fear* (φοβῆσαί τινα, *to make afraid, terrere*), πορευθῆναι, πορεύσεσθαι, *to go, proficisci* (πορεῦσαί τινα, *to cause one to go, to convey one*), περαιωθῆναι, περαιώσεσθαι (ποταμόν), *to pass over*, (περαιῶσαί τινα, *to cause to pass over, trajicere*), πλαγχθῆναι, πλάγξεσθαι, *to wander about, circumvagari* (πλάγξαι τινά, *to cause to wander*), ἀνιαθῆναι, ἀνιάσεσθαι, *to afflict one's self, to be grieved* (ἀνιᾶσαί τινα, *to afflict any one*); also διαλυθῆναι, διακριθῆναι, *to separate one's self, discedere*, ἀπαλλαγῆναι, *abire*, κοιμηθῆναι, *to sleep*, φανῆναι, *apparere*, παγῆναι, *to congeal*, ἐπαρθῆναι, *to raise one's self*, and many others.

(b) In the second place, the middle form denotes an action which the subject performs on an object belonging to itself, on one connected with itself or standing in an intimate relation with it. In English, we commonly use here either a possessive pronoun or a preposition with a personal pronoun; e. g. τύπτομαι, ἐτυψάμην τὴν κεφαλήν, *I strike, struck my head* (τύπτειν κ., *to strike the head of another*), λούσασθαι τοὺς πόδας, *to wash one's own feet* (λούειν τ. π., *to wash the feet of another*), ἀποκρύψασθαι τὰ ἑαυτοῦ, *to conceal one's own affairs*; κατατρέψασθαι γῆν, *sibi subjicere terram, to subjugate land for one's self*, ἀναρτήσασθαί τινα, *sibi devincire, to make dependent on one's self*, ἀπολύσασθαί τινα, *to loosen for one's self, to redeem*, πορίσασθαί τι, *sibi aliquid comparare, to procure for one's self* (πορίζειν τί τινι, *alii aliquid comparare, to procure something for another*), κτήσασθαί τι, παρασκευάσασθαί τι, *sibi comparare, to* *acquire, prepare for one's self; ἀμύνασϑαι τοὺς πολεμίους, propulsare a se hostes, to keep off the enemy from one's self, ἀπώσασϑαι κακά, a se propulsare mala.* This use of the middle is much the most frequent.

Rem. 2. As the active can be used, when the subject does not itself perform an action, but causes it to be done by another, e. g. Ἀλέξανδρος τὴν πόλιν κατέσκαφεν, *caused the city to be destroyed*, so also can the middle be used to express the same idea, yet with this difference, that with the middle the action always refers in some way to the subject; e. g. ὁ πατὴρ τοὺς παῖδας ἐδιδάξατο, which either signifies, *the father educated his own children*, or, if it is clear from the context, *he caused them to be educated; κείρασϑαι, to shave one's self* or *to get one's self shaved;* Ἀργεῖοι ἑαυτῶν εἰκόνας ποιησάμενοι ἀνέϑεσαν εἰς Δελφούς. Παραϑέσϑαι τράπεζαν, *to set a table before one's self*, or *have it set before one's self.*

Rem. 3. The middle form is often used to express *reciprocal* actions (see § 149, Rem. 1). This is particularly the case with verbs signifying *to contend, vie with, converse with, embrace, salute, to make an agreement or compact;* e. g. μάχεσϑαι, *to fight with*, ἁμιλλᾶσϑαι, *to contend with*, ἀγωνίζεσϑαι, *to strive*, διαλέγεσϑαι, *to converse with*, ἀσπάζεσϑαι, *to salute*, ταῦτα συντίϑεσϑαι, *mutually to agree on these points*, σπονδὰς σπένδεσϑαι or ποιεῖσϑαι, *to make a treaty* (σπονδὰς ποιεῖν signifying *to make a libation*). So also, where the action is not strictly reciprocal, but where the idea expressed by the verb necessarily supposes two persons or two parties, as in *questions* and *answers;* e. g. πυνϑάνεσϑαι and ἔρεσϑαι, *to inquire*, ἀποκρίνεσϑαι and ἀπαμείβεσϑαι, *to answer*, συμβουλεύεσϑαι, *to consult with one, ask his advice*, and ἀνακοινοῦσϑαι, *to consult one* (ἀνακοινοῦν being especially used of consulting oracles).

4. From the reflexive signification of the middle, the passive is derived. Here the subject permits the action to be performed by another upon itself. Hence the subject of a passive verb always appears as the receiver of an action; e. g. μαστιγοῦμαι, ζημιοῦμαι (ὑπό τινος), *I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one)*; βλάπτομαι, ἀδικοῦμαι, *I suffer injury, injustice; διδάσκομαι, I let myself be instructed, I receive instruction, I learn*. hence ὑπό τινος, *from some one = doceor ab aliquo; πείϑομαι, I persuade myself*, or *I permit myself to be persuaded*, ὑπό τινος, *by some one = I am persuaded.*

5. For two tenses, however, viz. the Fut. and Aor., there are separate forms to express a passive action; yet the Aor. Pass. (see Rem. 2,) of many reflexive and intransitive verbs, is used instead of the middle; all the other tenses are expressed by the middle form. Hence the rule: *the Fut. and Aor. Mid. have a reflexive or intransitive signification*, not passive, inasmuch as there are separate forms for the Fut. and Aor. Pass.; *all the other tenses of the middle are used at the same time to denote the passive also.*

Rem. 4. The cause or author of the passive condition or state, is expressed by the preposition ὑπό with the Gen.; e. g. Οἱ *στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν, the soldiers were pursued by the enemy.* Instead of ὑπό, πρός with the Gen. is used, when at the same time the strong and direct influence of a person, is to be denoted; e. g. *ἀτιμάζεσθαι, ἀδικεῖσθαι πρός τινος*; also παρά with the Gen. is used, when the author is, at the same time, to be represented as the person from whose vicinity or neighborhood, or through whose means internal or external the action has come; hence especially with *πέμπεσθαι, δίδοσθαι, ὠφελεῖσθαι, συλλέγεσθαι, λέγεσθαι, σημαίνεσθαι, ἐπιδείκνυσθαι* (*demonstrari*); e. g. Ὁ *ἄγγελος ἐπέμφθη παρὰ βασιλέως, was sent from being near the king, by the king.* Ἡ *μεγίστη εὐτυχία τούτῳ τῷ ἀνδρὶ παρὰ θεῶν δέδοται.* Πολ*λὰ χρήματα* Κύρῳ *παρὰ τῶν φίλων συνειλεγμένα ἦν.*

6. It is a peculiarity of the Greek, that not merely the active of transitive verbs governing an accusative, may be changed into the personal passive, but also the active of intransitive verbs governing the Dat. or Gen.

Φθονοῦμαι ὑπό τινος, I am envied by some one, invidetur mihi ab aliquo (from *φθονεῖν τινι, invidere alicui*). Π*ιστεύομαι, ἀπιστοῦμαι ὑπό τινος, creditur, non creditur mihi ab aliquo* (from *πιστεύειν, ἀπιστεῖν τινι*). Κ*αὶ ἐπιβουλεύοντες, καὶ ἐπιβουλευόμενοι διάξουσι πάντα τὸν χρόνον* (from *ἐπιβουλεύειν τινί*). Ἀ*σκεῖται τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον* (from *ἀμελεῖν τινος*). So *ἄρχομαι, κρατοῦμαι, καταφρονοῦμαι ὑπό τινος* (from *ἄρχειν, κρατεῖν, καταφρονεῖν τινος*).

Rem. 5. Deponents (§ 118, Rem.) are merely verbs, which have only the middle form, and a reflexive or intransitive signification.

LXXIX. *Exercises on* §§ 149, 150.

Cyrus, (as he was) riding by, cried out to Clearchus, to lead the army against (κατά, *w. acc.*) the centre of the enemy. The river Acheron, which (*part.*) flows through Thesprotia, falls into the Acherusian lake. Cyrus died fighting very bravely (*aor.*). The general commanded the soldiers to go forward, until they should engage (*opt. aor.*) with Cyrus. In the third year of the Peloponnesian war, Lesbos revolted from the Athenians. The Athenians say that (*acc. w. inf.*) the first men were born in (= out of) Attica. When the soldiers slept, the general was awake. Nothing among men, neither good nor evil, has a (§ 148, 9, b) steadfast order. The wicked are pale from anxiety, and lean (= dried up) in body. Antisthenes prided himself, that (*part.*) he always showed his garment torn. Troy was taken by the Greeks. Some came, after (*aor. part.*) they had exercised and anointed themselves, others, after they had bathed. Beware of the flatterer. Abstain from intercourse with bad men. The youths had adorned themselves with garlands. The Sphinx flung herself from the height. Ajax killed himself in a fit of madness (*aor. part.*). Those whom (οἳ ἄν, *w. subj.*) men fear (*aor.*) very much, they cannot look in the face, even if they encourage (them).* Xerxes, after the sea-fight at (περί, *w. acc.*) Salamis, departed (*aor.*)

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* *οὐδὲ παραμυθουμένοις ἀντιβλέπειν.*

with a part of his force from Europe. The soldiers separated. Agesilaus travelled (*aor.*) from Sparta into Asia. Ulysses wandered about (*aor.*), ten years. Ninus, the king of the Assyrians, collected (*aor.*) a respectable army, and made (for himself) an alliance with (*πρός, w. acc.*) Ariaeus, the king of the Arabians. The combatants anointed (*aor.*) their bodies with oil. What thou hast not (*μή*) laid up (*aor. mid.*), take not. When Alexander took (*aor.*) the city of the Thebans, he sold (*aor.*) all the freemen. The Plataeans repelled the attacks of the Thebans, wherever they met (*opt.*) (them). Fair is the man, who (*part.*) has adorned his mind with culture. Beside necessary evils, men themselves provide themselves yet others. The soldiers held (*aor.*) their shields before them. Always lay up for thyself travelling-money for (*εἰς*) old age. If (*part.*) thou hast acquired reflection, thou wilt neither strive after riches, nor reproach poverty. Intelligent parents have their children educated. Darius caused a stone monument to be made (*part. aor.*), and erected it (*aor.*). If we keep off (*part.*) the enemy, we shall possess the city free and little exposed (*pres.*) to stratagems. A government that (*part.*) has been neglected (*aor.*) and begun to degenerate (taken a transition to [*ἐπί, w. acc.*] the bad), is hard to restore again. Hate flatterers (*part.*) as deceivers (*part.*); for both injure those who trust them (*aor.*). It is burdensome to be governed by a bad man.

§ 151. *Tenses and Modes.*

1. Tenses denote the *time* of the predicate, which is represented either as present, future or past; e. g. *the rose blooms, will bloom, bloomed.*

2. Modes denote the manner of representing the affirmation contained in the predicate; i. e. the relation of the subject to the predicate is represented either as an actual fact, as a conception, or as a direct expression of the will. The mode which expresses a fact, e. g. *the rose blooms*, is called the Indicative; that which denotes a conception, e. g. *the rose may bloom*, the Subjunctive; the mode which denotes the direct expression of the will, the Imperative, e. g. *give.*

§ 152. A. *More Particular View of the Tenses.*

1. The tenses may be divided, in accordance with their form and meaning, into two classes, namely, (a) into Principal tenses, which, both in the Ind. and Subj., always indicate something present or future;—(b) into Historical tenses, which, in the Ind. always denote something past, in the Subj. (Optative), sometimes that which is past, and sometimes that which is present or future.

2. The Principal tenses are the following:

(a) The Present. (*α*) Indicative, e. g. *γράφομεν, scribimus;* (*β*) Subjunctive, e. g. *γράφωμεν, scribamus;*

(b) The Perfect, (α) Indicative, e. g. *γεγράφαμεν, scripsimus;* (β) Subjunctive, e. g. *γεγράφωμεν, scripserimus;*

(c) The Future, Indicative, e. g. *γράψομεν, scribemus, we shall write;*

(d) The Future Perfect, Indicative, e. g. *βεβουλεύσομαι, I shall have advised myself, I shall deliberate, I shall be advised.*

3. The Historical tenses are the following:

(a) The Aorist, (α) Indicative, e. g. *ἔγραψα, I wrote;* (β) Optative, e. g. *γράψαιμι, I might write,* or *I might have written;*

(b) The Imperfect, (α) Indicative, e. g. *ἔγραφον, scribebam;* (β) Optative, e. g. *γράφοιμι, scriberem;*

(c) The Pluperfect, (α) Indicative, e. g. *ἐγεγράφειν, scripseram;* (β) Optative, e. g. *γεγράφοιμι, scripsissem;*

(d) The Optative of the simple Future, e. g. *γράψοιμι, I would write,* and of the Fut. Perf., e. g. *βεβουλευσοίμην, I should have deliberated,* or *have been advised;* e. g. *ὁ ἄγγελος ἔλεγεν, ὅτι οἱ πολέμιοι νικήσοιεν, the messenger said, that the enemy would conquer; ἔλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εὖ βεβουλεύσοιτο, he said that everything would be well planned by the general.*

4. The present indicative represents the action in the time present to the speaker. The present is often used in the narration of past events, since in a vivid representation, what is past is viewed as present. This is called the Historical Present.

Ταύτην τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προςελαύνοντα. Ἦν τις Πριαμιδῶν νεώτατος Πολύδωρος, Ἑκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν.

Rem. 1. The present *εἶμι* (*to go*) with its compounds, has a future signification, in the Ind. and Subj., *I shall go;* the Inf. and present Part. have both a present and future signification; e. g. *οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ' ἄπειμι* (*abibo*), *ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω.* Comp. § 137, Rem. 3.—*Οἴχομαι* and *ἥκω* with present forms, are often translated in English by perfects, namely, *οἴχομαι, I have departed,* and *ἥκω, I have come;* yet *οἴχομαι,* properly means, *I am gone,* and *ἥκω, I am here* (*adsum*); e. g. *Μὴ λυποῦ, ὅτι Ἀράσπας οἴχεται εἰς τοὺς πολεμίους, that A. is gone* (= *transfugit*) *to the enemy. Ἥκω νεκρῶν κευθμῶνα καὶ σκότου πύλας λιπών. Ὑμεῖς μόλις ἀφικνεῖσθε, ὅποι ἡμεῖς πάλαι ἥκομεν* (*have come*).

5. The perfect indicative represents a past action in time present to the speaker. The action appears as one *completed* in time present to the speaker.

Γέγραφα τὴν ἐπιστολήν, I have written a letter, the letter is now written, it being immaterial whether it was written just now or a long time ago; *ἡ πόλις ἔκτισται, the city is now built, now stands there built.*

Rem. 2. Many Greek perfects are translated into English by the present tense; in this case a *condition* or *state* occasioned by the completion of the action is denoted; e. g. *δέδεμαι* (*I have been bound*), *I am now in a bound state, am bound;*

τέθνηκα (I have died), I am dead; πέφηνα (I have shown myself), I appear, οἶδ novi (I have seen), I know, τέθηλα (I have bloomed), I am blooming, πέποιθα (I h convinced or persuaded myself), I trust, βέβηκα (I have stepped out), I go, μέμνη memini (I have reminded myself), I am mindful, κέκτημαι (I have acquired for m self), I possess, κέκλημαι (I have been called), I am called, and many othe Where the perfect is translated by a present, the Plup. is translated by an Imp e. g. *ἐπεφήνειν, I appeared.*

6. The future indicative denotes an action as future in relation t the present time of the speaker. The Greeks very often use th Fut. Ind. in subordinate clauses, even after an Historical tense, to express that which *should, must* or *may be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., ar also so used.

Νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἔντιμος καὶ ἐλεύθερ ὁ βίος παρασκευασθήσεται (might be obtained), τοῖς δὲ κακοῖς ταπεινός τ καὶ ἀλγεινὸς καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται. Ἡγεμόνας ἔλαβον ο στρατιῶται, οἳ αὐτοὺς ἄξουσιν (should lead), ἔνθεν ἕξουσι (might obtain) τ ἐπιτήδεια.

7. The future perfect indicative represents the action as past (completed) in the future, in relation to the present time of the speaker.

Καὶ τοῖς κακοῖς μεμίξεται ἐσθλά, the good shall have been mixed with evil. Ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων. The Fut. Perf. of those verbs whose perfects are translated by the present (see Rem. 2), must then be translated by the simple future; e. g. *μεμνήσομαι, meminero (I shall have reminded myself), I shall be mindful.*

Rem. 3. The Fut. Perf. is used in Greek, only in principal clauses, and in subordinate clauses introduced by *ὅτι* and *ὡς* (*that*). In all other subordinate clauses, the Subj. Aor. (more seldom the Perf.) in connection with a conjunction compounded of *ἄν*, e. g. *ἐάν, ἐπάν, ἐπειδάν, ὅταν, πρὶν ἄν, ἔςτ' ἄν, ὃς ἄν*, etc., is used instead of the Fut. Perf.; e. g. *ἐὰν τοῦτο λέξῃς, si hoc dixeris, if you shall have said thus.*

8. The aorist indicative expresses past time, in a wholly indefinite manner, without any additional relation; e. g. *ἔγραψα, I wrote, Κῦρος πολλὰ ἔθνη ἐνίκησεν.* It thus stands in contrast with the other tenses which express past time; still, since it indicates past time indefinitely, it may be used instead of either of these tenses.

9. The imperfect indicative represents an action as past, but always in relation to another past time.

Ἐν ᾧ σὺ ἔπαιζες, ἐγὼ ἔγραφον, while you were playing, I was writing. Ὅτε ἐγγὺς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο, when the barbarians were near, the G. fought. Ὅτε οἱ βάρβαροι ἐπεληλύθεσαν (or *ἐπῆλθον*), *οἱ Ἑλ-*

ηνες *ἐμάχοντο.* Τότε (or *ἐν ταύτῃ τῇ μάχῃ*) *οἱ Ἕλληνες ϑαρρα- ώτατα ἐμάχοντο.*

Rem. 4. The Impf. Ind. is also used to denote,—(a) the *beginning* of an ac- on, e. g. *ἐπεὶ ἐγγὺς ἐγένοντο ἐξαπίνης, οἱ μὲν αὐτῶν ἐτόξευον, some of them* *gan to shoot their arrows;*—(b) the *continuance*, e. g. *οἱ μὲν ἐπορεύοντο, οἱ εἷποντο, one party continued their march, the other continued to pursue;*—(c) ibit or *custom*, e. g. *αὐτὸν οἵπερ πρόςθεν προςεκύνουν, καὶ τότε προςεκύ-* ησαν, *those who were before accustomed to do obeisance to him, did it then also;*— l) *endeavor* or *attempt*, e. g. *πρῶτος Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο* ναι, *Clearchus endeavored to compel his soldiers to advance.*

10. Hence the Aor. Ind. is used in historical narration, in order o indicate the principal events, while the Impf. is used to denote he accompanying circumstances. The Aor. *narrates*, the Impf. *describes* and *paints*; the Aor. denotes a *single, momentary* action, the Impf. a *continued* action.

Τοὺς *πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὁπλῖται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθὺς εἵποντο.* Ὁ δὲ Κλέαρχος *ἐταράχθη καὶ ἐφοβεῖτο, and C. was terrified* (a single, momentary act) *and feared* (continued act).

Rem. 5. The Aor. Ind. is often used in general propositions, which express a fact borrowed from experience; the verb is then translated by an English Pres. or by *is wont* or *is accustomed*, with the Inf.; e. g. Κάλλος *ἢ χρόνος ἀνάλωσεν, ἢ νόσος ἐμάρᾱνεν, either time destroys* (*is wont to destroy*) *or disease impairs beauty.*

11. The pluperfect represents an action as completed before another past action.

Ἐπειδὴ *οἱ Ἕλληνες ἐπεληλύθεσαν* (*had come*), *οἱ πολέμιοι ἀπεπεφεύγεσαν* (*had fled*). Ὅτε *οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνενικήκεσαν.* Ἐγεγράφειν *τὴν ἐπιστολήν* (sc. *when the friend came*).

Rem. 6. It is to be noticed, that where the relation of one past time to another is readily seen from the connection, and no special emphasis belongs to it, the Greeks commonly use the Aor. instead of the Plup.; e. g. *ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον, οἱ πολέμιοι ἀπεπεφεύγεσαν.* Indeed, the Aor. is often used instead of the Perf. even, when the relation of the past to the present does not require to be particularly indicated.

12. As the Aor. Ind. expresses a past action as *independent* and *completed*, and as the Impf. Ind., on the contrary, represents an action in its *duration* and *progress*, (since it always refers to a past action which is related to another past action, being used in description and delineation,) so the subordinate modes of the Aor., viz. the Subj., Opt. and Imp., together with the Aor. Inf. and Part., are used when the action is represented by itself, as completed; on the contrary, the subordinate modes of the Pres., together with the

Pres. Inf. and Part., and also the Opt. Impf., are used, when the speaker would describe an action in its *duration* and *progress*. In this manner the following forms stand contrasted:

(a) The Aor. Subj. and the Pres. Subj.; e. g. φύγωμεν and φεύγωμεν, *let us fly*; λέγω, ἵνα μάθῃς and ἵνα μανθάνῃς, *that you may learn*;

(b) The Aor. Imp. and the Pres. Imp.; e. g. φύγε and φεῦγε, *fly*; δός and δίδου μοι τὸ βιβλίον, *give*;

(c) The Aor. Inf. and the Pres. Inf.; e. g. ἐθέλω φυγεῖν and φεύγειν, *I wish to fly*; κελεύω σε δοῦναι and διδόναι μοι τὸ βιβλίον; but the Aor. Inf. can also denote a past time and take the place of the Perf. Inf, when the relation to the finite verb does not require to be particularly indicated; e. g. ἤγγειλε τοὺς πολεμίους ἀποφυγεῖν and ἀποπεφευγέναι, *nuntiavit hostes fugisse*;

(d) The Aor. Opt. and the Impf. Opt.; e. g. ἔλεγον, ἵνα μάθοις and ἵνα μανθάνοις, *that thou mayest learn, ut disceres*; εἴθε τοῦτο γένοιτο and γίγνοιτο, *O that this might happen!* The Aor. Opt. can also take the place of the Plup. Opt., when the relation to another past action does not require to be particularly indicated; e. g. ἤγγειλεν, ὅτι, ἐπειδὴ οἱ Ἕλληνες ἐπέλθοιεν (*had come*), οἱ βάρβαροι ἤδη ἀποφύγοιεν (*had already fled*).

The Aor. Part. always denotes past time, and hence stands in contrast with the Perf. Part., since the former describes an action as absolutely past, while the latter, at the same time, represents it in relation to the finite verb; e. g. οἱ αὐτόμολοι ἤγγειλαν τοὺς πολεμίους ἀποφυγόντας and ἀποπεφευγότας.

LXXX. *Exercises on* § 152.

After Darius was dead and Artaxerxes had ascended (*aor.*) the throne, Tissaphernes traduced Cyrus to (πρός, *w. acc.*) his brother, (asserting) that he was plotting against him (*opt.*). The latter (ὁ) credits it (= is persuaded) and apprehends Cyrus, intending to put him to death (ὡς, *w. fut. part.*); but his mother by entreaty gains his release (= having begged him off for herself, *aor.*) and sends him again to his government. Hector, whither has gone the courage, that thou once hadst? Be not troubled that Araspas has gone over to the enemy. In good time* art thou come. Themistocles wrote: (I,) Themistocles, have come to thee. If any one does not know himself, and believes he has come to a knowledge of that which he does not truly know, he is a fool. The messengers from Sinope said: We are come to (*part. fut.*) congratulate you, O warriors, that ye have been delivered, as we have heard, through (διά, *w. gen.*) many dangers. Under (ἐπί, *w. gen.*) Cecrops and the first kings, until (εἰς) Theseus, Attica was always inhabited by cities. God has carefully regulated everything in the world. The dwellings in Memphis have remained until (μέχρι) modern times. Œnoe, which lies (= is) on the borders of Attica and Boeotia, had been fortified. Zeno scourged a slave for (ἐπί, *w. dat.*) theft; upon his saying

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* εἰς καλόν.

gen. abs.): "It was fated for me to steal," Zeno said: "To be flayed too (*aor.*)" The world is a stage, life a passage across (that stage); thou camest, thou sawest, thou wentest away. Xerxes threw a bridge over the Hellespont and dug hrough Athos. Destiny casts down what (*οἳ ἄν, w. subj.*) it has exalted (*aor.*). Even the worst (man) acquires riches easily. Inactivity teaches a great deal of vice. Commanding is easier than doing. Cyrus called (*part.*) Araspas, a Mede, who had been a comrade of his (= to him) from youth (*ἐκ παιδός*), and bade him guard for him the wife of Abradatas, the Susian, and the tent, until he himself should take (them) in charge. The people resolved to choose thirty men, who should draw up the laws of the country, in accordance with which (*κατά, w. acc.*) they should administer the government. Everywhere in Greece the usage prevails, that the citizens swear (*acc. w. inf.*) to be united (*fut.*). The soldiers hoped to take the city. I believe, that those, who (§ 148, 6) practise wisdom, and believe (themselves) to be competent to teach the citizens that which is useful, by no means become violent. Say what I must do, and it shall be done. It (= this) is very beautifully said and ever will be (= remain) said, that the useful is beautiful, the hurtful odious. Tyrants will acquire nothing valuable. Noble men we shall ever remember.

§ 153. B. *More Particular View of the Modes.*

1. The three following modes are to be distinguished, viz. the Indicative, Subjunctive (Optative) and Imperative (§ 151, 2).

a. The Indicative expresses a fact or phenomenon, asserts something directly; e. g. *τὸ ῥόδον θάλλει — ὁ πατὴρ γέγραφε τὴν ἐπιστολήν — οἱ πολέμιοι ἀπέφυγον — οἱ πολῖται τοὺς πολεμίους νικήσουσιν.*

b. The Subjunctive denotes a conception. The Subj. of the historical tenses is called the Optative in Greek (§ 73, II.).

(*α*) The Subj. of the principal tenses, i. e. of the Pres. and Perf., and also the Subj. Aor., in Greek always represents the conception as something *future*. The Subj. of the principal tenses is used in principal clauses: (1) in the first Pers. Sing. and Pl. to express an *exhortation* or *admonition;* (2) in the second Pers. Sing. and Pl. of the Aor. (not Pres.) with *μή* to express a *prohibition;* (3) in *doubtful questions;* in principal clauses, however, almost exclusively in the first Pers. Sing. and Pl., but in subordinate clauses, it may be in any of the different persons.

Ἴωμεν, *eamus, let us go.* Μὴ ἴωμεν, *let us not go.* Μὴ φοβηθῇς, *ne metuas, do not fear.* Τί ποιῶμεν; *what shall we do?* In subordinate clauses, Οὐκ ἔχω, ὅποι τράπωμαι, *non habeo, quo me vertam, I do not know where to go.* Οὐκ ἔχει, ὅποι τράπηται, *he does not know where to go.*

(*β*) The Subj. of the historical tenses, viz. the Opt. of the Aor., Impf. and Plup. as well as the Opt. of the Fut. (§ 152, 3, d), represent what is conceived either as past, present or future. The Opt. denotes a present or future, only in conditional clauses, and in such elliptical clauses as arise from them; e. g. *εἴ τι ἔχοις, δοίης ἄν, if you had anything, you would give it.* Both the condition *εἴ τι ἔχοις*, and the consequence *δοίης ἄν*, are here represented as a present, mostly a future uncertainty, an undetermined possibility, a mere supposition, admission or conjecture (Comp. § 185). This form of the conditional clause, viz. *εἰ* with the Opt., may express a wish, the concluding clause connected with it, being understood; e. g. *εἰ τοῦτο γένοιτο! if this should happen* (then I would be happy, *εὐτυχὴς ἂν εἴην*), = *O that this might happen!* Instead of the simple *εἰ*, the stronger *εἴθε, εἰ γάρ, O that,* is then commonly used; e. g. *εἴθε (εἰ γὰρ) ἐμοὶ θεοὶ ταύτην τὴν δύναμιν παραθεῖεν! O that the gods would give me such power!* Very frequently the concluding clause is used elliptically, the condition connected with it being understood; e. g. *ἡδέως ἂν ἀκούσαιμι, I would gladly hear* (if it were possible, *εἰ ἐξείη*). Comp. No. 2, c. With the exception of the instances here mentioned, the Opt. generally refers to the past.

Rem. 1. When a wish is to be represented as one which the speaker knows cannot be realized, the Ind. of the historical tenses is used; e. g. *εἴθε τοῦτο ἐγίγνετο! O that this might be (were) done! εἴθε τοῦτο ἐγένετο! O that this had been done!*

c. The Imp. denotes the immediate expression of one's will; e. g. *δός* and *δίδου μοι τὸ βιβλίον, give; γραψάτω* and *γραφέτω τὴν ἐπιστολήν, scribito, let him write.*

Rem. 2. The difference between the Pres. and Aor. Imp., is, that the Pres. generally denotes a *continued, oft-repeated* action, while the Aor. denotes a *single, instantaneous* action; e. g. *πείθου τοῖς σοφωτέροις, obey those wiser than yourself,* a direction to be observed at all times; *ἀνατεινάτω τὴν χεῖρα, let him raise his hand, βλέψον εἰς τὰ ὄρη, look upon the mountains*, single, instantaneous acts. So *ἄκουσον, ἀκούσατε, λέξον, λέξατε.* Comp. § 152, 12, b.—The Perf. Imp., which is of rare occurrence, is used to indicate that the consequences of the action are to *remain or be permanent;* e. g. *κεκλείσθω ἡ θύρα, let the door be shut* (and remain shut). It will be evident, therefore, that neither the Aor. nor Perf. Imp., expresses any relation of past time, as the Ind. of these tenses does, but only such modifications of action as are stated above.

Rem. 3. In negative or prohibitive expressions with *μή* (*ne*), the Greek commonly uses only the Pres. Imp., not the Aor. Imp., but instead of it, the Aor. Subj.; e. g. *μὴ γράφε* (but not *μὴ γράφῃς*) or *μὴ γράψῃς, do not write* (but not *μὴ γράψον*).

Remarks on the Modal Adverb ἄν.

2. The discussion of the modal adverb ἄν is intimately connected with the treatment of the modes. This adverb is used to show the relation of the *conditioned* expression to the *conditioning* one, inasmuch as it indicates that the predicate of the sentence to which it belongs, is conditioned by another thought. A complete view of the use of ἄν cannot be presented until conditional sentences are treated of (§ 185); for the present, the following remarks on its construction will be sufficient. It is connected:

a. With the Ind. of the historical tenses, viz. the Impf., Plup. and Aor.,

(α) To indicate that something could take place under a certain condition, but did not, because the condition was not fulfilled.

Εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, *si hoc diceres, errares, if you said this, you were wrong* (*but now I know you did not say it, consequently you did not do wrong*). Εἰ τοῦτο ἔλεξας, ἥμαρτες ἄν, *si hoc dixisses, errasses; at hoc non dixisti, ergo non errasti* (the Aor. here takes the place of the Plup.); or without a protasis, e. g. ἐχάρης ἄν, *laetareris* or *laetatus fuisses* (sc. *si hoc vidisses*).

(β) To indicate that an action took place (was repeated) in certain cases or under certain circumstances. The historical tense of the principal clause is then usually an Imperfect.

Εἴ τις τῷ Σωκράτει περί του ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἂν πάντα τὸν λόγον, *if any one contradicted Socrates, he would* (*he was accustomed to*) *carry back the whole argument to the original proposition* (i. e. he would do this as often as any one contradicted).

Rem. 3. Ἂν is not used with the Ind. of the principal tenses.

b. With the Subj., in order to represent the conceived future event, which is naturally expressed by the Greek Subj. [No. 1, b. (α)], as conditional, and dependent on circumstances. In the Common Language, this usage occurs only in subordinate clauses, the modal adverb then standing in close connection with the conjunction of the subordinate clause, or combining with it and forming one word. In this manner originate ἐάν (from εἰ ἄν), ὅταν (from ὅτε ἄν), ὁπόταν (from ὁπότε ἄν), πρὶν ἄν, ὅθι ἄν, οὗ ἄν, ὅπου ἄν, οἷ ἄν, ὅποι ἄν, ᾗ ἄν, ὅπη ἄν, ὅθεν ἄν, ὁπόθεν ἄν, etc., ὃς ἄν (*quicunque* or *si quis*), οἷος ἄν, ὁποῖος ἄν, ὅσος ἄν, ὁπόσος ἄν, and others.

c. With the Opt. (very seldom with the Fut. Opt.), to represent a present or future uncertainty, undetermined possibility, a mere supposition, admission or conception, as conditional. The Opt. with ἄν must always be considered as the principal clause of a conditional proposition, even if the condition belonging to it, is not expressed [No. 1, b. (β)].

Εἰ τοῦτο λέγοις, ἁμαρτάνοις ἄν. Without a protasis, e. g. χαίροις ἄν, *you might, could, would rejoice* (*if you heard this*). Γένοιτ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ; *all might, could happen.* Λέγοις ἄν, *you might speak* (sc. *si tibi placuerit*). The Opt. with ἄν is very frequently used, when the speaker wishes to state a strong affirmation *modestly*.

d. With the Inf. and Part. (very seldom with the Fut. Inf. and Part.), when the finite verb, used in the place of the Inf. and Part., would be connected with ἄν.

Εἴ τι εἶχεν, ἔφη, δοῦναι ἄν, *if he had anything, he said he would give it* (oratio recta, εἴ τι εἶχον, ἔδωκα ἄν, *if I had anything, I would give it*). Εἴ τι ἔχοι, ἔφη, δοῦναι ἄν (oratio recta, εἴ τι ἔχοιμι, δοίην ἄν). Δῆλος εἶ ἁμαρτάνων ἄν, εἰ τοῦτο λέγοις (= δῆλόν ἐστιν, ὅτι ἁμαρτάνοις ἄν, εἰ τοῦτο λέγοις).

Rem. 4. As ἄν represents the *predicate* as conditional, it ought properly to be joined with the predicate, e. g. λέγοιμι ἄν, ἔλεγον ἄν; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. καὶ οὐκ οἴει ἄσχημον ἂν φανεῖσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words as change the idea of the sentence, viz., to negative adverbs and interrogatives; e. g. οὐκ ἄν, οὐδ' ἄν, οὔποτ' ἄν, οὐδέποτ' ἄν, etc. — τίς ἄν, τί ἄν, τί δ' ἄν, τί δῆτ' ἄν, πῶς ἄν, πῶς γὰρ ἄν, ἆρ' ἄν, etc.;—also to adverbs of place, time, modality and other adverbs, which, in various ways modify the expression contained in the predicate and define it more exactly; e. g. ἐνταῦθα ἄν, τότ' ἄν, εἰκότως ἄν, ἴσως ἄν, τάχ' ἄν, μάλιστ' ἄν, ἥκιστ' ἄν, ῥᾳδίως ἄν, ἡδέως ἄν, etc. Hence it happens that ἄν is sometimes repeated in the same sentence.

LXXXI. *Exercises on* § 153.

Let us shun the unseemly, and aspire after the beautiful. Let us pray (*aor.*) the Gods to guide the present (enterprise) to the most honorable issue. Let us not yield to the enemy. How shall I, who am (*part.*) mortal, contend with divine destiny? Tell me, whether (πότερον) we shall say that Socrates in his conversations speaks seriously or jests (= call S. speaking seriously or jesting). When Hercules was at a loss, which of two (ὁπότερος, *w. gen.*) ways to (ἐπί, *w. acc.*) life he should enter (= turn himself), there appeared two majestic women. One, running to him (*aor.*), spoke thus: I see, O Hercules, thou art at a loss (= thee at a loss) which way to life thou shouldst enter. If (ἐάν, *w. subj.*) therefore thou wilt make me a friend (*fem.*), I will lead thee to the pleasantest and easiest way. O Gods, that ye might avert danger from us. O that the triad of the Graces (Χάριτες) might ever assist (*aor.*) me. O that I might ever associate with the wise and good, and never have intercourse with (*gen.*) the bad. O if I could have lived with you then, when you were still a youth. If I were (but) able to make what is done (*part.*) undone! Fight bravely, soldiers. Strive after virtue, young men. The temple-robber ought to be torn in pieces by wild beasts. Historians ought neither to extol anything in order to conciliate (πρός, *w. acc.*) favor, nor omit (anything), if it is deserving of mention and remembrance. Judge (*aor.*) not contrary to (*παρά, w. acc.*) the laws. O warriors, despair (*aor.*) not of yourselves. He who (§ 148, 6) ventures to employ force, may need not a few allies; but he who can persuade, none. How could those who do base (deeds), become friends to those who hate such (deeds)? Who without self-control could either learn or properly practise anything good? With (*μετά, w. gen.*) a wise understanding, one may pass (*aor.*) life most pleasantly. The bad no one can make (= place, *aor.*) useful.

CHAPTER II.

§ 154. *Attributives.*

1. Attributives serve to explain more definitely the idea contained in the substantive to which they belong; e. g. *τὸ καλὸν ῥόδον, ὁ μέγας παῖς.* The attributive may be:

a. An adjective or participle, e. g. *τὸ καλὸν ῥόδον, τὸ ἄνθος θάλλον*;

b. A substantive in the genitive, e. g. *οἱ τοῦ δένδρου καρποί*;

c. A substantive governed by a preposition, e. g. *ἡ πρὸς τὴν πόλιν ὁδός*;

d. An adverb, e. g. *οἱ νῦν ἄνθρωποι*;

e. A substantive in apposition, e. g. *Κροῖσος, ὁ βασιλεύς.*

Rem. 1. The genitive depending on substantives, receives different names according to the relations it expresses: (a) *subjective*, when it takes the place of the subject, e. g. *οἱ τοῦ δένδρου καρποί* (arising from *τὸ δένδρον φέρει καρπούς*), *the fruits of the tree*, i. e. *which the tree produces; τὰ τοῦ Ὁμήρου ποιήματα, the poems of Homer*, i. e. *which he made*;—(b) *objective* or *causative*, when it takes the place of the object of an intransitive verb, e. g. *ἡ τῆς σοφίας ἐπιθυμία, the desire for wisdom* (*ἐπιθυμῶ τῆς σοφίας*, the *σοφίας* being the cause of the *ἐπιθυμία*); *εὔνοιά τινος, good-will towards one* (*εὔνους εἰμί τινι*);—(c) *passive*, when it takes the place of the object of an active verb, and thus denotes the thing affected or caused by the transitive action, e. g. *ἡ τῆς πόλεως κτίσις* (from *κτίζει τὴν πόλιν*), *the possession of the city* (the city being the thing possessed); *ὁ τῆς ἐπιστολῆς γραφεύς, the writer of the letter*;—(d) of *quality*, e.g. *τὸ εὖρος τεττάρων σταδίων; ἀνὴρ μεγάλης ἀρετῆς*;—(e) of *possession*, e. g. *τὸ τοῦ Μένωνος στράτευμα.*

Rem. 2. When the substantive which is to be more fully explained by the attributive, contains a general idea or one which can be easily supplied from the context, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as it is subordinate in the idea to be expressed, is often omitted, and the adjective or participle commonly with the article, is used as a substantive. Such substantives are, e. g. *ἄνθρωπος, ἀνήρ* (*man, husband*), *γυνή* (*woman, wife*), *πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, πρᾶγμα, χρῆμα, ἔργον, χρόνος, ἡμέρα, χώρα, γῆ, ὁδός, οἰκία, οἶκος*, and others.

Οἱ θνητοί (sc. ἄνθρωποι), *mortales.* Τὰ ἡμέτερα (sc. χρήματα), *res nostrae.* Ἡ ὑστεραία (sc. ἡμέρα). Ἡ πολεμία and ἡ φιλία (sc. χώρα), *a hostile and friendly land.* Ἡ οἰκουμένη (sc. γῆ), *the inhabited earth.* Τὴν ταχίστην (sc. ὁδόν), *quam celerrime.* Τὸ κακόν, *evil.* Τὰ κακά, *evils.* Ἀλέξανδρος ὁ Φιλίππου (sc. υἱός). Ἐν ᾅδου (sc. οἴκῳ) εἶναι. Εἰς διδασκάλου, εἰς Πλάτωνος φοιτᾷν. Τὰ τῆς τύχης, *fortune and all which belongs to it*; τὰ τῆς πόλεως, *the affairs of the city*; τὰ τοῦ πολέμου, *the whole extent of the war.* Οἱ νῦν, οἱ τότε, οἱ πάλαι (sc. ἄνθρωποι). Τὰ οἴκοι (πράγματα), *res domesticae.* Οἱ καθ' ἡμᾶς, *our contemporaries.* Οἱ ἀμφί or περί τινα, *a person with his companions, followers or scholars*; οἱ ἀμφὶ Πεισίστρατον, *Pisistratus and his troops*; οἱ ἀμφὶ Θαλῆν, *Thales and his school.*

2. When a substantive is put in the same case with another, for the sake of a more exact definition, it is said to be in apposition with that substantive. A word may be in apposition not merely with a substantive, but also with a substantive pronoun; e. g. ἡμεῖς, οἱ σοφοί — ἐκεῖνος, ὁ βασιλεύς, and even with a personal pronoun contained in the verb.

Θεμιστοκλῆς ἥκω παρὰ σέ, *I, Themistocles, have come to you.* Ὁ Μαίας τῆς Ἄτλαντος διακονοῦμαι αὐτοῖς (instead of ἐγὼ ὁ Μαίας sc. υἱός), *I, the son of Maia, the daughter of Atlas*, etc.

3. When a word is in apposition with a possessive pronoun, that word is put in the Gen., because the possessive then takes the place of the Gen. of the personal pronoun.

Ἐμὸς τοῦ ἀθλίου βίος, *the life of me wretched*; here ἀθλίου is in apposition with ἐμός, which is used instead of ἐμοῦ. Τἀμὰ (= τὰ ἐμὰ) τοῦ δυστήνου κακά, *the evils of me, unhappy one!* Σὴ τῆς καλλίστης εὐμορφία, *thy gracefulness, O most beautiful one!* In English, as these examples show, we may often translate the Gen. by an exclamation. On the expression ὁ ἡμέτερος, ὑμέτερος, σφέτερος αὐτῶν πατήρ, see under § 169, Rem. 2.

LXXXII. *Exercises on* § 154.

In Hades dwell (= are) all the dead. Men send their children to school (to the house of teachers), that they may learn (*part. fut.*) the sciences, music and the (τά) (exercises) in the gymnasium. Alexander, the son of Philip, achieved many and brilliant actions. Many, who (*part.*) neglect (*aor.*) domestic affairs, attend to those of the state. Leonidas and the three hundred with him, fought bravely at Thermopylae against (ἐπί) the Persians. Thales and his school and almost all philosophers abstained from political affairs. The character of the Deity we must reverence very highly. O fortunate (man), thy life have the Gods adorned with every blessing (Greek: thy life of the fortunate). Unhappy men that we are, our (= the) enemies have ruined our native land. The companions of Ulysses perished (*aor.*) by their own crime. Our own citizens have betrayed us. Your own brother deserts you.

CHAPTER III.

§ 155. *The Objective Construction.*

As the attributive construction (§ 154) serves to define the substantive more particularly, so the *objective* construction serves to define the predicate more particularly. By *object*, taken in its wider sense, is to be understood everything by which the predicate is more particularly defined, viz. (a) the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

Ἐπιϑυμῶ τῆς σοφίας. Γράφω τὴν ἐπιστολήν. Εὔχομαι τοῖς ϑεοῖς. Ἔστη παρὰ τῷ βασιλεῖ. Ἐπιϑυμῶ γράφειν. Γελῶν εἶπεν. Καλῶς ἐμαχέσατο. In each of these examples, it is evident that the verb is limited, defined or more fully explained by the word or words connected with it.

CASES.

§ 156. I. *Genitive.*

The Genitive Case primarily denotes the relation *whence*, and therefore expresses,—(a) in a local relation, the *out-going* or *removal* and *separation* from an object, since it designates the object or point from which the action of the verb proceeds; e. g. *εἴκειν ὁδοῦ, cedere via, to withdraw from the way;*—(b) in a causal relation, it expresses the *cause, source, author*, in general the object which *calls forth, produces* (*gignit*), *excites* and *occasions* the action of the verb; e. g. *ἐπιϑυμῶ τῆς ἀρετῆς*; here *ἀρετῆς* is the object which *calls forth*, etc. the desire expressed by *ἐπιϑυμῶ.*

§ 157. A. *Local Relation.*

Genitive of Separation.

The Genitive, in a local relation, is used with expressions denoting *removal, separation, being distant from, beginning, loosing, abstaining, desisting, ceasing, freeing, missing, deviating from, differing from, depriving.*

Such verbs are *παραχωρεῖν, ὑποχωρεῖν, εἴκειν* and *ὑπείκειν, ὑπανίστασϑαι* and *ἐξίστασϑαι, νοσφίζειν, χωρίζειν, διορίζειν, ἀφιέναι, ἀφίεσϑαι, ἀπέχειν, ἀπέχεσϑαι, ἄρχειν, ἄρχεσϑαι, ὑπάρχειν, ἐξάρχειν, παύειν, παύεσϑαι, λήγειν, κωλύειν, εἴργειν, λύειν, ἐλευϑεροῦν, ἀπαλλάττειν, στερεῖν, ἀποστερεῖν, χηροῦν, ἐρημοῦν, διαφέρειν, ἁμαρτάνειν, σφάλλεσϑαι, ψεύδεσϑαι*, etc.; *διέχειν* and *ἀπέχειν, to be distant;*—the adjectives *ἐλεύϑερος, καϑαρός, κενός, ἔρημος, γυμνός,* ὀρφανός, ψιλός, διάφορος, and many compounded with *a* privative;—the adverbs ἄνευ, χωρίς, πλήν, ἔξω, ἑκάς, δίχα, πέραν.

Οἱ τῶν Λακεδαιμονίων νεώτεροι τοῖς πρεσβυτέροις συντυγχάνοντες εἴκουσι τῆς ὁδοῦ (*withdraw from the road*). Ἀπέχει τῶν ἀργυρείων (*is distant from the silver mines*) ἡ ἐγγύτατα πόλις Μέγαρα πολὺ πλεῖον τῶν πεντακοσίων σταδίων. Μήτηρ παιδὸς εἴργει μυῖαν (*keeps the fly from her child*). Παύου τῆς ὕβρεως (*cease your insolence*). Ἡ πόλις ἠλευθερώθη τῶν τυράννων (*was freed from tyrants*). Οἱ πολέμιοι τοὺς πολίτας τῶν ἀγαθῶν ἀπεστέρησαν (*deprived the citizens of their goods*). Τῷ νῷ οἱ ἄνθρωποι διαφέρουσι τῶν ἄλλων ζώων (*differ from other animals*). Ἄρχεσθαί τινος signifies to begin generally, without any reference to others; e. g. σὺν τοῖς θεοῖς ἄρχεσθαι χρὴ παντὸς ἔργου; but ἄρχειν, ἐξάρχειν, ὑπάρχειν, κατάρχειν, signify *to do something first* (i. e. *before others*), *to begin*, hence also *to be the author of, to originate*; e. g. Οἱ πολέμιοι ἦρξαν ἀδίκων ἔργων. Οἱ Ἀθηναῖοι καὶ Λακεδαιμόνιοι ὑπῆρξαν τῆς ἐλευθερίας ἁπάσῃ τῇ Ἑλλάδι, *libertatis auctores fuerunt*. Ἐλεύθερος φόβου, *free from fear*; καθαρὸς ἀδικίας, *free from injustice*; ἅρματα κενὰ ἡνιόχων, *chariots without drivers*; ἀπαίδευτος μουσικῆς, *uneducated in music*; χωρὶς τῶν ἄλλων, *apart from the others*; πλὴν Νέωνος, *except Neon*; πέραν τοῦ ποταμοῦ, *beyond the river*; ἔξω βελῶν εἶναι, *to be beyond the reach of the darts*.

§ 158. B. *Causal Relation of the Genitive.*

The Gen., in the causal relation, signifies also an *out-going*, but not as in the local relation, a mere external *out-going*, but an *internal* and *active* one, since it expresses the object, by whose inward power, the action of the subject is called forth and produced (*gignitur*).

a. The Genitive as an expression of Action,* or the Active Genitive.

1. In the first place, the active Gen. stands as the Gen. of *origin* or *author*, and is connected with verbs denoting *to originate from*, *to spring from*, *arise from*, *to produce from*, *to be produced from*, *to be born from*: *γίγνεσθαι, φύειν, φῦναι, εἶναι.*

Ἀρίστων ἀνδρῶν ἄριστα βουλεύματα γίγνεται, *the best counsels originate from the best men*. Πατρὸς μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσου, Περσῶν βασιλέως, *Cyrus is said to have been the son of* (*to have originated from*) *his father Cambyses*; ὁ δὲ Καμβύσης οὗτος τοῦ Περσειδῶν γένους ἦν, *but this Cambyses was a descendant of* (*of the race of*) *the Persians*; μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι.

2. In the second place, the active Gen. stands as that object

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* With this Gen. the subject appears as receiving the action denoted by the Genitive.

hich has acquired another, made it its own and possesses it,—hence ; Gen. of the *owner* or *possessor*. This Gen. stands with the verbs *ναι, γενέσθαι*; also with the adjectives *ἴδιος, οἰκεῖος, ἱερός, κύριος.*

Τῆς φύσεως μέγιστον κάλλος ἐστίν, nature possesses (has) the greatest auty. Τοῦ Σωκράτους πολλὴ ἦν ἀρετή, Socrates had much virtue. Hence riginates the Gen. of *quality*, with which in English we connect the substantives, *isiness, manner, custom, peculiarity, duty, mark;* e. g. *Ἀνδρός ἐστιν ἀγαθοῦ ͅ ποιεῖν τοὺς φίλους, it is the business, custom, peculiarity, duty, mark of a good an to benefit his friends;* or *it becomes, it bespeaks a good man, a good man is wont,* tc. *Οἱ μὲν κίνδυνοι πολλάκις τῶν ἡγεμόνων ἴδιοι, μισθὸς δ' οὐκ ἔστιν, angers are often the lot of* (*peculiar to*) *commanders. Κῦρος ταύτης τῆς χώρας ύριος ἐγένετο, Cyrus was the ruler of this place. Ἵππος ἱερὸς τοῦ Ἡλίου, horse sacred to the sun.*

3. In the third place, the active Gen. stands as that object which ncludes another or several other objects, as parts belonging to it; he Gen. expresses the whole in relation to its parts, and is commonly called the *partitive Genitive.* This Gen. is used:

(a) With the verbs *εἶναι* and *γίγνεσθαι*, which then signify *o be among, to be numbered* or *considered among, to be of the number of, to be a part of, to be one of.*

Ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων, Socrates also as among those who carried on war around Miletus; στρατευομένων here denotes he whole, of which Socrates is a part. *Ἡ Ζέλειά ἐστι τῆς Ἀσίας, Z. is a art* (*or a city*) *of Asia. Τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίσων κακῶν εἶναι, is among, or is one of, the greatest evils.*

Rem. 1. The partitive Gen., denoting the whole of which a part is taken, is ery often used as an attributive:—(a) with *substantives*, e. g. *σταγόνες ὕδατος, drops f water*, (here *ὕδατος* is the whole, parts of which are expressed by *σταγόνες*, and ɔ in the other examples); *σώματος μέρος, a part of the body;*—(b) with *neuter djectives* and *pronouns*, e. g. *μέσον ἡμέρας, the middle of the day; ἐν μέσῳ τῆς δοῦ, in the middle of the way; ἐν τοιούτῳ τοῦ κινδύνου, in such circumstances of anger; εἰς τοῦτο ὀργῆς, to such a degree of anger; πλεῖστον τοῦ στρατεύματος, ost of the army;*—(c) with *substantive-adjectives*, particularly *superlatives*, with *articiples, substantive-pronouns* (interrogative and indefinite) and *numerals*, e. g. *χρηστοὶ τῶν ἀνθρώπων, the useful part of* (*the useful among*) *men; οἱ εὖ φρονοῦντες τῶν ἀνθρώπων, the wise among men; τῶν ὑποζυγίων τὰ ἀναγκαῖα καὶ τὰ υνατώτατα, the necessary and more able of the beasts of burden; τὸ ἡγούμενον τοῦ τρατεύματος, that part of the army which lead = the van; οἱ διώξαντες τῶν ἱππέων, those of the horsemen who pursued; τίς τῶν στρατιωτῶν, who of the soldiers? σοφώτατοι ἀνθρώπων, the wisest of men.*—*Πολλοί, ὀλίγοι, τινὲς τῶν ἀνθρώπων.* On the contrary, *οἱ θνητοὶ ἄνθρωποι*, because the property of mortality belongs to the whole class; *πολλοὶ* or *ὀλίγοι ἄνθρωποι*, denotes a whole consisting f many or few, but *πολλοὶ* or *ὀλίγοι ἀνθρώπων*, represents the many or the few s a part of the whole);—(d) with *adverbs*, (*a*) of place, e. g. *Οὐδαμῆ Αἰγύπτου, owhere in Egypt; οὐκ οἶδα, ὅπου γῆς ἐστιν, I do not know where on earth he is;*

πανταχοῦ τῆς γῆς, *ubique terrarum, everywhere in the world;* so also with πόθεν, πόῤῥω, πρόσω; (β) of time, e. g. ὀψὲ τῆς ἡμέρας, τῆς ἡλικίας, τοῦ χρόνου, *late in the day, late in life,* etc.; τρὶς τῆς ἡμέρας, *thrice a day;* πολλάκις τῆς ἡμέρας, *many times a day.*

(b) With words which signify *to participate, to share in, to impart, to communicate;—to touch, to take hold of, to be close to, to border on;—to acquire* and *obtain,* or *to strive to acquire.*

Here belong the verbs μετέχειν, μέτεστί μοι, μετα-, διαδιδόναι, κοινωνεῖν, κοινοῦσθαι (these often taking a Dat. besides the Gen.), ἐπαρκεῖν (*to impart a share of*), διδόναι, προςδιδόναι;—θιγγάνειν, ψαύειν, ἅπτεσθαι, λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι, συναίρεσθαι, ἔχεσθαι (*to adhere to, to border upon*), ἀντ-, περιέχεσθαι, γλίχεσθαι;—τυγχάνειν (*to acquire, to hit*), λαγχάνειν, ἐφικνεῖσθαι, κληρονομεῖν, προςήκει (μοί τινος, *something belongs to me*);—ὀρέγεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, ἐντρέπεσθαι, στοχάζεσθαι;—the adjectives κοινός, ἴσος, ὅμοιος, ἀντίος, ἐναντίος, παραπλήσιος (which however commonly take the Dat.), ἐπιχώριος, φίλος, ἀδελφός, διάδοχος, also with Dat.;—the adverbs ἑξῆς, ἐφεξῆς, πρόσθεν, ἔμπροσθεν, ὄπισθεν, μεταξύ, εὐθύ, *straight forward to,* μέχρι, *up to,* ἀντίον, πλησίον, etc.

Πολλάκις οἱ κακοὶ ἀρχῶν καὶ τιμῶν μετέχουσιν, *evil men often partake of offices and honors.* Θάλπους μὲν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, πολεμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον, *it is necessary to share heat and cold, etc., with slaves, but we are not to share the knowledge of war, etc.* Ὁ σοφὸς τῆς ὕβρεως ἄμοιρός ἐστιν, *is free from (does not partake of) insolence.* Ἅπτεσθαι τῆς χειρός. Λίμνη ἔχεται (*borders on*) τοῦ σήματος μεγάλη. Ἔργου ἐχώμεθα, *let us lay hold of, opus aggrediamur.* Ὁ στρατηγὸς τῶν αὐτῶν τοῖς στρατιώταις συναίρεται κινδύνων, *the general shares in the same dangers as the soldiers.* Ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν, *since you have obtained a mortal body, but an immortal spirit,* etc. Τυγχάνειν, λαγχάνειν, χρημάτων, εὐτυχίας. Τυχεῖν τελευτῆς, ὀνόματος. Ὀρέγεσθε or ἐφίεσθε τῆς ἀρετῆς, *strive to obtain virtue.* Ὅμοιος φυγῆς, ὁμοῖος τοῦ Ἡφαίστου, εὐθὺ Πυθείου, πλησίον Θηβῶν, ἑξῆς Πλούτωνος.

Rem. 2. Verbs signifying *to take hold of,* govern the Gen. of the part taken hold of; e. g. ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle;* χειρὸς ἑλεῖν τινά, *to take one by the hand.* So any verb may govern the Gen., when its action refers not to the whole of an object, but to a part; e. g. ἔταξε Γλοῦν καὶ Πίγρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *he commanded G. and P., having taken* A PART *of the army;* ἐδόκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὁπλιτῶν, *they thought best, having called together the captains, targetiers, and* A PART *of the heavy-armed,* etc.

4. The active Gen., in the fourth place, denotes the place *where,* and the time *when,* an action occurs. The action or event belongs, as it were, to the place and time, and in a degree proceeds from them, and is produced by them.

The Gen. of place is rare in prose. Adverbs of place in the form of the Gen. Sing. occur very frequently; e. g. οὗ, *where*, αὐτοῦ (τόπου), *there, at that place*, οὐδαμοῦ, *nowhere*, and others. Ἄνθη θάλλει τοῦ ἔαρος, *blossoms put forth in the spring*, the spring being considered as the producer of the blossoms. So θέρους, *in summer*, χειμῶνος, *in winter*, ἡμέρας, *by day*, τῆς αὐτῆς ἡμέρας, νυκτός. The Gen. too denotes the time *within* which anything is done; e. g. Βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, *within ten days*.

5. Finally, the active Gen. denotes the material of which anything is made. This Gen. is used:

(a) With verbs signifying *to make* or *form from something*;—with expressions denoting *fulness* and *want*;—with verbs signifying *to eat, to drink, to taste, cause to taste, to enjoy*;—*to smell*, and *to emit an odor of something*.

Here belong the verbs ποιεῖν, πλήθειν, πληροῦν, πιμπλάναι, γέμειν, σάττειν, εὐπορεῖν, ἀπορεῖν, πένεσθαι, δεῖσθαι, δεῖ, σπανίζειν, χρή, ἐσθίειν, φαγεῖν, εὐωχεῖσθαι, πίνειν, γεύειν, κορέσασθαι, ἀπολαύειν, πνεῖν, ὄζειν, προςβάλλειν, etc.; the adjectives πλέος, πλήρης, μεστός, πλούσιος, δασύς, πένης, ἐνδεής, etc.;—adverbs, as ἅλις.

Χάλκου πεποιημένα ἐστὶ τὰ ἀγάλματα, *made of bronze*. Ἐστρωμένη ἐστὶν ὁδὸς λίθου, *the way is paved with stone*. (Hence the attributive relation, Ἔκπωμα ξύλου, *a cup [made] of wood*. Τράπεζα ἀργυρίου. Στέφανος ὑακίνθων). Ἡ ναῦς σεσαγμένη ἦν ἀνθρώπων, *the ship was loaded with men*. Τὰ Ἀναξαγόρου βιβλία γέμει σοφῶν λόγων, *are full of wise sayings*. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου, *there many villages abounded with food and wine*. Ἀπορεῖν, πένεσθαι, σπανίζειν τῶν χρημάτων, *to be in want of means*. Ἐσθίειν κρεῶν, *to eat of flesh*. Κορέσασθαι φορβῆς, *to be filled with food*. Πίνειν οἴνου, *to drink of wine*. Ἀπολαύειν πάντων τῶν ἀγαθῶν, *to enjoy all good things*. Γεύεσθαι τιμῆς, *to taste honor*. Γεύειν τινὰ τιμῆς, *to cause one to taste honor*. Ὄζειν ἴων, *to smell violets*, σύρου πνεῖν, *to emit the smell of myrrh*. Προςβάλλειν μύρου. Πνεῖν τράγου. Ὄζειν κρομύων. Ὡς ἡδύ μοι προςέπνευσε χοιρείων κρεῶν, *so sweet was the smell of swine's flesh to me*. Δασὺς δὲνδρων, *covered with trees*; θηρίων πλήρης, *full of animals*.

Rem. 3. Verbs of *eating* and *drinking*, govern the Acc., (a) when the substance is represented as consumed wholly or in a great measure; (b) when the substance is to be indicated as the common means of nutriment, which each one takes; e. g. Πίνω τὸν οἶνον, πολὺν οἶνον, *I drink the wine, much wine*. Hence πίνειν οἶνον is said of one whose usual drink is wine, but πίνειν οἴνου is to take a drink of wine, to drink some of the wine. Hence the Gen. with verbs of eating and drinking has a partitive sense, like the English expressions, *to eat* or *drink of something*. Ἀπολαύειν τινός τι, signifies *to receive good or evil from some one*.

Rem. 4. Δεῖ, as impersonal, may take the Dat. of the person, with the Gen. of the thing or person needed; e. g. Εἰ μὲν ὑμῖν τινος ἄλλου δεῖ, *if you need anything else*. Δεῖ and χρή in the sense of *necesse, opus est*, are followed either by the

Inf. alone, or by the Acc. of the person with the Inf.; e. g. δεῖ (χρή) σε ταῦτα ποιεῖν, *you must do this.* Δεῖ also, though more rarely, takes the Dat. of the person with the Inf.; e. g. εἴ σοι δέοι διδάσκειν, *if it were necessary for thee to teach.*

(b) With verbs of *sensation* and *perception;* e. g. ἀκούειν, ἀκροᾶσθαι, πυνθάνεσθαι, αἰσθάνεσθαι, ὀσφραίνεσθαι, συνιέναι, *to understand;* and with verbs of *reminding, remembering* and *forgetting;* e. g. μιμνήσκειν, μνημονεύειν, μέμνησθαι, ἐπιλανθάνεσθαι, and the corresponding adverbs, e. g. λάθρα, κρύφα.

Καὶ κωφοῦ συνίημι, καὶ οὐ φωνοῦντος ἀκούω, *I understand the dumb man, and hear him although he does not speak.* Ὡς ὤσφροντο τάχιστα τῶν καμήλων οἱ ἵπποι, *as soon as the horses smelt the camels.* Οὐκ ἀκροώμενοι τοῦ ᾄδοντος, *not hearing the singer.* Ἀκούειν δίκης, *to hear a suit;* αἰσθάνεσθαι κραυγῆς, θορύβου, ἐπιβουλῆς, *to perceive a cry, tumult, plot.* These verbs often govern the Acc. of the thing; often also they govern the Acc. of the thing in addition to the Gen. of the person; e. g. Ὁ Ἀρμένιος, ὡς ἤκουε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη, *but as soon as the Armenian heard from the messenger the communication of Cyrus* — . Οἱ ἀγαθοὶ καὶ ἀπόντων τῶν φίλων μέμνηνται, *the good remember even absent friends.* Μὴ ἐπιλανθάνου τῶν εὐεργεσιῶν, *do not forget acts of kindness.* Λάθρα τῶν στρατηγῶν, *without the knowledge of the generals.*

(c) With expressions *of being acquainted* and *unacquainted with, of experience* and *inexperience, of knowledge* and *ignorance, of making trial* of something, and with those of *ability, dexterity* and *skill* in anything.

Here belong the words ἔμπειρος, ἄπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων, συγγνώμων, ἀδαής, ἀπαίδευτος, ἰδιώτης, πειρᾶσθαι, ἀπείρως and ξένως ἔχειν, and adjectives in -ικός (derived from transitive verbs) which express the idea of dexterity.

Ἔμπειρος or ἐπιστήμων εἰμὶ τῆς τέχνης, *I am acquainted with the art.* Ἀπαίδευτος ἀρετῆς, μουσικῆς, *ignorant of virtue, music;* συγγνώμων τῶν ἀνθρωπίνων πραγμάτων, *pardoning (not knowing) human errors.* Ἀπείρως ἔχειν τῶν νομῶν, *to be unacquainted with, ignorant of, the laws;* ἀποπειρᾶσθαι γνώμης, *to venture, to try an opinion.* Πειρώμενος τοῦ βάθους, *trying (making trial of) the depth;* πειρώμενοι ταύτης τῆς τάξεως, *making trial of this arrangement.* Καὶ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις, *it is necessary for the general to be capable of providing what pertains to the war, and of furnishing what is necessary for the soldiers.* Διδασκαλικὸς τῆς σοφίας, *skilled in teaching philosophy.*

(d) Finally, with verbs signifying *to see, to observe, to judge, to examine* something, some action, external indication or single circumstance in one (τινός), particularly with verbs signifying *to admire, to praise* and *blame.*—The person in whom one sees, etc. something, is put in the Gen., and that which is seen, etc., in the

Acc., or in an accessary clause, or in the Gen. of the Part. which then agrees with the person.

Such verbs are ὁρᾶν, θεᾶσθαι, σκοπεῖν, ὑπονοεῖν, ἐννοεῖν, γιγνώσκειν, ἐπίστασθαι, εἰδέναι, ἐνθυμεῖσθαι, πυνθάνεσθαι, αἰσθάνεσθαι, μανθάνειν, κρίνειν, ἐξετάζειν, λέγειν, δηλοῦν, ἄγασθαι, θαυμάζειν, ἐπαινεῖν, μέμφεσθαι, ψέγειν.

Πρῶτον μὲν αὐτῶν ἐσκόπει, *he first considered in respect to them.* Ἤσθησαι τοὐμοῦ βίου, *thou hast observed in my way of life.* Ἔγνω ἐμοῦ ποιοῦντος, *he perceived that I was doing.* Τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν (*which is the chief complaint they make against us*), μὴ αἰσχύνεσθε. Εἰ ἄγασαι τοῦ πατρὸς, ὅσα πέπραχε, *if you admire my father for what he has done.* Ἐγὼ καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, *I praise Agesilaus for this also.* Γοργίου μάλιστα ταῦτα ἄγαμαι, *I admire these things especially in Gorgias.* Ὃ θαυμάζω τοῦ ἑταίρου, τόδ᾽ ἐστίν, *what I admire in a companion is this.* Πολλὰ Ὁμήρου ἐπαινοῦμεν, *we praise many things in Homer.*

Rem. 5. When the above words refer merely to a thing which one admires, blames or loves, they govern the Acc., sometimes also the Acc. of the person alone; e. g. ἐπαινεῖν, ψέγειν, μέμφεσθαί τινα: so also, ἄγασθαι, θαυμάζειν τινά, *to look with wonder at one, either at the person himself,* or *the whole nature of the person.*

b. The Genitive as the expression of Cause.

6. The second division of the causal Gen. includes the Gen. which expresses cause; i. e. the Gen. denotes the object which calls forth and occasions the action of the subject. This Gen. stands:

I. With many verbs which denote a state or affection of the mind, viz. (a) with verbs signifying *to desire, to long for*;—(b) *to care for, to be concerned for*;—(c) *to be pained, to be grieved, to pity*;—(d) *to be angry* and *indignant*;—(e) with φθονεῖν, *to envy* (τινί τινος, Dat. of person and Gen. of thing);—(f) *to admire, praise* and *blame* (τινά τινος, Acc. of person and Gen. of thing).

Such verbs are, (a) ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν or διακεῖσθαι, διψῆν, πεινῆν;—(b) ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, πέριορᾶσθαι, προορᾶν, ὑπερορᾶν, προνοεῖν, μέλει, μεταμέλει, ἀμελεῖν, ὀλιγωρεῖν, φείδεσθαι;—(c) ὀλοφύρεσθαι, πενθικῶς ἔχειν, ἐλεεῖν and οἰκτείρειν (with Acc. of person and Gen. of thing);—(d) ὀργίζεσθαι (with Dat. of person), χαλεπῶς φέρειν;—(f) θαυμάζειν, ἀγᾶσθαι, ζηλοῦν, εὐδαιμονίζειν, ἐπαινεῖν, μέμφεσθαι (all with Acc. of person and Gen. of thing).

Οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν, *no one desires drink, but wholesome drink,* etc.; *for all desire what is good.* Τὸ ἀνόμοιον ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾷ, *desires and loves the unlike.* Πεινῆν τῶν σίτων, τῶν ποτῶν, τοῦ ἐπαίνου, *to long for food, drink, praise.* Οἱ νόμοι τοῦ κοινοῦ ἀγαθοῦ ἐπιμέλονται, *the laws care for, have a regard for the public good.* Οἱ γονεῖς πενθικῶς εἶχον τοῦ παιδὸς τεθνηκότος, *the parents grieved for their dead child.* Ποσειδῶν Κύκλωπος ἐκεχόλωτο, *Neptune had been angry with the Cyclops.* Οἱ κακοὶ φθονοῦσι τοῖς ἀγαθοῖς τῆς σοφίας, *the evil envy the good on account of their wisdom.* Ἄγαμαί σε τῆς ἀνδρείας, *I admire you on account of your bravery.* Θαυμάζομεν τὸν Σωκράτη τῆς σοφίας, *we admire Socrates for his wisdom.* Ζηλῶ σε τοῦ πλούτου, *I admire you for your riches.* Εὐδαιμονίζω σε τῶν ἀγαθῶν, *I consider you happy on account of your blessings.* Αἰνῶ σε τῆς προθυμίας, *I praise you for your readiness.*

Rem. 6. The verbs ἀγαπᾷν, φιλεῖν, στέργειν, *to love*, and ποθεῖν, *to long for*, do not govern the Gen., but the Acc.—Μέλει, as impersonal, takes the Dat. of the person caring, and the Gen. of the person or thing cared for; e. g. Μέλει μοί τινος, *I care for some one.* If the thing cared for is expressed by a neuter pronoun, it may stand in the Nom. as the subject of the verb, which then becomes personal; e. g. Ταῦτα θεῷ μελήσει, *God will take care of these things.* —The verbs θαυμάζειν and ἄγασθαι have the following constructions: (a) the Acc. of the person or the Acc. of the thing *alone*, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing; e. g. θαυμάζω (ἄγαμαι) τὸν στρατηγόν — θαυμάζω τὴν σοφίαν; —(b) the Gen. of the person and the Acc. of the thing, when we admire some action, external manifestation, or single circumstance in a person; e. g. τοῦτο θαυμάζω σου — θαυμάζω (ἄγαμαι) σου, διότι οὐκ ἀργυρίου καὶ χρυσίου προεῖλου θησαυροὺς κεκτῆσθαι μᾶλλον ἢ σοφίας. Comp. 5, (d);—(c) the Acc. of the person and the Gen. of the thing, when we admire a person on account of some quality; e. g. θαυμάζω (ἄγαμαι) τὸν Σωκράτη τῆς σοφίας. Comp. 6, I. Instead of the Gen. of the thing, a preposition can be used here, commonly ἐπί with the Dat.; e. g. θαυμάζω τὸν Σωκράτη ἐπὶ τῇ σοφίᾳ.—It will be seen that the relation of the Gen. with verbs of praising, admiring and the like, is expressed by the prepositions *for*, *on account of.*

II. With verbs which signify *to requite*, *to revenge*, *to punish*, *to accuse* and *condemn*. The Gen. represents the guilt or crime as the cause of the requital, revenge, etc.

Here belong the verbs τιμωρεῖσθαι, τίνεσθαι, αἰτιᾶσθαι, ἐπαιτιᾶσθαι, διώκειν, εἰςάγειν, ὑπάγειν, γράφεσθαι, προςκαλεῖσθαι, δικάζειν, κρίνειν, αἱρεῖν, *to convict* (all with Acc. of person and Gen. of thing), ἐπεξιέναι, ἐγκαλεῖν, ἐπισκήπτεσθαι (all with Dat. of person and Gen. of thing), φεύγειν, *to be accused*, ἁλῶναι, *to be convicted.*

Ὀδυσσεὺς ἐτίσατο τοὺς μνηστῆρας τῆς ὑπερβασίας, *Ulysses punished the suitors for their wickedness.* Τιμωρεῖσθαί τινα φόνου, *to punish one, or take vengeance upon one for murder* Ἐπαιτιᾶσθαί τινα φόνου, *to accuse one of murder.* Ἐπισκήπτεσθαί τινι τῶν ψευδομαρτυριῶν, *to prosecute one for false witness.* Μιλτιάδην οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χεῤῥονήσῳ, *prosecuted (pursued judicially) Miltiades for his tyranny in Chersonesus.* Γράφεσθαί τινα παρανόμων, *to indict or accuse one for unconstitutional measures.* Φεύγειν (*to be accused*) κλοπῆς, φόνου, ἀσεβείας. Κρίνεσθαι (*to be accused*) ἀσεβείας. Δικάζουσιν οἱ Πέρσαι καὶ ἐγκλήματος, ... ἀχαριστίας, *the Persians condemn as a crime, ingratitude,* etc. Ἁλῶναι κλοπῆς, *to be con-*

victed of theft. Also the punishment of the guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price, § 158, 7. (γ); e. g. θανάτου, κρίνειν, κρίνεσθαι, *to condemn, to be condemned, to death.*

Rem. 7. Ἐγκαλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, *to charge something upon some one;*—(b) the Dat. of person followed by a clause with ὅτι or by the Inf.;—(c) the Dat. of person alone, *to accuse* (§ 161, 2. c);—(d) the Acc. of thing alone, *to bring as a charge.* Κατηγορεῖν, *to accuse*, is construed, (a) with Gen. of person, sometimes with κατά and Gen.;—(b) with Gen. of person and Acc. of thing, *to lay something to one's charge;*—(c) with Gen. both of person and of thing, sometimes with περί and Gen. of thing;—(d) with Acc. of thing alone.—Τιμᾷν, τιμᾶσθαι, *to fine or punish one with*, take the Dat. of person with Gen. of punishment; e. g. Τιμᾷν τινι δέκα ταλάντων, τοῦ θανάτου, *to fine one ten talents, sentence one to death.*

Rem. 8. The causal Gen. is used with the adverbs εὖ, καλῶς, μετρίως and some others, connected with the verbs ἔχειν, ἥκειν, and sometimes εἶναι, to denote the object by which a particular condition is caused; e. g. εὖ τοῦ βίου ἥκειν, *to be well off as to the means of living;* οὕτω τρόπου ἔχεις, *you are thus in respect to circumstances = you are in such circumstances;* ὡς τάχους ἕκαστος εἶχεν, *as quick as each one could.*

c. The Genitive denoting certain Mutual Relations.

7. The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed. In these mutual relations, one idea (e. g. that of superiority or inferiority) necessarily supposes the other, and thus in a measure calls it forth and occasions it. Hence the Gen. is used:

(α) With expressions of *ruling, preëminence, excelling, prominence,* and the contrary, viz. those denoting *subjection, yielding to,* and *inferiority.*

Here belong the verbs ἄρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι, προέχειν, περιεῖναι, περιγίγνεσθαι, προςτατεῖν, ὑπερβάλλειν, ὑπερφέρειν, διαφέρειν, πρωτεύειν, πρεσβεύειν, προκρίνειν, προτιμᾷν, πλεονεκτεῖν, ἡττᾶσθαι, ὑστερεῖν, -ίζειν, λείπεσθαι, ἀπολείπεσθαι, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὕστερον εἶναι, ἥττονα εἶναι; the adjectives ἀκρατής, ἐγκρατής.

Ὁ λόγος τοῦ ἔργου ἐκράτει, *the report exceeded the thing itself.* Τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῆ ἐστιν, *depraved men are subject to (not able to control) all their passions.* Πολλάκις λύπῃ ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, *the doing an injury often exceeds in grief the being injured.* Οἱ πονηροὶ ἡττῶνται τῶν ἐπιθυμιῶν, *wicked men are slaves to (inferior to) their passions.*

Rem. 9. Ἡγεμονεύειν and ἡγεῖσθαι in the sense of *to go before*, with ὁδόν expressed or understood, *to show the way*, govern the Dat.; κρατεῖν in the sense of *to conquer*, regularly governs the Acc., but in the sense of *to rule*, the Gen.

(*β*) With the comparative and with adjectives in the positive, which have the force of the comparative, e. g. numerals in *-άσιος* and *-πλοῦς*, etc., the object by which the comparison is made, is put in the Gen.

Ὁ υἱὸς μείζων ἐστὶ τοῦ πατρός, greater than his father. Χρυσὸς κρείττων μυρίων λόγων βροτοῖς, gold is better for men than a myriad of words. Τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλάσιον ἔσεσθαι τοῦ ἡμετέρου, many times larger than ours. Οὐδενὸς δεύτερος, ὕστερος, inferior to no one. Τῶν ἀρκούντων περιττὰ κτήσασθαι, to acquire more than enough.

(*γ*) With verbs signifying *to buy* and *sell*, *exchange* and *barter*, and with expressions of *valuing* (*ἀξιοῦν*, *ἄξιος*), *of being worthy* or *unworthy;* and generally, the *price* of a thing stands in the Gen.

Such verbs are *ὠνεῖσθαι, ἀγοράζειν. πρίασθαι, κτᾶσθαι, παραλαμβάνειν, πωλεῖν, ἀπο-, περιδίδοσθαι, διδόναι, ἀλλάττειν, -εσθαι, διαμείβεσθαι, λύειν, τιμᾶν, τιμᾶσθαι, ποιεῖσθαι.*

Οἱ Θρᾶκες ὠνοῦνται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων, buy their wives from their parents at a great price. Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τἀγάθ' οἱ θεοί, the gods sell all good things to us for toils. Οἱ ἀγαθοὶ οὐδενὸς ἂν κέρδους τὴν τῆς πατρίδος ἐλευθερίαν ἀνταλλάξαιντο, the good would exchange the freedom of their country for no gain. Ἰατρὸς πολλῶν ἄλλων ἀντάξιός ἐστιν, a physician is worth as much as many others. Ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τόν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι, I think there is nothing more unequal among men than that the evil and the good should be honored equally. Ἄξιος τιμῆς, worthy of honor. Πόσου διδάσκει; πέντε μνῶν, for how much does he teach? For five minae; ἀργυρίου, μισθοῦ ἐργάζεσθαι, to work for money, for hire.

LXXXIII. *Exercises on* §§ 157, 158.

The soul must be restrained from evil desires. It is mournful and grievous to be deprived of the good-will of men. The soul, if (*ἐάν, w. subj.*) it depart from the body polluted and impure, is not immediately with God. As the body, bereft of the soul, sinks away (= falls), so also a state, bereft of laws, will be dissolved. He who (*ὅςτις*) does not consider the highest good (= the best), but in (*ἐκ*) every way seeks to do that which is (= the) most agreeable, how can (§ 153, 2. c) (he) differ from the irrational brutes? The battle has delivered us from shameful slavery. We esteem the old man happy, because he is free from passions. Epaminondas sprang (= was) from an obscure father. From Telamon sprang (*γίγνεσθαι*) Ajax and Teucer, from Peleus, Achilles. It is the business of the general to command, but the duty of the soldiers, to obey. Stags were sacred to Artemis. Of all friends, the first and truest is a brother. Socrates generously proffered what was his to all. The hired laborers, who (*ὅςτις*) for the sake of a subsistence performed slave-labors and participated in no office, were the poorest of the Athenians. A good king allows the citizens to enjoy (= participate in) a just freedom of speech and action. The word takes hold upon the spirit. Hold fast, young men, to instruction, and direct yourselves to (*πρός, w. acc.*) that which is (= the) more excellent (*plur.*). The virtues of good men obtain honor and fame even with enemies. The young (*comp.*) must (*χρή, w. acc. and inf.*) aspire after the good (*plur.*) and abstain from evil actions. The pains of the sick are more violent at night than by day. In winter, men desire summer, but in summer, winter. Hercules cleared (= tamed out) Lybia, which was (*part.*) full of wild beasts. The good lack not praise. Those (= the) natures, that seem (*part.*) to be the best, most need education. The earth is full of injustice. Virtue leads us (in) a rugged and toilsome (= full of sweat) path. Aetna is filled (*γέμει*) with valuable firs and pines. We contrive much, whereby (*δι' ὧν*) to (= we may) enjoy the good (*plur.*) and avert the evil. Milo, the Crotonian, ate twenty minae of flesh (*plur.*) and as much bread (*plur.*), and (*δέ*) drank three flagons of wine. Men derive many advantages from sheep, horses, cows and the other animals. It is written in the laws, that both the plaintiff and the defendant should be heard alike (= to hear alike both, etc.). It is fair and right, to be mindful of the good (*plur.*) rather than of the evil. It is pleasant to the unhappy to forget, even for a short time, present evils. Since (*part.*) thou art young, be willing to hear thine (= the) elders. He who is unacquainted with the sciences, though he sees, sees not (= the unacquainted — seeing, sees not). Hermes had great experience in the medical science. It is better to die (*aor.*) than to exercise (= make trial of) violence. Socrates considered with respect to philosophers,—whether (*πότερα*) they devoted (= turned) themselves to (*ἐπί, w. acc.*) reflection (*τὸ φροντίζειν, w. gen.*) upon the celestial, from the opinion (*part. aor.*) that they already sufficiently understood (*inf. pres.*) the human (*plur.*), or (whether they) supposed that they did what was befitting in neglecting (*aor.*) the human and (= but) contemplating the divine. This we admire in Socrates, that even while bantering, he could instruct the young men, who (*part.*) associated with him. Socrates exhorted young men to aspire after the fairest and choicest virtue, by (*dat.*) which both states and households are wisely (= well) directed. Pluto, who (*part.*) loved (*aor.*) Proserpine, stole her away secretly with the coöperation of Jupiter. That is a poor president, who (*ὅςτις*) cares for the present time, but is not (*μή*) also provident for the future. Do not neglect even absent friends. Be sparing of time. The good (man) is more concerned for the common weal, than for his (own) fame. Many care more for the acquisition of money than for that of friends. The Athenian state (of the A.) often repented (*aor.*) of sentences passed (= which happened, *aor. part.*) in (*μετά, w. gen.*) anger and without (= not [*μή*] with) examination. I pity thee for thy mournful fate. Envy (*aor.*) me not the memorial. Demosthenes we admire for his (= the) greatness of nature and self-command in action (= practice), and for his dignity (= gravity), promptitude, boldness of speech and firmness. Anaxagoras is said to have been condemned (*aor.*) for impiety, because he called the sun a red-hot mass. Melitus accused (*aor.*) Socrates of impiety. Themistocles was accused, in his absence (*ἀποδημῶν*), of treason and condemned to death. All (things) everywhere are subject to the gods, and the gods rule alike over all. Apollo led the nine Muses, whence he was also called the Muse-leader. Why are the educated prominent above the uneducated? Cadmus of Sidon (= the Sidonian) reigned (*aor.*) over Thebes, but over the whole of Peloponnesus reigned Pelops, the (son) of Tantalus. Many are slaves (ἥττονες) to money. Govern appetite, sleep and anger. The bravery of the Greeks triumphed over (*περιγίγνεσθαι, aor.*) the power of the king of the Persians. Nothing is more valuable to men, than the cultivation of the mind. No teacher of hunger, thirst and cold is better than necessity. Thou canst (§ 153, 2. c) not purchase virtue and nobleness of mind for money. Diphridas took Tigranes with his wife, and released them for a large sum (= much) of money. The Chaldaeans enlisted for pay, because they were very warlike and poor. They only who (§ 148, 6) practise virtue, are worthy of honor. The benefactors of men are deemed (*aor.*) worthy of immortal honors.

§ 159. II. *Accusative.*

1. The Accusative Case expresses the relation *whither,* and denotes, (a) in a local relation, the *limit* or *point* to which the action of the verb is directed; in prose, however, a preposition is regularly used here; e. g. εἰς ἄστυ ἐλθεῖν;—(b) in the causal relation, it denotes the *effect, consequence, result,* of the action of the verb, as well as the *object on which the action is performed.* In this latter relation, the object in the Acc. receives the action performed by the subject, i. e. is in a passive or suffering condition; whereas, with the Gen., the *subject* is represented as receiving the action. Comp. § 158, a. et seq. The Acc. also differs from the Dat., in being the *immediate* or *direct* object of the verb, while the Dat. is the *remote* or *indirect* object. Comp. § 161, 2.

(a) Accusative denoting Effect.

2. The Accusative of *effect* is used as in other languages; e. g. γράφω ἐπιστολήν (ἐπιστολήν being the *effect* of the action of the verb). In respect to the Greek, it is to be observed, that a verb either transitive or intransitive very frequently governs the Acc. of a substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun commonly belongs to the Acc. This is commonly called the Acc. of a *kindred* or *cognate* signification.

Ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν, *they take care with all diligence.* Δέομαι ὑμῶν δικαίαν δέησιν, *I ask of you a just request.* So καλὰς πράξεις πράττειν,—ἐργάζεσθαι ἔργον καλόν,—ἄρχειν ἀρχήν,—δουλείαν δουλεύειν,—πόλεμον πολεμεῖν,—νόσον νοσεῖν. Ὅρκους ὀμνύναι, *to swear oaths;* ἀσθενεῖν νόσον, *to be sick of a disease;* ζῆν βίον, *to live a life.*

(b) Accusative of the Object on which the action is performed, i. e. the suffering Object.

3. Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc., or are constructed with prepositions. They are:

(1) The verbs *ὠφελεῖν, ὀνινάναι, ὀνίνασϑαι* (*λυσιτελεῖν*, however, with Dat.), *to be useful; βλάπτειν, ἀδικεῖν, ὑβϱίζειν, λυμαίνεσϑαι, λωβᾶσϑαι; εὐσεβεῖν, ἀσεβεῖν; λοχᾶν, ἐνεδϱεύειν, insidiari; τιμωϱεῖσϑαι; ϑεϱαπεύειν, δοϱυφοϱεῖν, ἐπιτϱοπεύειν, to be a guardian; ϰολαϰεύειν, ϑωπεύειν, ϑώπτειν, πϱοςϰυνεῖν; πείϑειν; ἀμείβεσϑαι, respondere* and *remunerari; φυλάττεσϑαι, εὐλαβεῖσϑαι; μιμεῖσϑαι, ζηλοῦν.*

Θεράπευε τοὺς ἀϑανάτους, serve the gods. Ἀλκιβιάδης ἔπειϑε τὸ πλῆϑος, Al. persuaded the multitude. Πλείσταρχον, τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον ἔτι, ἐπετρόπευεν ὁ Παυσανίας, Pausanias was the guardian of Plistarchus, etc. *Μὴ κολάκευε τοὺς φίλους, do not flatter friends. Ὠφέλει τοὺς φίλους, καὶ μὴ βλάπτε τοὺς ἐχϑρούς, assist friends, and do not injure enemies. Μὴ ἀδίκει τοὺς φίλους. Μὴ ὕβριζε τοὺς παῖδας. Πολλάκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας, often even slaves take vengeance on their unjust masters. Ἀμείβεσϑαί τινα μύϑοις, λόγοις, to answer one; ἀμείβεσϑαι χάριν, εὐεργεσίαν* or *ἀμείβεσϑαί τινα χάριτι, to return a favor to one.*

(2) Verbs which signify *to do good* or *evil* to any one, by word or deed. Such are *εὐεϱγετεῖν, ϰαϰουϱγεῖν, ϰαϰοποιεῖν, εὐλογεῖν, ϰαϰολογεῖν, εὖ, ϰαλῶς, ϰαϰῶς λέγειν, εἰπεῖν, ἀπαγοϱεύειν.*

Ἄνϑρωπε, μὴ δρᾶ τοὺς τεϑνηκότας κακῶς, do not injure the dead. Μὴ κακούργει τοὺς φίλους, do not harm your friends. Εὐεργέτει τὴν πατρίδα, do good to your country. Εὖ ποίει τοὺς φίλους, confer favors on your friends. Εὖ λέγε τὸν εὖ λέγοντα, καὶ εὖ ποίει τὸν εὖ ποιοῦντα, speak well of him who speaks well, and do well to him who does well. Instead of the adverbs *εὖ* and *κακῶς* with *ποιεῖν*, etc., the Greek also uses the corresponding adjectives: *καλὰ, κακὰ ποιεῖν, λέγειν τινά, to do or say good or ill to one.* See under double Accusative (§ 160, 2).

(3) Verbs of *perseveriug, awaiting, waiting for,* and the contrary; e. g. *μένειν, ϑαϱϱεῖν; φεύγειν, ἀποδιδϱάσϰειν, δϱαπετεύειν.*

Μὴ φεῦγε τὸν κίνδυνον, do not flee from danger. Χρὴ ϑαῤῥεῖν ϑάνατον, it is necessary to meet death bravely = not to fear death. Ὁ δοῦλος ἀπέδρα τὸν δεσπότην, the slave ran away from his master. Οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτῆτα, the favorable opportunities for action do not wait for our slothfulness.

(4) Verbs of *concealing* and *being concealed,* viz. *λανϑάνειν, ϰϱύπτειν (celare), ϰϱύπτεσϑαι;*—also the verbs *φϑάνειν* (*to an-*

ticipate), λείπειν, ἐπιλείπειν, *to fail*;—verbs of *swearing* and the like. With verbs of swearing, the object sworn by is put in the Acc. Hence also adverbs of swearing are followed by the Acc.; e. g. *μά, οὐ μά, ναὶ μά, νή.*

Θεοὺς οὔτε λανθάνειν, οὔτε βιάσασθαι δυνατὸν, *it is not possible to be concealed from, to escape the notice of the gods*, etc. Οἱ πολέμιοι ἔφθησαν τοὺς Ἀθηναίους ἀφικόμενοι εἰς τὸ ἄστυ, *anticipated the Athenians in coming into the city*, i. e. *reached the city before them.* Ἐπιλείπει με ὁ χρόνος, ἡ ἡμέρα, *the time, the day fails me.* Ὄμνυμι πάντας τοὺς θεούς, *I swear by all the gods.* Ναὶ μὰ Δία, *yes, by Jupiter!* Μὰ τοὺς θεούς, *by the gods.*

(5) Very many verbs denoting a *feeling* or an *affection of the mind;* e. g. *φοβεῖσθαι, δεῖσαι; αἰσχύνεσθαι, αἰδεῖσθαι; ἄχθεσθαι; δυςχεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; οἰκτείρειν, ἐλεεῖν, ὀλοφύρεσθαι,* etc.

Χρὴ αἰδεῖσθαι τοὺς θεούς, *it is necessary to reverence the gods.* Αἰσχύνομαι τὸν θεόν, *I am ashamed before the god.* Ὀλοφύρου τοὺς πένητας, *pity the poor.*

(6) With verbs of motion, the *space* or *way* is put in the Acc., these being the objects on which the action of the verb is performed; so also the *time* during which an action takes place, in answer to the question, *How long?* so too *measure* and *weight*, in answer to the question, *How much?*

Βαίνειν, περᾶν, ἕρπειν, πορεύεσθαι ὁδόν, *to go a way*, like *itque reditque viam.* Χρόνον, τὸν χρόνον, *a long time*, νύκτα, ἡμέραν, *during the night, day.* Ἡ Σύβαρις ἤκμαζε τοῦτον τὸν χρόνον μάλιστα, *was flourishing during this time.* Ἴσχυσάν τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην, *during these last times.* Μιλτιάδης ἀπέπλει Πάρον πολιορκήσας ἓξ καὶ εἴκοσιν ἡμέρας, *having besieged P. twenty-six days.* Τὸ Βαβυλώνιον τάλαντον δύναται Εὐβοΐδας ἑβδομήκοντα μνᾶς, *the Babylonian talent is worth* (*weighs as much as, amounts to*) *seventy Euboean minae.* So *δύναμαι*, signifying *to be worth*, regularly takes the Acc.

(7) Finally, the Acc. is used with intransitive or passive verbs and intransitive adjectives of all kinds, to explain them more fully. Here, also, the Acc. represents the object *as acted upon* or *suffering*, since it denotes the object to which the intransitive action of the verb or adjective refers or is directed. This is the *Acc. of more definite limitation*, or, as it is often called, the *Acc. of synecdoche.*

Κάμνειν τοὺς ὀφθαλμούς, *to be pained in or in respect to the eyes;* τὰς φρένας ὑγιαίνειν, *to be sound in mind;* ἀλγεῖν τοὺς πόδας, τὰ σώματα, *to have pain in the feet, body.* Διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν, *woman differs in* (*in respect to*) *her nature from man.* Ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ, *the man has a pain in his finger* (*is pained in respect to*). Ἀγαθὸς τέχνην τινά, *distinguished in some art.* *Διεφθαρμένος τὴν ψυχήν*, *corrupt in spirit.* *Φάνης καὶ γνώμην ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν*, *Phanes was competent in counsel, and brave in battle.* 'Ανέστη Φεραύλας τὸ σῶμα οὐκ ἀφυὴς καὶ τὴν ψυχὴν οὐκ ἀγεννεῖ ἀνδρὶ ἐοικώς. The English commonly uses prepositions to express the force of this Acc., viz. *in*, *in respect to*, *of*; or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive and makes the adjective agree with it; e. g. *ἀγαθὸς τέχνην*, *a good artist*, or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive; e. g. *νεανίας καλὸς τὴν ψυχήν*, *a youth of* or *with a lovely spirit.*

Remark. In this way many adverbial expressions are to be explained, as, *εὖρος, ὕψος, μέγεθος, βάθος, μῆκος, πλῆθος, ἀριθμόν, γένος, ὄνομα, μέρος*; also *τὶ, τοσοῦτον, μέγα, πᾶν, πάντα, τὸ λοιπόν*, etc.; e. g. Κλέανδρος *γένος ἦν Φιγαλεὺς ἀπ' 'Αρκαδίας*, *a Phigalian by descent.* Μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλέθρων, *four hundred feet in width.*

LXXXIV. *Exercises on* § 159.

He who is enslaved (*part.*) to pleasures, submits to (= serves) the most shameful servitude. The laws not only punish the wrong-doers, but also benefit the virtuous. If thou wishest to be beloved by friends, benefit (thy) friends; if thou desirest to be honored by a state, be useful to and benefit the state. Riches often injure both the body (*plur.*) and the mind (*plur.*). He who (§ 148, 6) flatters friends, does them much (*πολλά*) wrong. Revenge not thyself upon thine enemies. Those who (*part.*) injure a benefactor, are punished by God. We worship no man as lord, but the gods. Sedentary trades injure the body (*plur.*) and enfeeble the mind (*plur.*). The hunter lays snares for the hares. Endeavor to repay benefactors with gratitude. Beware most of all of meetings for (*ἐν*) carousal. Imitate wise men. Prudent men (*sing.*) take heed to the danger, from which they have once been rescued (*aor.*). We must (*χρεών*) emulate works and acts, not words of virtue. It is said, that (*acc. w. inf.*) Xerxes threw down (*aor.*) fetters into the Hellespont in order to revenge (*part. fut.*) himself upon the Hellespont. A slave, who has run away (*aor. part.*) from his master, deserves stripes. Shun a pleasure that afterward brings pain. The general must (*χρή, w. acc. and inf.*) demean himself kindly towards (*πρός, w. acc.*) his soldiers, that they may have confidence (*θαῤῥεῖν*) in him. Tell me, what (*ὁποῖος*) punishment the betrayer of his country will expect after (*μετά, w. acc.*) death. Conceal (*aor. mid.*) from me nothing, (my) friend. To deceive (*aor.*) men is easy; but to remain concealed from God (is) impossible. Provision (*βίος*) failed the army. I swear to you by all the gods and all the goddesses, that I have never injured any one of the citizens (= to have injured no one, etc.). Young men must (*δεῖ, w. acc. and inf.*) have respect, in (*ἐπί, w. gen.*) the house, to parents, in (*ἐν*) the ways, to those who meet (*part.*) them, in solitude (*plur.*), to themselves. The beginning of wisdom is to fear God. Have compassion (*aor.*) upon me, who (*part.*) am unfortunate beyond desert. The Lacedaemonians had not less reverence for old men than for (their) fathers. Shrink not from going (*inf.*) a long way to (*πρός, w. acc.*) those who (§ 148, 6) profess to teach anything useful. For a long time the Lacedaemonians had (*aor.*) the supremacy of Greece by (*κατά*, *w. acc.*) land and by sea. Theophrastus died (*aor.*) after (*part.*) he had lived (*aor.*) eighty-five years. Phanes was of sufficient prudence (= sufficient in prudence), and brave in battle. Men seem to be well in body (*plur.*) after (*ἀπό*) many labors. Cyrus was very beautiful in person, of a humane heart, (and) very fond of learning and very eager for honor. Larissa was built of (*dat.*) earthen tiles; underneath was a stone foundation of twenty feet in height.

§ 160. *Double Accusative.*

In the following instances the Greek puts two objects in the Acc. with one verb.

1. In the construction mentioned above, § 159, 2, when the verb has a transitive signification, e. g. *φιλίαν φιλεῖν*; then the idea of activity consisting of the verb and substantive, with which an adjective usually agrees, being blended into one, may at the same time be extended to a personal object; e. g. *φιλῶ μεγάλην φιλίαν* (= *μέγα φιλῶ*) *τὸν παῖδα*, *I love the boy with great love* (*greatly*); *καλῶ σε τοῦτο τὸ ὄνομα*, *I call you this name* or *by this name.* Here *φιλίαν* and *ὄνομα* are Accusatives of cognate signification, having a sense similar to their respective verbs.

2. Expressions of *doing* or *saying good* or *evil*, which may contain an Acc. of the thing said or done, take the object to which the good or evil is done in the Acc. The Acc. here also, denotes the object acted upon; e. g. *ποιεῖν*, *πράττειν*, *ἐργάζεσθαι*, etc., *λέγειν*, *εἰπεῖν*, etc., *ἀγαθά*, *κακά τινα*, *to do good* or *evil to any one*, *to say good* or *evil of any one.*

Τότε δὴ ὁ Θεμιστοκλῆς ἐκεῖνόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγεν, *Themistocles said much evil of him and the Corinthians.* Οὐδεπώποτε ἐπαύοντο πολλὰ ἡμᾶς ποιοῦντες κακά, *never ceased to do much evil to us.*

Rem. 1. Instead of the Acc. of the object acted upon, the Dat. is sometimes used, which is to be considered as the Dat. of *advantage* or *disadvantage;* e. g. *προςκόπει, τί σοι ποιήσουσιν οἱ ἀρχόμενοι*, *consider what your subjects shall do* FOR *you;* but with *σέ*, *what they will do* TO *you.*

3. Moreover, verbs take two Accusatives, which signify *to make*, *to choose*, *to appoint*, *to nominate*, *to consider as anything*, *to declare*, *to represent*, *to regard*, *to know*, *to say*, *to name*, *to call;* e. g. *ποιεῖν*, *τιθέναι* (*to appoint*), *καθιστάναι*, *αἱρεῖσθαι*, *νομίζειν*, *ἡγεῖσθαι*, *λέγειν*, *ὀνομάζειν*, *καλεῖν*, etc.—One of these Accusatives is the object acted upon, or the suffering object, the other is the predicate, and hence may often be an adjective.

Ὁ Κῦρος τοὺς φίλους ἐποίησε πλουσίους, *made his friends rich.* Παιδεύειν τινὰ σοφόν, *to educate one wise*, i. e. *make wise by education.* Αἶρειν τινὰ μέγαν, *to make one great.* Νομίζειν, ἡγεῖσθαί τινα ἄνδρα ἀγαθόν, *to think, to consider some one a good man.* Ὀνομάζειν τινὰ σοφιστήν, *to call one a sophist.* Αἱρεῖσθαί τινα στρατηγόν, *to choose one a commander.* Τὸν Γωβρύαν σύνδειπνον παρέλαβεν, *he made Gobryas his companion at supper.* Πόλεως πλοῦτον ἡγοῦμαι συμμάχους, πίστιν, εὔνοιαν.

Rem. 2. In the passive construction, this explanatory Acc. is changed into the Nom. and agrees with the subject; e. g. Παιδεύειν τινὰ σοφόν, but Pass. τὶς ἐπαιδεύθη σοφός; αἱρεῖσθαί τινα στρατηγόν, but Pass. τὶς ᾑρέθη στρατηγός.

4. With verbs, (α) of *entreating, beseeching, desiring, inquiring, asking*, e. g. αἰτεῖν, πράττειν (*to demand*), πράττεσθαι, ἐρωτᾷν, ἐξετάζειν, ἱστορεῖν; (β) of *teaching*, e. g. διδάσκειν, παιδεύειν; (γ) of *dividing, cutting in pieces*, e. g. διαιρεῖν, τέμνειν, διανέμειν; (δ) of *depriving, taking away*, e. g. ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, συλᾷν, etc.; (ε) of *concealing* or *hiding from*, e. g. κρύπτειν; (ζ) of *putting on and off*, e. g. ἐνδύειν, ἐκδύειν, ἀμφιεννύναι.

Πέμψας Καμβύσης εἰς Αἴγυπτον κήρυκα, ᾔτει Ἄμασιν θυγατέρα, *asked Amasis for his daughter.* Αὐτοὺς ἑκατὸν τάλαντα ἔπραξαν, *demanded of them a hundred talents.* Ἀργύριον πράττειν τινά, *to exact money from one.* Πολλὰ διδάσκει με ὁ πολὺς βίοτος, *teaches me many things.* Παιδεύουσι τοὺς παῖδας τρία μόνα, *they teach the boys three things only.* Γλῶττάν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας, *they taught the boys the Attic tongue and the Athenian customs.* Τρεῖς μοίρας ὁ Ξέρξης ἐδάσατο πάντα τὸν πεζὸν στρατόν, *divided all the land-army into three divisions.* Τέμνειν, διαιρεῖν τι μέρη, μοίρας, *to divide anything into parts.* Ὁ Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη, *divided the army into twelve parts.* Τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχήν, *deprived my only child of life.* Τὴν τιμὴν ἀποστερεῖ με, *he robs me of honor.* Τὰ ἡμέτερα ἡμᾶς ἀποστερεῖ ὁ Φίλιππος. Κρύπτω σε τὸ ἀτύχημα, *I conceal the misfortune from you.* Παῖς μέγας ἕτερον παῖδα μικρὸν μέγαν χιτῶνα ἐξέδυσε, καὶ τὸν χιτῶνα μὲν ἑαυτοῦ ἐκεῖνον ἠμφίεσε, *a large boy stripped another small boy of his large tunic, and put his own tunic on him.*

Rem. 3. Ἀποστερεῖν and ἀφαιρεῖσθαι, *to deprive, to take away*, are construed (a) with Acc. of thing alone;—(b) with Acc. of person alone, but rarely;—(c) with Acc. both of person and of thing, very often;—(d) with Gen. of person and Acc. of thing, less often;—(e) ἀποστερεῖν with Acc. of person and Gen. of thing, very often (§ 157.), ἀφαιρεῖσθαι very seldom, and then means *to prevent;* στερεῖν is construed both as in (c) and (e).

Rem. 4. When the active verbs mentioned under No. 4, are changed into the passive, the Acc. of the object receiving the action, becomes the Nom., but the Acc. of the thing remains (according to § 150, 4); e. g. Ἐρωτῶμαι τὴν γνώ-

μην, I am asked my opinion. *Παιδεύομαι, διδάσκομαι μουσικήν, I am taught, I learn music.* *Γῆ δὲ καὶ οἰκήσεις τὰ αὐτὰ μέρη διανεμηθήτω, let the land and its habitations be divided into the same number of parts.* *Ἀφαιρεθῆναι, ἀποστερηθῆναι τὴν ἀρχήν, to be deprived of office.* *Κρύπτομαι τοῦτο τὸ πρᾶγμα, this thing is concealed from me.* *Ἀμφιέννυμαι χιτῶνα, I am clothed with*, or *I put on a tunic.*

Rem. 5. Even some verbs, which in the active are constructed with the Dat. of the person and the Acc. of the thing, in the passive change this Dat. of the person into the Nom., while the Acc. of the thing remains. The following are regularly so constructed: *ἐπιτάττειν, ἐπιτρέπειν, ἐπιστέλλειν τινί τι, to commit, to entrust something to some one*, e. g. *Ἐπιτρέπομαι, ἐπιτάττομαι, ἐπιστέλλομαι τὴν φυλακήν, I am entrusted with the guard*, or *the guard is entrusted to me.*

Rem. 6. The *σχῆμα καθ' ὅλον καὶ μέρος* occurs with the Acc. as well as with the Nom. (§ 147b, Rem. 2); e. g. *Οἱ πολέμιοι τοὺς πολίτας τοὺς μὲν ἀπέκτειναν, τοὺς δὲ ἐδουλώσαντο, as for the citizens, the enemy killed some, and enslaved others*, or *the enemy killed some of the citizens*, etc.

LXXXV. *Exercises on* § 160.

When Pyrrhus had twice conquered (*aor.*) in engagements (*συμβάλλειν, aor. part.*) with the Romans, having lost (*aor.*) many of his friends and leaders, he said: Although (*ἐάν, w. subj.*) we have conquered (*aor.*) the Romans in battle, we are ruined. Critias and Alcibiades occasioned (*aor.*) very many evils to the state. The gods have conferred (*aor.*) many blessings upon human life. Esteem labor as the guide to (*gen.*) a pleasant life. Plato called (*aor.*) philosophy a preparation for (*gen.*) death. Misfortune makes men more thoughtful. Socrates did not exact from those who (§ 148, 6) had intercourse with him, (any) money for (*gen.*) his conversation. Apollo, who was (*γίγνεσθαι, aor. part.*) the inventor of the bow, taught men archery. The Greeks, in the Median (wars), took (*aor. part.*) the supremacy from the Lacedaemonians and gave it to the Athenians. The public square of the Persians surrounding (= around) the governor's residence, is divided into four parts; of these, one is for boys, another for youths, another for adult men, another for those who (§ 148, 6) are (*γίγνεσθαι, perf.*) past (= over, beyond) military years. Many, who (*part.*) have mean minds, are adorned (= invested) with fine persons and fine lineage (*plur.*) and wealth (*plur.*). Wisdom was taught to many young men by Socrates. After (*part.*) the power was taken from (*aor.*) Croesus, he lived with Cyrus. The soldiers, to whom (*part.*) the guard had been intrusted, had fled.

§ 161. III. *Dative.*

1. The Dative Case expresses the relation *where*, and hence is used, first, to denote, (a) *the place* in which an action is performed; in prose, however, prepositions are commonly joined with substantives expressing this relation, e. g. *ἐν ὄρει, in monte;*—(b) *the time when or in which* an action is performed, e. g. *ταύτῃ τῇ*

ἡμέρᾳ, *this day;* τῇ αὐτῇ νυκτί, *the same night;* πολλοῖς ἔτεσιν, *many years;* τρίτῳ μηνί; τῇ αὐτῇ ὥρᾳ; here also the preposition ἐν is often used;—(c) *the being with, associating, accompanying,* (α) the Dat. singular of collective nouns, or the Dat. plural of common nouns, connected with a verb of *going* or *coming,* e. g. Ἀθηναῖοι ἦλθον πλήθει οὐκ ὀλίγῳ, πολλαῖς ναυσίν, στρατῷ, στρατιώταις, etc., *came with a large number, with many ships, with an army, with soldiers,* etc.; (β) the Dat. connected with αὐτός which agrees with the substantive in the Dat., to express the idea, *at the same time with, together with,* e. g. Οἱ πολέμιοι ἐνεπίμπρασαν τὴν πόλιν αὐτοῖς τοῖς ἱεροῖς, *burnt the city together with the sanctuaries.*

2. The Dat. is used, in the second place, to denote an object, which is indeed aimed at by the action of the subject, but which is not, as with the Acc., attained, reached or accomplished, but only *participates* and is *interested* in it. Hence the Dat. is used:

(a) With expressions of *association* and *union;* here belong, (α) expressions denoting *intercourse, associating with, mixing with, communication, participation;*—(β) verbs and expressions signifying *to go against, to encounter, to meet, to approach, to be near to,* and their opposites, e. g. *to yield to, to submit;*—(γ) *to fight, to quarrel, to contend, to vie with;*—(δ) *to follow, to serve, to obey, to trust* and *to accompany;*—(ε) *to counsel, to incite, to encourage.*

Here belong, (α) the verbs διδόναι, παρέχειν, ὁμιλεῖν, μιγνύναι, -υσθαι, κοινοῦν, -οῦσθαι, κοινωνεῖν, δι-, καταλλάττειν, -εσθαι, ξενοῦσθαι, σπένδεσθαι or σπονδὰς ποιεῖσθαι, πράττειν, ὑπισχνεῖσθαι, εἰπεῖν, λέγειν, διαλέγεσθαι, εὔχεσθαι, καταρᾶσθαι, also adjectives and adverbs and even substantives, as κοινός, σύντροφος, σύμφωνος, συγγενής, μεταίτιος and others compounded with σύν and μετά;—(β) the verbs ὑποστῆναι, ὑφίστασθαι, ἀπαντᾷν, ὑπαντᾷν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐγγίζειν, εἴκειν, ὑπείκειν, χωρεῖν, the adjectives πλησίος, ἐναντίος, the adverbs ἐγγύς, πέλας;—(γ) the verbs ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι, δικάζεσθαι, ἀμφισβητεῖν;—(δ) the verbs ἕπεσθαι, ἀκολουθεῖν, διαδέχεσθαι (*to succeed*), πείθεσθαι, ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναι, the adjectives and adverbs ἀκόλουθος, -ως, διάδοχος, ἑξῆς, ἐφεξῆς;—(ε) the verbs προς-, ἐπιτάττειν, παραινεῖν, παρακελεύεσθαι.

Ὁμίλει τοῖς ἀγαθοῖς ἀνθρώποις, *associate with good men.* Εὔχεσθε τοῖς θεοῖς, *pray to the gods.* Ἀπαντᾷν, πλησιάζειν, ἐγγίζειν τινί, *to meet, approach, come near to one.* Μὴ εἴκετε τοῖς πολεμίοις, *do not yield to the enemy.* Οἱ Ἕλληνες καλῶς ἐμαχέσαντο τοῖς Πέρσαις, *fought with the Persians.* Οἱ στρατιῶται ἀνηκούστησαν τοῖς στρατηγοῖς, *disobeyed the commanders.* Πείθου τοῖς νόμοις, *obey the laws.* Τῇ ἀρετῇ ἀκολουθεῖ δόξα, *glory follows virtue.* Πεποιθέναι τινί, *to trust one.* Ὕδατι μεμιγμένος τὴν μάζαν, *having mixed the maize with water.*

(b) With expressions of *similarity* and *dissimilarity*, of *likeness* and *unlikeness*, of *agreement* and *difference*. Under those of likeness is included ὁ αὐτός, signifying *the same*.

Such are ἐοικέναι, ὁμοιοῦν, -οῦσϑαι, ὅμοιος, -ως, ἴσος, -ως, ἐμφερής (*similar*), παραπλήσιος, -ως, ἅμα, διάφορος, διάφωνος, and very many words compounded with ὁμοῦ, σύν, μετά; e. g. ὁμονοεῖν, ὁμόγλωττος, συμφωνεῖν, etc.

Οἱ παῖδες ἐμφερέστατοι ἦσαν τῷ πατρί, *the children were very much like their father.* Ὡπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κῦρον τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις, *all Cyrus' soldiers were provided with the same arms as Cyrus.*

(c) With verbs and expressions signifying, (α) *to assent to, to agree with*, etc.;—(β) *to upbraid, to reproach, to be angry, to envy;*—(γ) *to help, to be useful to, to avert from*, and verbs compounded with σύν, expressing this idea;—(δ) *to be becoming, to be suitable, to be fit, to please*, and with many others, the personal object is put in the Dat. In addition to the Dat. of the person, these verbs frequently govern the Acc. of the thing. The Dat. is also used with verbs signifying *to rejoice at, to be pleased with*, and the like. In many cases, however, the Dat. with such verbs may be regarded as the Dat. of *cause*. Comp. § 161, 3.—In general, the Dat. is used, when the action takes place for the benefit or injury of a person or thing. This is called the Dat. of *advantage* or *disadvantage*, and often includes what is termed the *limiting* Dat., or the Dat. expressing the relation of *to* or *for*.

Here belong, (α) ὁμολογεῖν;—(β) μέμφεσϑαι (with Acc. it means *to blame*), λοιδορεῖσϑαι, ἐπιτιμᾷν, ἐγκαλεῖν (§ 158, Rem. 7) and ἐπικαλεῖν (τινί τι), ἐπιπλήττειν, ὀνειδίζειν, ἐνοχλεῖν, ϑυμοῦσϑαι, βριμοῦσϑαι, χαλεπαίνειν, φϑονεῖν, βασκαίνειν (*to envy*);—(γ) ἀρήγειν, ἀμύνειν, ἀλέξειν, τιμωρεῖν, βοηϑεῖν, ἐπικουρεῖν, ἀπολογεῖσϑαι, λυσιτελεῖν, ἐπαρκεῖν, χραισμεῖν, συμφέρειν, συμπράττειν, συνεργεῖν, and adjectives of similar signification, e. g. χρήσιμος, φίλος; and those of an opposite signification, e. g. ἐχϑρός, βλαβερός, etc.;—(δ) πρέπειν, ἁρμόττειν, προςήκειν (with Inf. following), εἰκός ἐστι, ἀρέσκειν, the adverbs πρεπόντως, ἀπρεπῶς, εἰκότως.

Ποσειδῶν σφόδρα ἐμενέαινεν Ὀδυσσεῖ, *was very angry with Ulysses.* Ἐπιπλήττειν, ὀνειδίζειν, ἐγκαλεῖν τινί τι, *to reproach one for something, to charge something on one.* Οὐ τοῖς ἄρχειν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἑτοιμοτέροις οὖσιν, *I do not reproach those wishing to rule, but those*, etc. Ἠνώχλει ὁ Φίλιππος τοῖς Ἀϑηναίοις, *Philip gave trouble to the Athenians.* Φϑονεῖν τινι, *to envy one.* Ἀμυνῶ τῷ νόμῳ, *I will defend* (the idea of aiding) *the law*, etc. Ὀρεστὴς ἠϑέλησε τιμωρεῖν πατρὶ, *Orestes wished to help his father*, etc. Ἀχιλλεὺς ἐτιμώρησε Πατρόκλῳ τῷ ἑταίρῳ τὸν φόνον, *avenged the murder of* (*for*) *his friend Patroclus.* Ἡ ἀρετὴ ἀρέσκει τοῖς ἀγαϑοῖς, *virtue pleases the good.* Εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, *rejoice in, are pleased with you.* Ἥδεσϑαί τινι, *to be pleased with a thing.*

(d) Finally, the Dat. is used to denote the *possessor* with the verbs *εἶναι*, *ὑπάρχειν* and *γίγνεσθαι*, these verbs then being translated by the verb *to have*, and the Dat. as the Nom.; e. g. *Κύρῳ ἦν μεγάλη βασιλεία, Cyrus had a great kingdom;* and in general, the Dat. is used, where an action takes place *in respect to, in relation to* a person, or an object considered as a person; e. g. *Σωκράτης τοιοῦτος ὢν τιμῆς ἄξιος ἦν τῇ πόλει μᾶλλον, ἢ θανάτου, Socrates being such, deserved honor in respect to the city rather than death.* Hence the Dat. is also frequently used with the passive, and regularly with verbal adjectives in -*τέος* and -*τός*, instead of *ὑπό* with the Gen.; e. g. *ὥς μοι πρότερον δεδήλωται, as has been before shown by me. Ἀσκητέα ἐστί σοι ἡ ἀρετή, virtue must be practised by you.* On the construction with the verbal adjective, see § 168, 1, 2.

3. In the third place, the Dat. is used like the Latin Ablative (Abl. of instrument), to denote the *cause*, *means* and *instrument* (hence with *χρῆσθαι*), the *manner* and *way*, the *measure* (by which the action is limited, particularly with comparatives and superlatives), *conformity* (*according to, in accordance with*), often also, the *material.*

Οἱ πολέμιοι φόβῳ ἀπῆλθον, *went back through, on account of fear* (the fear being the cause of the action). Ἀγάλλομαι τῇ νικῇ, *I exult on account of victory.* Στέργω, ἀγαπῶ τοῖς ὑπάρχουσιν ἀγαθοῖς, *I am pleased with those who are good.* Ὀφθαλμοῖς ὁρῶμεν, ὠσὶν ἀκούομεν, *we see with our eyes, we hear with our ears.* Ἰσχύειν τῷ σώματι, *to be strong in body.* Οἱ στρατιῶται συμφορᾷ μεγάλῃ ἐχρήσαντο, *experienced* (*used*) *great misfortune.* Ἀλέξανδρος διδασκάλῳ ἐχρήσατο Ἀριστοτέλει. Οἱ πολέμιοι βίᾳ εἰς τὴν πόλιν εἰςῄεσαν, *entered the city by force.* Οἱ Ἀθηναῖοι τὸν Μιλτιάδην πεντήκοντα ταλάντοις ἐζημίωσαν; *fined Miltiades fifty talents.* Ἡ ἀγορὰ Παρίῳ λίθῳ ἠσκημένη ἦν, *the Agora was adorned with Parian marble.* Πολλῷ, ὀλίγῳ μείζων, *greater by much, little* (the Dat. measuring the degree of difference between the things compared). Τῇ ἀληθείᾳ κρίνειν, *to judge according to truth.*

4. The Dat. of the thing often stands with verbs, substantives and adjectives, to denote *in what respect* their signification is to be taken; e. g. *ὑπερβάλλειν τόλμῃ, to excel in* or *in respect to boldness; Κύδνος ὀνόματι, Cydnus by name; ταχὺς ποσί, swift of foot.* This Dat., however, is often the same as the Dat. of means or instrument.

5. The Dat. stands as the indirect object or complement of very many verbs, to denote the relation expressed in English by *to* or *for*; e. g. *δίδωμί σοι τὸ βιβλίον, I give a book to you; Κῦρος αὐτῷ εἶπεν, Cyrus said to him; οὐ ὡς φίλοι προςεφέροντο ἡμῖν, they did*

not conduct towards us as friends; στρἁτευμα συνελέγετο Κύρῳ, an army was collected for Cyrus.

5. (a) The Dat. is also put after adjectives to denote the object to which their quality is directed. The relation of this Dat. is usually expressed by *to* or *for*, e. g. πᾶσι δῆλον ἔγενετο, *it became evident to all; αὐτῷ οἱ ἀγαθοὶ εὖνοι ἦσαν, the good were well disposed towards him; ἐχθρὸς ἀνθρώποις, hateful to men.*

Remark. The rules 5 and 5, (a) are mainly included in 2, (a), (b), (c), but are stated here in a more specific form, for the benefit of beginners.

LXXXVI. *Exercises on* § 161.

Cyrus resolved (*aor.*) on this day to engage with the enemy; after the battle he marched (*aor.*) the same day twenty stadia. The Athenians made an expedition (στρατεύειν) with thirty ships against the islands of Aeolus. When the Persians came (*aor.*) with (their) entire (παμπληθής) force (στόλος), the Athenians dared (*aor. part.*) to encounter (*aor.*) them, and conquered them. The Athenians conquered the enemy and took their ships together with the men. Associate not with bad men, but cleave ever to the good. Thamyris, who was distinguished (*aor. part.*) for beauty and for (skill in) harp-playing, contended (*aor.*) with the Muses for (the superiority in) (περί, *w. gen.*) music. Human nature is mingled with a divine energy. Truth discourses with boldness (μετά, *w. gen.*), and therefore men are displeased with it. It is easy to advise (*aor.*) another (ἕτερος). The general exhorted the soldiers to fight bravely. Life is like a theatre. Most of the Roman women were accustomed to wear (= to have) the same shoes as the men. Actions are not always like words. Homer compares the race of men to leaves. The mind ruined by wine is in the same case as (= suffers the same as) chariots, that have lost (*part. pres.*) their charioteers. Some object to the laws of Lycurgus, that they are indeed sufficient to call forth (πρός, *w. acc.*) bravery, but are insufficient to maintain (= for) justice. To please the multitude is to displease the wise. Esteem those as true friends, who (§ 148, 6) censure faults. Quails have a pleasant song. Human destinies (= the human, *plur.*) have been deplored by many wise men, who believed (*part.*) that life is (*inf.*) a punishment. The gods rejoice in the virtue of men. The bull wounds with the horn, the horse with the hoof, the dog with the mouth, the boar with the tusk. The Thessalians practised (χρῆσθαι) lawlessness more than justice. Helen was very (= much) distinguished (*aor.*), as well by birth as for beauty and fame. Wisdom is far (by much) better than riches. One can (= it is possible) neither safely use a horse without bridle, nor riches without consideration.

§ 162. *Prepositions.*

1. As the Cases denote the local relations *whence, whither* and *where*, so the prepositions denote other local relations, which desig-

nate the extension (dimension) of things in space, viz. the *juxtaposition* of things (near to, before, by, around, with), and the local opposites, *above* and *below*, *within* and *without*, *before* and *behind*, etc.

2. The Case connected with the preposition shows in which of the three above-named relations—*whence*, *whither*, *where*—the local relation expressed by the preposition, must be considered.

Thus, e. g. the preposition *παρά* denotes merely the local relation of vicinity, the *near* or *by;* but in connection with the Gen., e. g. *ἦλθε παρὰ τοῦ βασιλέως*, it denotes the direction *whence* (he came *from near* the king, *de chez le roi*); in connection with the Acc., e. g. *ᾔει παρὰ τὸν βασιλέα*, the direction *whither* (he went *into the vicinity* or *presence* of the king); and in connection with the Dat., e. g. *ἔστη παρὰ τῷ βασιλεῖ*, the *where* (*he stood near* the king).

3. The prepositions are divided according to their construction:

(a) Into prepositions with the Gen.: *ἀντί, ἀπό, ἐκ, πρό, ἕνεκα*;
(b) Into those with the Dat.: *ἐν* and *σύν*;
(c) Into those with the Acc.: *ἀνά, εἰς, ὡς*;
(d) Into those with the Gen. and Acc.: *διά, κατά, ὑπέρ*;
(e) Into those with the Gen., Dat. and Acc.: *ἀμφί, περί, ἐπί, μετά, παρά, πρός* and *ὑπό*.

4. The local relation expressed by prepositions is transferred to the relations of *time* and *causality* (cause, effect, etc.); e. g. *ὑπὸ τῆς γῆς εἶναι* and *ὑπὸ φόβου φεύγειν, to be under the earth, to flee for, on account of, fear; ἐκ τῆς πόλεως ἀπελθεῖν* and *ἐξ ἡμέρας ἀπελθεῖν, to depart out of the city, to depart immediately after daybreak.*

A. PREPOSITIONS WITH ONE CASE.

§ 163. I. *Prepositions with the Gen. alone.*

1. *Ἀντί*, Lat. *ante*, original signification, *over against, before, opposite;* then *for, instead of, in the place of,* e. g. *στῆναι ἀντί τινος, to stand before one; δοῦλος ἀντὶ βασιλέως, a slave instead of king; ἀντὶ ἡμέρας νὺξ ἐγένετο, instead of day there was night; ἀνθ' οὗ, wherefore, because.*

2. *Πρό, pro, prae, before, for,* agrees with *ἀντί* in all its relations, but is used in a much greater variety of relations; e. g. *στῆναι πρὸ πυλῶν, to stand before the gates; πρὸ ἡμέρας, before day* (*ἀντί* is not used of time); *μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατρίδος, to fight, to die for one's country; δοῦλος πρὸ δεσπότου, a slave instead of master; πρὸ τῶνδε, for these things, therefore.*

3. *Ἀπό*, *ab*, original signification, *from*, e. g. *ἀπο τῆς πόλεως ἦλθεν*;—of *time: from, since, after*, e. g. *ἀπὸ δείπνου ἐμαχέσαντο, after the meal*;—*εἶναι, γίγνεσθαι ἀπό τινος, to be descended from some one*;—*τῷ ἀπὸ τῶν πολεμίων φόβῳ, on account of fear of (from) the enemy*, like *metus ab aliquo*;—of the *means: by, with*, e. g. *τρέφειν τὸ ναυτικὸν ἀπὸ προσόδων, to support the fleet by revenues*;—*ἀπό τινος καλεῖσθαι, to be called by something.*

4. *Ἐκ*, *ἐξ*, *ex*, original signification, *out of*, e. g. *ἐκ τῆς πόλεως ἀπῆλθεν*;—of time immediately following: *after*, e. g. *ἐξ ἡμέρας, ex quo dies illuxit, as soon as it was day; ἐκ παίδων, from childhood; ἐξ αἰθρίας τε καὶ νηνεμίας συνέδραμεν ἐξαπίνης νέφη, after the clear weather clouds suddenly collected.—Ὁ σὸς πατὴρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γεγένηται, your father in this one day, from a senseless man has become discreet*;—*εἶναι, γίγνεσθαι ἔκ τινος, to be descended from some one*;—*according to, by virtue of, after* or *for*, e. g. *ἐκ τῆς ὄψεως τοῦ ὀνείρου, according to the appearance of the dream.—Ὀνομάζεσθαι ἔκ τινος, to be named after* or *for some one.*

5. *Ἕνεκα* (placed before or after the Gen.), *on account of, for the sake of*;—*by means of.*

Remark. Also some adverbs and substantives are very often used as prepositions, and are therefore called improper prepositions (see, however, § 157, et seq.); e. g. *πρόσθεν* and *ἔμπροσθεν, before, ὄπισθεν, behind, ἄνευ* and *χωρίς, without, πλήν, except, μεταξύ, between, μέχρι, until, χάριν* (usually placed after the Gen.), *gratia, for the sake of.* Instead of the Gen. of the personal pronouns, *χάριν* regularly takes the possessive pronouns agreeing with it in gender, number and case; e. g. *ἐμὴν, σὴν χάριν, mea, tua gratia.*

LXXXVII. *Exercises on* § 163.

No one would (§ 153, 2. c) take (*aor.*) a blind leader in place of one who could see (= a seeing one). It is beautiful to exchange (*aor. mid.*) a mortal body for immortal fame. Those who (§ 148, 6) have made proficiency (*aor.*) in philosophy, become free instead of slaves; truly rich instead of poor; considerate (*μετριώτεροι*) instead of unintelligent and stupid. Before action deliberate. A (*art.*) friend often does for his (*art.*) friend, that (*plur.*) which he did not do (*aor.*) for himself. Ephesus is distant a three days' journey from Sardis. The Hellespont was named from Helle, who there lost her life (= who died [*part.*] in it). When (*part.*) Socrates brought (= offered) small offerings from (his) small (means), he believed (himself) to be no less meritorious (*μειοῦσθαι*) than those who (§ 148, 6) from (their) many and great (means) bring many and great (offerings). Socrates lived very contentedly with very little property. We may *not* judge the best (men) by (= from) (their) exterior, but by (their) morals. It is easier to make (= place, *aor.*) evil out of good, than good out of evil. The character reveals itself especially in (= out of) the actions. From the fruit I know the tree. After the war came peace. Men plot against each other for the sake of gold, fame (*plur.*) and pleasures. Semiramis reigned until old age over the Assyrians. A beautiful action is not performed without virtue. The gods bestow upon men nothing good (*plur. gen.*) and beautiful, without labor and care. Tempe lies between Olympus and Ossa. Conceal good fortune, lest it excite envy (= on account of envy).

§ 164. 2. *Prepositions with the Dat. alone.*

1. *Ἐν* denotes that one thing is *in*, *upon*, *by* or *near* another; it indicates an actual union or contact of the two objects spoken of, and hence is the opposite of *ἐκ*, e. g. *ἐν νήσῳ, ἐν γῇ, ἐν Σπάρτῃ*;—*ἐν ὅπλοις, ἐν τόξοις διαγωνίζεσθαι*; *ἐν προμάχοις, ἔν τε θεοῖς καὶ ἀνθρώποις* (*among*); hence, *before, coram; upon, ἐν ὄρεσιν, ἐν ἵπποις, ἐν θρόνοις*;—*at, by, near to*, so especially of the names of cities, and particularly in describing battles; e. g. *ἡ ἐν Μαντινείᾳ μάχη, the battle near Mant.*—Of *time, ἐν τούτῳ τῷ χρόνῳ, ἐν ᾧ, in or within this time, while, during the time that, ἐν πέντε ἡμέραις.*—Of the *means* and *instrument* with the expressions *δηλοῦν, δῆλον εἶναι, σημαίνειν ἔν τινι, to show by something;* e. g. *ὅτι οἱ θεοί σε ἵλεῴ τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις, it is evident both by the victims and the signs from heaven, that*, etc.

Rem. 1. With several verbs of motion, the Greek commonly uses *ἐν* with the Dat., instead of *εἰς* with the Acc.; e. g. *τιθέναι, κατατιθέναι, ἀνατιθέναι* (*to consecrate*) and the like.

2. *Σύν* (*ξύν*, mostly old Attic). The original signification of *σύν* corresponds almost entirely with the Latin *cum* and the English *with*, e. g. *ὁ στρατηγὸς σὺν τοῖς στρατιώταις*;—of *assistance* or *help*, e. g. *σὺν θεῷ, by the help of God;*—*σὺν τάχει, σὺν βίᾳ ποιεῖν τι.*

Rem. 2. Here belongs *ἅμα, at the same time with, with,* one of the adverbs used as improper prepositions.

§ 165. 3. *Prepositions with the Acc. alone.*

1. *Ἀνά.* Original signification, *up, on, upon.* It forms the strongest contrast to *κατά* with the Acc. As *κατά* is used to denote motion from a higher to a lower place, so *ἀνά* to denote motion from a lower to a higher place; e. g. *ἀνὰ τὸν ποταμόν, ἀνὰ*

ῥόον πλεῖν, *to sail up the stream* (the opposite being κατὰ ποταμόν, *down the stream*). It commonly serves to denote local extension from a lower to a higher place, *from bottom to top: throughout, through;* ἀνὰ τὴν Ἑλλάδα—ἀνὰ τὸν πόλεμον τοῦτον, (*per*, *during*). Thus ἀνὰ πᾶσαν τὴν ἡμέραν, *through the whole day*, ἀνὰ πᾶν τὸ ἔτος, *during the whole year;* hence without the article, ἀνὰ πᾶσαν ἡμέραν, ἀνὰ πᾶν ἔτος, *every day, every year, daily, yearly*, ἀνὰ νύκτα, *per noctem*, ἀνὰ χρόνον, *in course of time;*—to denote the *manner* and *way;* e. g. ἀνὰ κράτος, *up to the full strength, vigorously*, ἀνὰ μέρος, *by turns;*—in a *distributive* sense with numerals; e. g. ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *five parasangs daily;* also with numerals, like the English *about* (Lat. *circa*); e. g. ἀνὰ διακόσια στάδια, *about two hundred stadia.*

2. Εἰς (ἐς, old Attic), corresponds almost entirely with the Lat. *in* with the Acc.; e. g. ἰέναι εἰς τὴν πόλιν, *into the city;*—in a hostile sense: *contra*, e. g. ἐστράτευσαν εἰς τὴν Ἀττικήν, *into, against Attica;*—with numerals: *about*, e. g. ναῦς εἰς τὰς τετρακοσίας, *about four hundred ships;*—in a *distributive* sense with numerals; e. g. εἰς ἑκατόν, *centeni, by hundreds, each hundred*, εἰς δύο, *bini, two by two, two deep;*—*in the presence of, coram*, yet with the collateral idea of the direction *whither;* e. g. λόγους ποιεῖσθαι εἰς τὸν δῆμον, *to speak to or before the people.*—Of *time: until, towards, upon*, εἰς ἑσπέραν, *towards evening*, εἰς τὴν ὑστεραίαν, *upon the following day*, εἰς τρίτην ἡμέραν, *to or on the third day.*—To denote *purpose, object, respect*; e. g. ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν, *he used the money for the city;* εἰς κέρδος τι δρᾶν, *to do something for gain;* διαφέρειν τινὸς εἰς ἀρετήν, *to differ from one in respect to virtue;* εἰς πάντα, *in every respect.*

3. Ὡς, *ad, to*, is used only with persons, or objects considered as persons, to denote direction towards them; e. g. ἰέναι, πέμπειν ὡς βασιλέα, ἥκειν ὡς τὴν Μίλητον (*to the Milesians*).

LXXXVIII. *Exercises on* §§ 164, 165.

(He) is the best (man), who (ὅςτις) is nurtured amid the greatest necessities (τὰ ἀναγκαιότατα). Said Diogenes: A friend is one soul, that (*part.*) dwells (= lies) in two bodies. My sons, do not deposit (*aor.*) my body either in gold or in silver, but restore it as quickly as possible to the earth. The Grecian armament conquered the barbarians at Salamis. With the help of the gods let us go against the unjust. The acquisition of true friends is by no means made by (= with) violence, but rather by beneficence. At daybreak (= with the day) the soldiers began their march (= marched out, off). The Carduchians dwell on the mountains and are warlike. The vessels could not sail up the river. The deeds of Alcibiades were celebrated throughout all Greece. During the whole war the greatest harmony prevailed (= was) among the generals. The three daughters of Phorcus, having (but) one eye, made use of it alternately. The enemy pressed into the middle of the city. Apollo was sent (*aor.*) out of heaven to the earth. Time, revealing everything, brings (it) to the light. The Athenians performed (= displayed, *aor.*) many beautiful actions before all men, as well in a private as in a public capacity. The Lacedaemonians made an expedition against Attica. Employ the leisure of (= in) life in listening (*inf.*) to beautiful discourses. God brings like to like. Agesilaus sent ambassadors to the king of the Persians.

§ 166. B. *Prepositions with the Gen. and Acc.*

1. *Δία*, original signification, *through.* A. With the Gen. *through and out again*, e. g. ἐξήλαυνε τὸν στρατὸν διὰ τῆς Θράκης ἐπὶ τὴν Ἑλλάδα, *through Thrace;*—*through*, e. g. διὰ πεδίου, *per campum*, διὰ πολεμίας πορεύεσθαι, *to march through a hostile country.*—Of *time* to denote extension through a period: *through, after*, properly, to the end of the period, *through and out*, e. g. δι' ἔτους, *through the year;* διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, *after* (*through*) *a long, short time;* διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, *throughout the whole time.* So also of an action repeated at successive intervals, e. g. διὰ τρίτου ἔτους συνῄεσαν, *every third year, tertio quoque anno, always after three years;* διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν, *quinto quoque anno;* διὰ τρίτης ἡμέρας, *every third day.*—To denote the *means*, e. g. δι' ὀφθαλμῶν ὁρᾶν, *to see with, by means of, the eyes;*—the *manner* and *way*, e. g. διὰ σπουδῆς, *with earnestness, earnestly;* διὰ τάχους, *with speed, speedily.*—B. With the Acc., of *time*, e. g. διὰ νύκτα, *per noctem;*—to denote the *cause, means*, e. g. διὰ τοῦτο, ταῦτα, *therefore, because of this;* διὰ βουλάς, *by means of counsels;* διὰ μῆνιν.

2. *Κατά*, original signification, *from above down* (*desuper*). A. With the Gen., e. g. ἐῤῥίπτουν ἑαυτοὺς κατὰ τοῦ τείχους κάτω, *threw themselves down from the wall;*—*down into*, e. g. καταδεδυκέναι κατὰ τῆς θαλάττης, *to go down into the sea;*—*under*, e. g. κατὰ γῆς.—To denote the *cause, author: de, concerning*, e. g. λέγειν κατά τινος, *dicere de aliqua re*, especially in a hostile sense, e. g. λέγειν κατά τινος, *against one;* ψεύδεσθαι κατὰ τοῦ θεοῦ, *to lie against God.*—B. With the Acc., *κατά* forms a

strong contrast with ἀνά, in respect to the point where the motion of the action begins, but agrees with ἀνά in denoting the direction to an object and the extension over it, the one being *down through*, the other *up through*. The use of ἀνά in prose is not so frequent as that of κατά.—To denote local extension from above downwards: *throughout, through, over*, e. g. καθ' Ἑλλάδα, κατὰ πᾶσαν τὴν γῆν; it often signifies, *over against, opposite to*, e. g. κεῖται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν, *opposite to Acar.*—Of *time*, to denote its *extension* or *duration: during, through*, e. g. κατὰ τὸν αὐτὸν χρόνον, *during*, or *in the course of the same time;* κατὰ τὸν πρότερον πόλεμον.—To denote *purpose, object*, e. g. κατὰ θέαν ἥκειν, *spectatum venisse; conformity* (*secundum*), *respect, reason*, e. g. κατὰ νόμον, *according to, agreeable to law;* κατὰ λόγον, *ad rationem, pro ratione, agreeable to reason;* κατὰ γνώμην τὴν ἐμήν; κατὰ τοῦτο, *hoc respectu*, hence *propter hoc*, κατὰ φύσιν, *secundum naturam;* κατὰ δύναμιν, *to the best of one's ability;* κατὰ κράτος, *with all one's might;* κατὰ μικρόν, *nearly, by degrees;* κατ' ἄνθρωπον, *according to the manner* or *standard of man;*—to denote an *indefinite measure*, e. g. καθ' ἑξήκοντα ἔτη, *about sixty years;*—to denote *manner* and *way*, e. g. κατὰ τάχος, *swiftly*, κατὰ συντυχίαν, *by chance;* —in a *distributive* sense, e. g. κατὰ κώμας, *vicatim;* κατὰ μῆνα, *monthly*, καθ' ἡμέραν, *daily*, κατ' ἔτος, *yearly*, καθ' ἑπτά, *septeni, by sevens.*

3. Ὑπέρ, *super, over.* A. With the Gen., e. g. ὑπέρ γῆς.—To denote the cause: *for, for the good of, in behalf of*, e. g. μάχεσθαι ὑπὲρ τῆς πατρίδος, *to fight for one's country*, as it were to fight standing over it; ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος, *death in behalf of Greece.*—B. With the Acc.: *over, beyond*, e. g. ῥίπτειν ὑπὲρ τὸν δόμον, *to throw over the house;* ὑπὲρ Ἑλλήςποντον οἰκεῖν, *beyond*, i. e. on the opposite side of; ὑπὲρ τὴν ἡλικίαν, ὑπὲρ δύναμιν, ὑπὲρ ἄνθρωπον, *beyond the nature* or *strength of man*, ὑπὲρ τὰ τετταράκοντα ἔτη.

LXXXIX. *Exercises on* § 166.

There is a middle path that leads neither through dominion nor through slavery, but through freedom. Socrates conferred the greatest benefits (τὰ μέγιστα ὠφελεῖν) upon men, by teaching wisdom to all who wished (it) (§ 148, 6). The river Euphrates flows through the middle of Babylon. The presidents of the cities come together every three years. Those who (§ 148, 6) learn everything by their own efforts (= by themselves), are called self-taught. Apollo benefitted the human race by oracles and other services. He who (§ 148, 6) is indolent for the sake of pleasure, may (§ 153, 2. c.) very soon be deprived (*aor.*) of that charm of inactivity, for the sake of which he is indolent. Praise not a worthless man because of (his) wealth. Some rivers penetrate into the earth and flow (= are borne) a long way, concealed under the earth. The island Atlantis sank (*part. aor.*) under the earth and disappeared (*aor.*). He who (§ 148, 6) contrives a snare against another, turns (περιτρέπειν) it often against himself. During the period of the holy war, great (= much) disorder and dissension prevailed (= was) over all Greece. Do not impose upon others a greater (charge) than their abilities permit (= than according to ability). It is necessary that (*acc. w. inf.*) men live according to laws. The city was in danger of being (= to be) taken (*aor.*) by force. A bad man who (*part.*) obtains (*aor.*) power, is not wont to bear good fortune as man ought (= suitably to man). The Athenians annually sent to Crete seven boys and seven maidens (as) food for the Minotaur (= to the M. as food). God has given (*aor.*) us the powers, by which we are to bear (*fut.*) all the events of destiny. The sun passes over the earth. Overhanging (= over) the city is a hill. Arsamus governed the Arabians and Aethiopians dwelling over Egypt. Alcestis, the daughter of Pelias, was desirous (*aor.*) to die (*aor.*) for her husband. It is very dishonorable to shun (*aor.*) death for (one's) country. Clearchus waged war with the Thracians dwelling beyond the Hellespont. It is folly to attempt (= to do) something above (one's) capacity. Numa Pompilius, the most fortunate of the Roman kings, is said to have lived above eighty years.

§ 167. C. *Prepositions with the Gen., Dat. and Acc.*

1. *Ἀμφί* denotes that one thing is *around* another (*on both sides*), *near*, *close to*, *another*. A. With the Gen. seldom used of place, e. g. *ἀμφὶ τῆς πόλεως οἰκεῖν*, *to dwell around the city.*—Of *cause: about*, *for*, *for the sake of*, e. g. *μάχεσθαι ἀμφί τινος*, *to fight about*, *for something.*—B. With the Dat., as with the Gen.—C. With the Acc., e. g. *ἀμφὶ τὴν πόλιν.*—To denote time and number indefinitely, e. g. *ἀμφὶ ἑσπέραν*, *about evening; ἀμφὶ τοὺς μυρίους*, *about ten thousand.*

2. *Περί* signifies *all around*, *round*, containing the idea of a circuit or circumference, and in this respect differing from *ἀμφί*, which signifies properly *on both sides*. A. With the Gen.—In a local relation it is not used in prose, but the more frequently in a *causal* sense: *concerning*, *for*, *about*, *on account of*, e. g. *μάχεσθαι*, *ἀποθανεῖν περὶ τῆς πατρίδος*, *to fight*, *die for one's country; λέγειν περί τινος*, *to speak about something; φοβεῖσθαι περὶ πατρίδος*;—to denote *value*, in the phrases *περὶ πολλοῦ*, *περὶ πλείονος*, *περὶ πλείστου*, *περὶ ὀλίγου*, *περὶ οὐδενὸς ποιεῖσθαι* or *ἡγεῖσθαί τι*, *to value high*, *higher*, etc.—B. With the

Dat.: *around, on, near*, e. g. περὶ ταῖς κεφαλαῖς εἶχον τιάρας, *around, on their heads;* περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν;—in a *causal* sense: *about, for, on account of*, e. g. δεδιέναι περί τινι, *to fear for, about one.*—C. With the Acc.: *about, near, by, throughout*, e. g. ᾤκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν (about, throughout).—To denote time and number indefinitely, e. g. περὶ τούτους τοὺς χρόνους, *about these times;* περὶ μυρίους στρατιώτας.—In a *causal* sense to denote *respect*, e. g. σωφρονεῖν περὶ τοὺς θεούς, *in respect to the gods.*

3. Ἐπί signifies primarily, *upon, at, near.* A. With the Gen., e. g. τὰ ἄχθη οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φοροῦσιν, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων, *the men carry burdens on their heads, the women on their shoulders;* μένειν ἐπὶ τῆς ἀρχῆς, ἐπὶ τῆς γνώμης, *to remain in;* οἱ ἐπὶ τῶν πραγμάτων, *those intrusted with business;*—*towards*, if the idea is that one is striving to reach a place, e. g. πλεῖν ἐπὶ Σάμου [according to § 158, 3. (b)].—In relation to *time*, to denote the time *in* or *during* which something takes place, e. g. ἐπὶ Κύρου βασιλεύοντος, *during, in, under the reign of Cyrus.*—To denote the *occasion, the author*, e. g. καλεῖσθαι ἐπί τινος, *to be named after, for one; conformity*, e. g. κρίνειν τι ἐπί τινος, *to judge according to something.*—B. With the Dat.: *upon, at, by*, e. g. ἐπὶ τοῖς δόρασι ῥοιὰς εἶχον χρυσᾶς, *upon the spears;* οἰκεῖν ἐπὶ θαλάττῃ, *by the sea, upon the sea-coast.*—To denote *dependence*, e. g. ἐπί τινι εἶναι, *to be in the power of any one;* γίγνεσθαι ἐπί τινι, *to come into the power of any one;*—*condition, purpose, object, motive*, e. g. ἐπὶ τούτῳ, *hac conditione, on this condition;* ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνεύρηται, *in perniciem hominis;*—*cause, occasion*, e. g. χαίρειν ἐπί τινι, *to rejoice at something.*—C. With the Acc.: *upon, on, over, towards* (different from ἐπί with the Gen., since with the Acc. merely the *direction to a place* is denoted), *to*, e. g. ἀναβαίνειν ἐφ' ἵππον; ἐπ' ἀνθρώπους (*among*).—Of *time: until*, ἐφ' ἑσπέραν; *for, during, per*, ἐπὶ πολλὰς ἡμέρας.—To denote *purpose, object*, e. g. ἐπὶ θήραν ἰέναι, *venatum ire;* in a *hostile* sense: *against*, e. g. στρατεύεσθαι ἐπὶ Πέρσας, *to make an expedition against the Persians.*

XC. *Exercises on* § 167, 1, 2, 3.

The poets have uttered such language (= words) about the gods themselves, as no one would dare (*aor.*, § 153, 2, c) to utter about (his) enemies. Consider first, how (ὅπως) the adviser has managed (*aor.*) his own (affairs); for he who

(§ 148, 6) has not (μή) reflected (aor.) upon his own (concerns) will never decide well upon another's. Carthage waged war with Rome for Sicily, twenty-four years. All men value (their) kindred more than strangers. With reason dost thou esteem the soul more highly than the body. Gyges found a corpse that had on the hand a golden ring. Some of the Persians had both necklaces about the neck, and bracelets about the hands. The motion of the earth around the sun makes the year (ἐνιαυτός), but the motion of the moon around the earth, the months. The Spartan boys (= of the S.) as (*part.*) they went round the altar of Orthia, were scourged by law. Be (γίγνομαι) such towards thy parents, as (οἷος) thou wouldst (§ 153, 2, c) wish (*aor.*) thy children to be (*acc. w. inf.*) towards thee. No human pleasure seems to lie (= εἶναι) closer at hand (ἐγγυτέρω, *w. gen.*), than joy on account of honors. The enemy, despairing of (*aor.*) their cause, about (ἀμφί) midnight abandoned the city. There are said to be about one hundred and twenty thousand Persians. Each of the Cyclops had one eye in the forehead. In Egypt, the men carry burdens on their (= the) head, but the women on their shoulders. The soldiers returned home. After the battle Croesus fled to Sardis. Under Cecrops and the first kings until Theseus, Attica was inhabited in cities. All the children of the better (*sup.*) Persians were educated at the court (αἱ θύραι) of (the) king. Strive not after that which (§ 148, 6) is not (μή) in thy power. Macedonia was in the power of the Athenians, and brought tribute. Dost thou consider that which (τά, *w. part.*) happens for thy (= the) advantage, as the work (*plur.*) of chance or of intelligence? For epic poetry we most admire Homer, for tragedy, Sophocles, for statuary, Polyclētus, for painting, Zeuxis. We ought (χρή) not to be displeased at (the) good fortune of others, but rejoice for the sake of (διά) our (= the) common origin. The Nile flows (= is borne) from south to north. Xerxes collected (*part. aor.*) an innumerable army and marched against Greece. Socrates not only exhorted men to virtue, but also led them onward (προάγειν, *aor.*) to it. Jupiter permitted (*aor.*) Sarpedon, the king of (the) Lycians, to live for three generations.

4. *Μετά* (from μέσος) denotes the being in the *midst* of something. A. With the Gen. to denote *association, connection,* and *participation with;* e. g. μετ' ἀνθρώπων εἶναι, *to be among men.* Εἶναι μετά τινος, *to be with, on the side of one.* Ὑμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων, *with many and great dangers;*—to denote *conformity:* μετὰ τῶν νόμων, μετὰ τοῦ λόγου, *in conformity with the laws, with reason.*—B. With the Dat., only poetic: *among,* e. g. μετ' ἀθανάτοις.—C. With the Acc., in prose it is used almost exclusively to denote that one thing follows another in *space, time* and *order;* e. g. ἕπεσθαι μετά τινα, *after;* μετὰ τὸν βίον, *after life;* ποταμὸς μέγιστος μετὰ Ἴστρον, *the greatest after the Ister,* and in the phrase μετὰ χεῖρας ἔχειν τι, *to hold something between, in the hands.*

5. *Παρά* signifies the *being near* something: ***by, near, by the side of.*** A. With the Gen. to denote a removal from ***near***, from ***beside*** a person: *from*, e. g. *ἐλθεῖν παρά τινος, to come from some one.*—To denote the *author*, e. g. *πεμφθῆναι παρά τινος, to be sent by some one* (§ 150, Rem. 4), *ἄγγελοι, πρέσβεις παρά τινος, envoys from any one; ἀγγέλλειν παρά τινος, τὰ παρά τινος, commissions, commands*, etc. *of any one;—μανθάνειν παρά τινος, ἀκούειν παρά τινος, to learn, to hear from.*—B. With the Dat. to denote *rest near* a place or object, e. g. *ἔστη παρὰ τῷ βασιλεῖ.*—C. With the Acc. to denote direction or motion so as to come near a person or thing, e. g. *ἀφικέσθαι παρὰ Κροῖσον, to Croesus;*—direction or motion *along by* a place: *along near, by, beyond*, e. g. *παρὰ τὴν Βαβυλῶνα παριέναι, to go by Babylon.* Hence, *παρὰ δόξαν, praeter opinionem; παρ' ἐλπίδα, contrary to hope; παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς ὅρκους, παρὰ δύναμιν, beyond one's power;* also, ***besides, praeter***, *παρὰ ταῦτα, praeter haec, besides these things;*—to denote local extension *near* an object: *along*, e. g. *παρὰ τὸν Ἀσωπόν, along the A.*—To denote the extension of time, e. g. *παρ' ἡμέραν, παρὰ τὸν πόλεμον, during the day, the war; παρὰ τὴν πόσιν, inter potandum, while drinking.* So also of particular, important points of time, during which something takes place, e, g. *παρ' αὐτὸν τὸν κίνδυνον, in ipso discrimine, in the very moment of danger.*—In a causal relation to denote a *comparison*, e. g. *ἡλίου ἐκλείψεις πυκνότεραι ἦσαν παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα, eclipses of the sun were more frequent compared with (than) those mentioned in former time.*

XCI. *Exercises on* § 167, 4, 5.

Strive (pursue) after reputable pleasures. No one deliberates safely in (= with) anger. It is noble to fight with many and brave allies. The good after death (= dead) lie not in (= with) oblivion, but ever bloom in memory. The Athenians, amid very many hardships and very famous contests, and dangers very honorable, liberated Greece, and highly exalted (*μεγίστην ἀποδεικνύναι, aor.*) their native country. The judge ought to render judgment conformably to the laws. After life the wicked await their punishment (*plur.*), but the virtuous are forever happy (= abide in happiness). After the sea-fight at Salamis, Sophocles, who (*part.*) was still a boy, having been anointed, danced naked. The Chians, first of the Greeks after the Thessalians and Lacedaemonians, made use of slaves. Of all things (*κτῆμα*) in life, after the gods, the soul is most divine. A messenger came from Cyaxares, who (*part.*) said that an embassy of Jews had arrived (= was present), and brought a very beautiful dress from him to Cyrus. Prometheus stole (*part. aor.*) fire from the gods and brought (*aor.*) it in a reed to men. The praises of good men are very pleasant. The gods rejoice most in honors from the most pious men. What is not (*μή*) manifest to men, it is allowable (for them) to ascertain from the gods by divination. It is said, that (*acc. w. inf.*) the invention of the sciences was given (*aor.*) by Jupiter to the Muses. In (*κατά*) the war against the Messenians, the Pythia gave as a response (*χράω, aor.*) to the Spartans, that they should ask (= to ask, *aor.*) a general from the Athenians. Minos pretended to have learned his (= the) laws from Jupiter himself. The Persian boys (= of the Persians) are educated not with (the) mother but with a (= the) teacher. The good are honored among gods and men. Cyrus sent ambassadors to the king of the Persians. Osiris is said to have travelled from Egypt through Arabia to the Red Sea. The river Selinus flows by the temple of Diana in Ephesus. The Amazons dwelt (*aor.*) on the river Thermodon. A word unseasonably (= against season) thrown out, often destroys (= subverts) life. Paris, contrary to all justice (*δίκαιον, plur.*), carried off (*aor.*) the wife of his (= the) host Menelaus to Troy. The Roman lawgiver (= of the Romans) gave (*aor.*) to (*art.*) fathers full power over (*κατά, w. gen.*) their (= the) sons during their (= the) whole life-time (= time of life). No man (= no one of men) will be fortunate during his (= the) whole life. In comparison with (*art.*) other creatures, men live as gods, since (*part.*) by (their) nature, body and mind, they are superior (*κρατιστεύω*).

6. *Πϱός* (arising from πϱό) signifies *before* (*in the presence of*). A. With the Gen. to denote direction or motion from the presence of an object, especially in reference to the situation of a place, e. g. *οἰϰεῖν πϱὸς νότου ἀνέμου, towards the south*, like *ab oriente.* Sometimes it is to be translated by *in the view of, in the eyes of*, etc. (properly *before one*), e. g. *ὅ τι διϰαιότατον ϰαὶ πϱὸς ϑεῶν ϰαὶ πϱὸς ἀνϑϱώπων, τοῦτο πϱάξω, in the eyes of, in the judgment of gods and men*;—also, *for the advantage of any one, on the side of, for some one*, e. g. *δοϰεῖς μοι τὸν λόγον πϱὸς ἐμοῦ λέγειν, to speak for me.*—To denote the *cause, occasion* and *author*, hence with passive and intransitive verbs, e. g. *ἀτιμάζεσϑαι πϱὸς Πεισιστϱάτου, to be dishonored by Pisistratus*;—in oaths, e. g. *πϱὸς ϑεῶν, per deos, by the gods*, properly *before* the gods.—B. With the Dat. to denote local rest *before, near* or *by* an object, e. g. *πϱὸς τῇ πόλει, before, by the city, πϱὸς τοῖς ϰϱιταῖς, before the judges, εἶναι, γίγνεσϑαι πϱὸς τινι, to be earnestly engaged in something*, e. g. *πϱὸς πϱάγμασι, πϱὸς τῷ λόγῳ, in business, in conversation.* Then, *in addition to, besides*, e. g. *πϱὸς τούτῳ, πϱὸς τούτοις, praeter ea.*—C. With the Acc. to denote the local limit, direction or motion *before* an object, both in a friendly and hostile sense, e. g. *ἐλϑεῖν πϱός τινα, to, ἀποβλέπειν πϱός τινα, upon, λέγειν πϱός τινα, to, συμμαχίαν ποιεῖσϑαι πϱός τινας, with, μάχεσϑαι, πο-*

λεμεῖν πρός τινα, *against*, πρὸς μεσημβρίαν, *towards*, ᾄδειν πρὸς αὐλόν, *to sing to the flute*, i. e. to the flute's accompaniment. —To denote indefinite time, e. g. πρὸς ἡμέραν, *towards daybreak*. Also in reference to indefinite number.—In a causal sense to denote *purpose*, e. g. παντοδαπὰ εὑρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν, *various schemes were devised to guard and save the cities;—conformity, conformable, according to*, e. g. πρὸς τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα, *according to this view*. So κρίνειν τι πρός τι, *to judge according to something*. Also, πρὸς βίαν, *by force, against one's will*, πρὸς ἀνάγκην, *necessarily, forcibly*;—hence, *on account of, propter*, e. g. πρὸς ταῦτα, properly, *in conformity with these things*, hence, *on this account, therefore*;—hence to denote a *comparison*, usually with the idea of superiority (*prae*): *in relation to, in comparison with, before*, e. g. λῆρός ἐστι πρὸς Κινησίαν, *he is mere talk, nonsense, compared with Cinesias*;—in general to denote a *respect*, e. g. σκοπεῖν, βλέπειν πρός τι, διαφέρειν πρὸς ἀρετήν, *to differ in respect to virtue*.

7. Ὑπό, *sub*, original signification, *under*. A. With the Gen. to denote motion *from a depth out: out from under, forth from*, e. g. ὑπ' ἀπήνης λύειν ἵππους, *to loose the horses from the chariot*;—to denote rest under an object, e. g. ὑπὸ γῆς οἰκεῖν.—To denote the *author*, with passive and intransitive verbs, e. g. κτείνεσθαι ὑπό τινος, ἀποθανεῖν ὑπό τινος, *to be put to death by some one*;—the *cause, occasion, active influence*, e. g. ὑπὸ καύματος, *for, on account of, because of the heat*, ὑπ' ὀργῆς, *from, out of anger*;—to denote the *means* and *instrument*, particularly with reference to the accompaniment of musical instruments, e. g. ἐστρατεύοντο ὑπὸ σαλπίγγων, *they marched by the sound of trumpets*; ὑπ' αὐλοῦ χορεύειν, *to dance by the music of the flute*.—B. With the Dat., e. g. ὑπὸ γῇ εἶναι, etc. as with the Gen.—C. With the Acc. to denote direction or motion *towards* and *under*, e. g. ἰέναι ὑπὸ γῆν; *extension under* an object, e. g. ὕπεστιν οἰκήματα ὑπὸ γῆν, *are under the earth*.—To denote time *approximately*, e. g. ὑπὸ νύκτα, *sub noctem, towards night*;—to denote extension of time, e. g. ὑπὸ τὴν νύκτα, *during*.

Remark. When the article (alone or with a substantive) in connection with a preposition, expresses a substantive-idea, and the preposition ἐν ought to be used, then this preposition is attracted by the verb denoting the direction *whence*, and is changed into ἀπό or ἐκ; e. g. Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον, *the men belonging to the market-place fled*, instead of οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἐκ τῆς ἀγορᾶς ἀπέφυγον.

XCII. *Exercises on* § 167, 6, 7.

Rhampsinitus, a king of Egypt, erected (= placed, *aor.*) two statues, of which
e Egyptians call the (one) standing (*perf.*) towards (the) north, summer, the
ne) towards (the) south, winter. Arabia is the most remote of the inhabited
ntries towards the south. (It is) time for us to deliberate about ourselves,
at we may not (that not = μή), in the judgment both of gods and of men, ap-
ar (ἀποφαίνεσθαι) very mean and dishonorable. The Persians were deprived
r.) by the Lacedaemonians of the supremacy of Asia. It is not for the ad-
ntage of your reputation, to sin against the public (= common) laws and
ainst our (= the) ancestors. By the gods, abstain from injustice. Stesicho-
, the poet, was magnificently interred (*aor.*) in Catana, near the gate called
m him (the) Stesichorean. Near the dwelling of the king, a lake affords an
ndance of water. Socrates was zealously employed in discourse. Alcibia-
was beautiful, and more than this, also very brave. Aristippus, the Thes-
an, comes to Cyrus, and asks of him about two hundred mercenaries.
e Megareans buried their (= the) dead, turning them towards the east, but
Athenians towards the west. Nicocles demeaned himself (*aor.*) towards the
zens with (μετά) very great (= much) lenity. The Greeks fought (*aor.*)
inst the Persians. Towards evening the enemy retreated. Socrates was
y much hardened (= very enduring) against winter and summer and all
rdships. (All) estimable men have the same disposition towards their (=
) inferiors as their (= the) superiors have towards them. The Thracians
nced to the flute with their (= the) arms. The exercise (*plur.*) of the body
useful for the health. Let us not judge happiness by (= according to) money,
t by virtue and wisdom. Socrates despised everything human, in comparison
ith (*art.*) counsel from the gods. A very beautiful fountain flows under the
ane-tree. Hector was slain by Achilles. Already many masters had been
olently (= with violence) put to death (ἀποθνήσκειν, *aor.*) by the slaves. Ar-
estratus travelled over (*aor.*) all lands and seas from a love of pleasure. The
ch often do not enjoy their (= the) prosperity from its (= the) unvarying
leasure. The soldiers go to the battle to the sound of trumpets. All (the)
old upon earth and under earth (*acc.*) is not equivalent to virtue. Dionysius
unded a city in Sicily just (αὐτός) at the foot of mount Aetna, and called it
Adranum. Towards night the enemy retreated. Towards the end of the war
here arose a violent famine.

§ 168. *Remarks on the construction of Verbal Adjectives in -τέος, -τέα, -τέον, and on the construction of the Comparative and Superlative.*

1. Verbal adjectives derived from transitive verbs, i. e. from such as govern the Acc., are used either like the Lat. verbal in *-dum*, *impersonally* in the neuter, -τέον or -τέα [§ 147, (c)], or *personally*, like the Lat. participle in *-dus;* but verbal adjectives derived from intransitive verbs, can be used only *impersonally*.

2. The verbal adjective when used impersonally takes its obje in the same Case as the verb from which it is derived. The pe son acting stands in the Dat., called the Dat. of the agent [§ 16 2, (d)].

'Ασκητέον (or -τέα) ἐστί σοι τὴν ἀρετήν or ἀσκητέα ἐστί σοι ἡ ἀρετ *you must practise virtue*, or *virtue must be practised by you.* 'Επιθυμητέον ἐσ σοι τῆς ἀρετῆς, *you must desire virtue.* 'Επιχειρητέον ἐστί σοι τῷ ἔργ *you must attempt the work.* Κολαστέον (or -τέα) ἐστί σοι τὸν ἄνθρωπον κολαστέος ἐστί σοι ὁ ἄνθρωπος, *you must punish the man.* So with depon verbs; e. g. Μιμητέον (or -τέα) ἐστί σοι τοὺς ἀγαθούς (from *μιμεῖσθ τινα*) or *μιμητέοι εἰσί σοι οἱ ἀγαθοί, you must imitate the good.*

3. When two objects are compared, the one by which the co parison is made, is put either in the Gen. [§ 158, 7, (β)], or is co nected by the conjunction ἤ (*than*); e. g. *ὁ πατὴρ μείζων ἐστὶ τ υἱοῦ* or *ὁ π. μ. ἐστὶν, ἢ ὁ υἱός, is greater than the son.*

Remark. When two qualities belonging to an object are compared with ea other, both are expressed by the comparative adjective and are connected by e. g. *θάττων, ἢ σοφώτερός ἐστιν, celerior, quam prudentior, he is more swift th prudent.* So also with adverbs; e. g. *τοῦτο θᾶττον, ἢ σοφώτερον ἐποίησας, ce rius, quam prudentius, you did this with more dispatch than prudence.*

XCIII. *Exercises on* § 168.

We must shun a (= the) dissolute friend. The citizens must obey the law We must attempt noble actions. We must despise dangers for the sake of vir tue. We must avoid (= keep ourselves from) him who (*part. pres.*) is govern by (*art.*) evil passions. We must put the hand even to difficult undertaking

§ 169. *Remarks on the use of the Pronouns.*

1. The subject, predicate, attribute and object are expressed by pronouns, when the parts of the sentence containing the pronouns, are not to represent the ideas of objects or qualities, but when it is merely to be shown, that an object or quality refers either to the speaker himself or to another (second or third) person or thing (§ 55).

2. All the rules which have been given on the substantive and adjective, apply also to substantive and adjective pronouns; still, a few remarks are here necessary on the use of the personal pronouns.

3. The substantive personal pronouns in the Nom., viz. *ἐγώ, σύ, αὐτός, -ή, -ό, ἡμεῖς*, etc., and the adjective (possessive) pronouns as attributives, e. g. *ἐμὸς πατήρ*, are, in Greek, as in Latin, expressed only when they are specially emphatic, hence particularly in antitheses; e. g. *καὶ σὺ ταῦτα ἔπραξας; καὶ σὸς πατὴρ ἀπέθανεν;*—

ἐγὼ μὲν ἄπειμι, σὺ δὲ μένε. But where this is not the case, they are omitted, the substantive pronouns being supplied by the endings of the verb, and the adjective pronouns by the article prefixed to the substantive; e. g. γράφω, γράφεις, γράφει — ἡ μήτηρ εἶπέ μοι (*my mother*) — οἱ γονεῖς στέργουσι τὰ τέκνα (*love their children*). See above, § 56 and § 59, also § 148, 3.

Rem. 1. Αὐτός in the Nom. is not generally used as the subject of the verb, but for the most part as an intensive pronoun (*self*, *very*), agreeing with another pronoun expressed or understood, or with a substantive. In some instances, however, it seems to be used as the simple subject of the verb, though even then retaining something of its intensive force; e. g. ὁ πατὴρ αὐτὸς ἐφοβήθη; σὺ αὐτὸς ἔτυψάς με; αὐτὸς ἔφη. It has its intensive force also, when it agrees with a pronoun or substantive in any other Case than the Nom.—The demonstrative οὗτος (*hic*) and ὅδε, usually refer to what is near, *he*, *this man*, *this thing;* the demonstrative ἐκεῖνος (*ille*), on the contrary, properly refers to what is more remote, *the person or thing there*, *that person or thing*, but sometimes to what immediately precedes. Hence when ἐκεῖνος and οὗτος are used in opposition to each other, the latter refers to what is nearer, the former, to what is more remote, though the reverse is sometimes the case, as with the Lat. *hic* and *ille*.

Rem. 2. The difference between the accented and enclitic forms of the personal pronouns, e. g. ἐμοῦ and μου, lies in the greater or less emphasis with which they are pronounced in discourse. Thus, the accented forms are always used, e. g. in antitheses; e. g. ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπῄνεσεν, *he derided me, but praised you.*—On the use of the Gen. of substantive, instead of adjective (possessive) pronouns, see § 148, Rem. 8 and § 59.—On the possessive pronouns taking the word in apposition, in the Gen., e. g. ἡμέτερος αὐτῶν πατήρ, see Rem. 4, below.

4. The reflexive pronouns always refer to something before named, this being opposed to itself as an object (in the Gen., Dat., Acc., or in connection with a preposition) or as an attribute.

Ὁ σοφὸς ἑαυτοῦ κρατεῖ, *the wise man rules himself.* Σὺ σεαυτῷ ἀρέσκεις, *you are pleased with yourself.* Ὁ παῖς ἑαυτὸν ἐπαινεῖ, *the boy praises himself.* Οἱ γονεῖς ἀγαπῶσι τοὺς ἑαυτῶν παῖδας. Γνῶθι σεαυτόν. Οὗτος ὁ ἀνὴρ πάντα δι' ἑαυτοῦ μεμάθηκεν. Ὁ στρατηγὸς ὑπὸ τῶν ἑαυτοῦ στρατιωτῶν ἀπέθανεν, *was killed by his own soldiers.*

5. The object before named, to which the reflexive pronouns refer, is:

(a) The *subject* of the sentence, as in the examples of No. 4;

(b) An *object* of the sentence, e. g. Κῦρος διήνεγκε τῶν ἄλλων βασιλέων, τῶν ἀρχὰς δι' ἑαυτῶν κτησαμένων, *C. differed from other kings, who acquired sovereignty by themselves.* Μισοῦμεν τοὺς ἀνθρώπους τοὺς φθονοῦντας ἑαυτοῖς, *we hate* *men who bear ill-will towards themselves.* *Ἀπὸ σαυτοῦ ἐγώ σε διδάξω.*

6. In Greek, as in Latin, the reflexive pronoun may be used in the relations above named, with the construction of the Acc. and the Inf., or of the Part., and even when it stands in a subordinate clause. In this case, the English language often uses the persona pronouns *him*, *her*, *it*, instead of the reflexive pronouns.

Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, *the tyrant thinks that the citizens are subject to him.* Πολλῶν ἐθνῶν ἦρξεν ὁ Κῦρος οὔθ' ἑαυτῷ ὁμογλώττων ὄντων, οὔτε ἀλλήλοις, *Cyrus governed many nations, not speaking the same language with him nor with each other.* Ὁ κατήγορος ἔφη τὸν Σωκράτην ἀναπείθοντα τοὺς νέους, ὡς αὐτὸς εἴη σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφούς, οὕτω διατιθέναι τοὺς αὐτῷ συνόντας, ὥςτε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν, *the accuser said that Socrates, by persuading the youth that he himself was the wisest of men, and most capable of making others wise, so influenced the minds of those who associated with him, that others were of no account, in comparison with him.*

7. On the contrary, the oblique Cases of the pronoun *αὐτός*, *-ή*, *-ό*: viz. *αὐτοῦ*, *-ῆς*, *αὐτῷ*, *-ῇ*, *αὐτόν*, *-ήν*, *-ό*, *αὐτῶν*, etc., or of a demonstrative, are universally used, when an object is not opposed to itself, but to another object; e. g. *Ὁ πατὴρ αὐτῷ ἔδωκε τὸ βιβλίον, gave the book to him* (the son). *Στέργω αὐτόν* (him). *Ἀπέχομαι αὐτοῦ, I abstain from him.* The pronoun *αὐτοῦ*, etc. is here nothing else than the pronoun of the third person.

Rem. 3. The personal pronoun *οὗ*, *οἷ*, etc. has commonly a reflexive sense in the Attic writers. But in this case, it is regularly employed, only when the reflexive relation has respect, not to the nearest, but to the more remote subject; e. g. Ὁ *τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἱ* (but not *τύραννος χαρίζεται οἱ*).

8. In the instance mentioned under No. 6, the corresponding forms of *αὐτός* are very frequently used instead of the reflexive pronoun; and this is always the case, where a member of a sentence or a subordinate clause, is not the expression or sentiment of the person to whom the pronoun refers, but the expression of the speaker (writer).

Κῦρος ἐδεῖτο τοῦ Σάκα πάντως σημαίνειν αὐτῷ, ὁπότε ἐγχωροίη εἰςιέναι πρὸς τὸν πάππον, *C. rogabat Sacam, ut indicaret* SIBI, *quando tempestivum esset.* Οἱ πολέμιοι εὐθὺς ἀφήσουσι τὴν λείαν, ἐπειδὰν ἴδωσί τινας ἐπ' αὐτοὺς ἐλαύνοντας, *the enemy will stop plundering, as soon as they see any coming against them.* Τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, *Socrates expressed his views to those who associated with him.* Σωκράτης ἔγνω τοῦ ἔτι ζῆν τὸ τεθνάναι αὐτῷ κρεῖττον εἶναι, *S. knew that death was better for him than a longer period of life.*

9. In the compound reflexive pronouns, *αὐτός* either retains its exclusive force or it does not, i. e. it is sometimes emphatic, and sometimes not.

(a) *Δίκαιόν ἐστι φίλους μὲν ποιεῖσθαι τοὺς ὁμοίως αὐτοῖς τε* (or *σφίσι τε αὐτοῖς*) *καὶ τοῖς ἄλλοις χρωμένους, φοβεῖσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς* (or *ἑαυτούς*) *οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους ἀλλοτρίως, it is proper to make friends of those who treat themselves and others alike, but to fear those who are very friendly to themselves, but hostile to others;* here the reflexives *αὐτοῖς* and *σφᾶς αὐτοὺς*, each being compounded of *αὐτός*, are emphatic = *se ipsis* and *se ipsos*.—(b) *Οἱ στρατιῶται παρεῖχον ἑαυτοὺς* (or *σφᾶς αὐτοὺς*) *ἀνδρειοτάτους* (*se*), *showed themselves very brave.* *Οἱ πολέμιοι παρέδοσαν ἑαυτοὺς* (or *σφᾶς αὐτοὺς*) *τοῖς Ἕλλησιν* (*se*), *delivered themselves to the Greeks;* in these two examples, the *αὐτός* contained in the reflexives is not emphatic.

Rem. 4. The reflexive possessive pronouns are either used *alone*, e. g. *μεταδίδωμί σοι τῶν ἐμῶν χρημάτων, I share with you my effects; δικαιότερόν ἐστι τὰ ἡμέτερα ἡμᾶς ἔχειν ἢ τούτους, it is more just that we should have our own than that they should have it; ὑμεῖς ἅπαντες τοὺς ὑμετέρους παῖδας ἀγαπᾶτε; οἱ πολῖται τὰ σφέτερα σώζειν ἐπειρῶντο*; or with the *addition* of the Gen. of *αὐτός* (according to § 154, 3); or instead of the possessives, the Gen. of the compound substantive-reflexives is employed; and indeed in the common language, the last form is always used with the singular pronoun, and more frequently than the possessives with the third Pers. Pl., but the Gen. of *αὐτός* is usually employed with the plural of the possessives (except the third person). Thus:

S. ὁ	ἐμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) πατήρ	not	ὁ	ἐμὸς (σὸς, ὃς) αὐτοῦ π.
τὴν	ἐμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) μητέρα	not	τὴν	ἐμὴν (σὴν, ἣν) αὐτοῦ μ.
τοῖς	ἐμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) λόγοις	not	τοῖς	ἐμοῖς (σοῖς, οἷς) αὐτοῦ λ.
P. ὁ	ἡμέτερος αὐτῶν πατήρ	extremely rare	ὁ	ἡμῶν αὐτῶν π.
τὴν	ὑμετέραν αὐτῶν μητέρα	extremely rare	τὴν	ὑμῶν αὐτῶν μ.
τὰ	ἡμέτερα αὐτῶν ἁμαρτήματα	extremely rare	τὰ	ἡμῶν αὐτῶν ἁ.
ὁ	σφέτερος αὐτῶν πατήρ	more frequent	ὁ	ἑαυτῶν πατήρ, **but not**
			ὁ	σφῶν αὐτῶν π.

Here also, *αὐτός* is sometimes emphatic, sometimes not: (a) *Ὁ παῖς ὑβρίζει τὸν ἑαυτοῦ πατέρα, suum ipsius patrem, his own father, ὑμεῖς ὑβρίζετε τοὺς ὑμετέρους αὐτῶν πατέρας, vestros ipsorum patres, your own parents, οἱ παῖδες ὑβρίζουσι τοὺς ἑαυτῶν πατέρας, suos ipsorum patres;* (b) *Στρατονίκην, τὴν ἑαυτοῦ ἀδελφήν, δίδωσι Σεύθῃ, suam sororem, his sister;*—in the examples under (a), *αὐτός* retains its emphatic force, in the one under (b), it does not.

Rem. 5. *Αὐτός* with a reflexive meaning, regularly stands after the substantive and adjective pronouns; e. g. *ἡμῶν αὐτῶν, ὑμῖν αὐτοῖς, ὁ ὑμέτερος αὐτῶν πατήρ*, etc. But when the personal pronoun is used with the reflexive sense, then *αὐτός*, used in its exclusive sense, may precede or follow the personal pronoun; e. g. *αὐτοῦ ἐμοῦ* (*μου*), *αὐτῷ ἐμοί* (*μοι*), *αὐτὸν ἐμέ* (*με*), or *ἐμοῦ αὐτοῦ, ἐμοὶ αὐτῷ*, etc.

Rem. 6. For the sake of perspicuity, or rhetorical emphasis, a demonstrative pronoun, particularly *αὐτός*, is frequently put in the same sentence after a preceding substantive or pronoun, when a long intermediate clause separates the Case from the verb which governs it. This pronoun again resumes the preceding substantive or pronoun; e. g. Κλέαρχος δὲ *Τολμίδην Ἠλεῖον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τοτέ, τοῦτον ἀνειπεῖν ἐκέλευσε, Clearchus commanded Tolmides of Elis, whom he happened to have with him, and who was the most distinguished herald of his time, that he should make proclamation.* Ἐγὼ *μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ συμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα, ὅ τι δεῖ αὐτὸν ὀμόσαι καὶ δεξιὰν δοῦναι.*

XCIV. *Exercises on* § 169.

The dissolute (man) makes himself the slave of himself. Care for all, but most for thyself. The passions (*ἡδοναί*), implanted in the soul, do not persuade it to be considerate, but forthwith to render service both to themselves and to the body. I should (§ 153, 2, c) be ashamed (*aor.*) if I cared more for my reputation than for the common welfare. (Those) whom (*οὓς ἄν, w. subj.*) we esteem (*aor.*) as better than ourselves, those we are willing to obey and (that) without compulsion. To those who (§ 148, 6) do not (*μή*) command themselves to do right (= the good), God assigns others (as) masters (= commanders). The Chaldaeans came and prayed (*part.*) Cyrus to make (*aor.*) peace with them. The Athenians thought they ought (*inf.*) not to thank others (*ἕτερος*) for (*art.*) deliverance, but the other Greeks them. In the Peloponnesian war, Grecian cities were destroyed (*aor.*), some by (the) Barbarians, others by themselves. Enrich thy (= the) friends; then thou wilt enrich thyself. Phrixus, as soon as (*part.*) he learned (*aor.*) that his father was about (*μέλλειν, opt.*) to sacrifice him, took (*part. aor.*) his sister, and mounting (*aor.*) a ram with her, came (*aor.*) through the sea into the Pontus Euxinus. The Persians went through the whole country of the Eretrians, binding (*aor.*) their (= the) hands, that they might be able (*ἔχειν*) to tell (*aor.*) the king, that no one had escaped them.

§ 170. *The Infinitive.*

The Infinitive represents the idea of the verb as an abstract substantive-idea; but it differs from the substantive, in retaining so much of the nature of the verb, as that, on the one hand, it exhibits the nature or quality of the action, viz. duration, completion and futurity, e. g. *γράφειν, γεγραφέναι, γράψαι, γράψειν,* while on the other, it has the same construction as the verb, i. e. it governs the same Cases as the verb; e. g. *γράφειν ἐπιστολήν, ἐπιθυμεῖν τῆς ἀρετῆς, ἐναντιοῦσθαι τοῖς πολεμίοις.* The attributive qualification of the Inf. is an *adverb*, and not, as in the case of an actual substantive, an adjective; e. g. *καλῶς ἀποθανεῖν* (but *καλὸς θάνατος*). The Inf. will first be considered without the article, and then with it.

§ 171. A. *Infinitive without the Article.*

1. The Inf. without the article is used, in the first place, as the *subject.*

Οὐ κακὸν βασιλεύειν, *to be a king is not evil.* Ἀεὶ ἡβᾷ τοῖς γέρουσιν εὖ μαθεῖν, *the ability to learn always remains young even to the old.* Μόχθος μέγιστος γῆς πατρίας στέρεσθαι.

2. In the second place, the Inf. is used as the *object* in the Acc., to express something *effected, wished, aimed at,* the *purpose, object* or *result,* with the following classes of verbs* and adjectives:

(a) With verbs which denote an act or expression of the will; e. g. *to wish, to desire, to long for, to dare, to ask, to command, to counsel, to permit, to fear, to delay, to prevent;*—(b) with verbs which denote the exercise of the intellectual powers or their manifestation; e. g. *to think, to intend, to hope, to seem, to learn, to say, to deny;*—(c) with verbs which contain the idea of *being able, effecting,* of *power* or *capacity;*—(d) with many other verbs and adjectives to express a *purpose* or *object,* a *consequence* or *result.*

Βούλομαι, μέλλω γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παραινῶ σοι γράφειν. Οὗτος τοὺς δούλους ἔπεισεν ἐπιθέσθαι τοῖς δεσπόταις. Τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς. Κωλύω σε ταῦτα ποιεῖν. Φοβοῦμαι διελέγχειν σε. Νομίζω ἁμαρτεῖν. Ἐλπίζω εὐτυχήσειν. Ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι. Ἔφη εἶναι στρατηγός. Λέγω εἰδέναι ταῦτα. Μανθάνω ἱππεύειν. Διδάσκω σε γράφειν. Δύναμαι ποιεῖν ταῦτα. Ποιῶ σε γελᾷν. Ἄξιός ἐστι θαυμάζεσθαι. Ἥκομεν μανθάνειν.

REMARK. It is a peculiarity of the Greek, that with these adjectives, it commonly uses the Inf., Act. or Mid., instead of the passive Inf. Such Infinitives may be translated both actively and passively into English; e. g. καλός ἐστιν ἰδεῖν, *he is beautiful to see,* or *to be seen,* ἄξιός ἐστι θαυμάσαι, *worthy to be admired,* λόγος δυνατός ἐστι κατανοῆσαι, *able to be understood.*

§ 172. *Nom., Gen., Dat. and Acc. with the Infinitive.*

1. Most verbs which take an Inf., have, in addition to this object, also a personal object, which is put in the Case that the principal

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* The verbs which take an Inf. after them, are usually such as do not express a complete idea of themselves, but require an Inf. or some other construction, to complete the idea. The Inf. therefore, is the *complement* of the verb on which it depends. Comp. what is said on the Part. as a complement of the verb, § 175.—TR.

verb requires; e. g. *δέομαί σου ἐλθεῖν, I beg you to come. Συμβουλεύω σοι σωφρονεῖν, I advise you to be discreet. Ἐποτρύνω σε μάχεσθαι, I urge you to fight. Κελεύω σε γράφειν.*

2. But when the principal verb is a *verbum sentiendi** or *declarandi*, governing the Acc., and the subject of the principal verb is at the same time its object (or in English, when the subject of the principal verb is the same as the subject of the dependent clause, e. g. *I think that I have erred*), then the Acc. of a personal pronoun is not joined with the Inf., as in Latin, but is wholly omitted.

Οἴομαι· ἁμαρτεῖν (instead of οἴομαι ἐμαυτὸν ἁμαρτεῖν), *I think that I have erred, credo* ME *errasse;* οἴει ἁμαρτεῖν (instead of οἴει σεαυτὸν ἁμαρτεῖν), *you think that you have erred, credis* TE *errasse;* οἴεται ἁμαρτεῖν (instead of οἴεται ἑαυτὸν ἁμαρτεῖν), *he thinks that he has erred, credit* SE *errasse.*

3. When adjectives or substantives are joined with the Inf., as explanations of the predicate, they are put, by attraction, in the same Case as the object of the principal verb, viz. in the Gen., Dat. or Acc.; and when the subject of a *verbum sentiendi* or *declarandi* is also its object, i. e. when the subject of the principal verb and of the Inf. is the same, the explanatory word is put in the Nom. by attraction.

Nom. with Inf. Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν, *the commander said that he was zealous to render aid.*
Gen. with Inf. Δέομαί σου προθύμου εἶναι, *I wish you to be zealous.*
Dat. with Inf. Συμβουλεύω σοι προθύμῳ εἶναι.
Acc. with Inf. Ἐποτρύνω σε πρόθυμον εἶναι. Ἔφη σε εὐδαίμονα εἶναι.

Rem. 1. When the subject of the principal verb and of the Inf. is the same, and the subject of the Inf. is to be made emphatic, which is the case particularly in antitheses, then the subject of the Inf. is expressed in the Acc.; e. g. Κροῖσος ἐνόμιζε ἑαυτὸν εἶναι πάντων ὀλβιώτατον, *Croesus thought that he was the most happy of all men.*

Rem. 2. Very frequently the predicative explanations which are joined with the Inf., and refer to the object of the principal verb, are not put in the same Case as this object, but in the Acc ; this is explained by considering the object of the principal verb, at the same time as the subject of the Inf.; e. g. δέομαι ὑμῶν (ὑμᾶς) βοηθοὺς γενέσθαι. Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι, *they requested the Athenians to assist them;* here the word Ἀθηναίων stands in a two-fold relation, first as the object of ἐδεήθησαν, in the Gen., and second, as the subject of γενέσθαι, in the Acc.; Ξενίᾳ ἥκειν παρήγγειλε λαβόντα τοὺς ἄνδρας; ἔξεστι δ' ὑμῖν, εἰ βούλεσθε λαβόντας ὅπλα εἰς κίνδυνον ἐμβαίνειν.

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* *Verba sentiendi* are such as signify *to believe, think, see, perceive, hope, hear*, and the like ;—*verba declarandi*, such as signify *to say, affirm, show, announce*, etc.—Tr.

Rem. 3. When the Inf. is used as the subject (§ 171, 1), and has a subject of its own or predicative explanations, connected with it, both the subject of the Inf. and the predicative explanations are put in the Acc.; e. g. Ὑπὲρ τῆς πατρίδος μαχομένους ἀποθανεῖν καλόν ἐστιν, *it is honorable to die fighting for our country;* here ἀποθανεῖν which is the subject of ἐστί, has for its own subject the Acc. τινάς or ἡμᾶς understood, and for its predicative explanation, μαχομένους, also in the Acc.

XCV. *Exercises on* §§ 171, 172.

Critias and Alcibiades believed that, if they should associate (*aor. opt.*) with (*art.*) Socrates, they might (§ 153, 2, d.) become very competent both to speak and to act (= in speaking and in acting). Endeavor to be a lover of labor with thy (= the) body, a lover of wisdom with thy mind, that (*ἵνα, w. subj.*) thou mayest execute thy (= the) purposes (τὰ δόξαντα) with the one, foresee that which is for thy advantage (= the advantageous) with the other. The Persians thought they were invincible by (κατά) sea. Thou wilt find many tyrants who (*part.*) have been destroyed by those who (§ 148, 6) seemed most to be (their) friends. Socrates said, that those who (§ 148, 6) consult an (= the) oracle (for that) which the gods have given (*aor.*) men (the ability) to learn (*part. aor.*) and to decide, were insane. It becomes every ruler to be discreet. I believe that men have (*art.*) riches and (*art.*) poverty not in their houses (*sing.*) but in their minds. Their (= the) common dangers made the allies kindly disposed towards each other. Some philosophers (= of the philosophers) believe (*δοκεῖ, w. dat.*) that everything (*plur.*) is in motion (= moving itself), but others that nothing can ever move (§ 153, 2, d.), and some, that everything is coming into existence (= becoming) and perishing, but others that nothing can ever either (= neither) come into being (*aor.*) or (= nor) perish (*aor.*). Men, when they are sick (*part.*), submit (= present) their bodies both to be amputated (*act.*) and cauterised (*act.*) amid (μετά) sufferings and pains. Cyrus ordered the enemy to deliver up (*aor.*) their arms. It is better to learn late than to be ignorant.

§ 173. B. *Infinitive with the Article.*

1. The Inf. with the article (τό) is treated in all respects as a substantive, and is such, since by means of the article, it can be declined, and is capable of expressing all those relations, which are indicated by the Cases of the substantive. On the contrary, it here also, as in the Inf. without the article, retains the nature of a verb; e. g. τὸ ἐπιστολὴν γράφειν, τὸ καλῶς γράφειν, etc., τὸ καλῶς ἀποθνήσκειν, *an honorable death,* τὸ ὑπὲρ τῆς πατρίδος ἀποθανεῖν, *death for one's country.*

2. When the Inf., whether used as a subject or object, has a subject and predicative explanations belonging to it, then both these, as in case of the Inf. without the article (§ 172, A.), are put in the

Acc. When, however, the subject of the Inf. is the same as that of the principal verb, it is not expressed, and the predicative explanations are put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (§ 172, 2 and 3).

Τὸ ἀποθανεῖν τινα ὑπὲρ τῆς πατρίδος καλή τις τύχη, *that one should die for his country is a happy lot.* Τὸ ἁμαρτάνειν ἀνθρώπους ὄντας οὐδέν, οἶμαι, θαυμαστόν, *that those who are men should err, I think, is not surprising,* or *it is not surprising that,* etc. Κλέαρχος μικρὸν ἐξέφυγε τοῦ καταπετρωθῆναι, *C. barely escaped being stoned to death.* Σωκράτης παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον, *Socrates exhorted each one to make it his object to be (to have a care for being) as wise and as useful as possible;* here φρονιμώτατον, etc. agrees with ἕκαστον understood, which is the subject of the Inf. εἶναι, while the whole clause is used as a substantive. (Very often τοῦ or τοῦ μή with the Inf. is used to denote a purpose or object; e. g. Δύναμιν παρασκευάζεται τοῦ μὴ ἀδικεῖσθαι, *he is preparing a force in order that he may not be injured*). Οἱ ἄνθρωποι πάντα μηχανῶνται ἐπὶ τῷ εὐτυχεῖν, *use every expedient in order to be prosperous.* Ὁ Κῦρος διὰ τὸ φιλομαθὴς εἶναι πολλὰ τοὺς παρόντας ἀνηρώτα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀνηρωτᾶτο), διὰ τὸ ἀγχίνους εἶναι ταχὺ ἀπεκρίνετο, *on account of his fondness for learning, Cyrus was in the habit of proposing many questions to those about him, and whatever he himself was asked by others, he readily answered, on account of his quickness of perception;* in this sentence, the subject of the Infinitives being the same as that of the principal verb, the predicative explanations φιλομαθής and ἀγχίνους, are put in the Nom. by attraction, agreeing with the implied subject of the Infinitives. So in τοῦτο ἐποίει ἐκ τοῦ χαλεπὸς εἶναι, *this he effected by being severe.*

XCVI. *Exercises on* § 173.

The huntsmen cheerfully toil in hope of game (λαμβάνειν, *fut.*). Prometheus was bound in Scythia, because (διά) he had stolen fire. The Spartans are proud of (ἐπί) showing (= offering) themselves submissive and obedient to magistrates. Avarice, besides (πρός) conferring no advantage (= benefiting nothing), often deprives even of present possessions. In order that the hares may not escape from the nets, the hunters station scouts. So far from (ἀντί) corrupting young men, Socrates incited them, in (ἐκ) every way to practise virtue.

§ 174. *The Participle.*

1. The Participle is used, in the first place, as the ***complement*** of verbs and adjectives, e. g. χαίρω τὸν φίλον ὠφελήσας, *I rejoice that I have assisted a friend,* where the Part. ὠφελήσας explains or completes the idea of the verb, which is imperfectly expressed without it; in the second place, the Part. serves not merely to denote an immediate attributive qualification of a substantive, e. g. τὸ θάλ-

λον ῥόδον or τὸ ῥόδον τὸ θάλλον, *the blooming rose*, but it can also express the adverbial relations of *time*, *causality*, *manner* and *way*, and, in general, *every explanatory circumstance*, as well as a more *remote* attributive of a substantive.

2. The Part. represents the idea of the verb as that of an *adjective*, and is like the adjective both in its form and in its attributive use; but, in the same manner as the Inf. (§ 170), it exhibits the nature or quality of the action (*γράφων*, *γεγραφώς*, *γράψας*, *γράψων*), and retains the construction of the verb (*γράφων ἐπιστολήν*, *καλῶς γράφων*). As the Part. has an attributive form and signification, it can never be used independently, but always depends on a substantive, agreeing with it in gender, number and Case.

§ 175. *The Participle as the complement of the Verb.*

1. As the Part. is an attributive, and therefore represents the action as already belonging to an object, only such verbs can have a Part. for their complement, as require for a complement an action which, in the character of an *attribute*, belongs to an object,—the object being in some state of action, or in some condition. Hence the following classes of verbs have a Part. for their complement. (a) *Verba sentiendi*, i. e. such as denote a perception by the senses or by the mind, e. g. *to hear*, *to see*, *to observe*, *to know*, *to perceive*, *to remember*, *to forget*;—(b) *Verba declarandi*, e. g. *to declare*, *to show*, *to make manifest*, *to appear*, *to be known*, *to be evident*;—(c) *Verba affectuum*, i. e. such as denote an affection of the mind, e. g. *to rejoice*, *to grieve*, *to be contented*, *happy*, *to be displeased*, *to be ashamed*, *to regret*;—(d) Verbs signifying *to permit*, *to endure*, *to persevere*, *to continue*, *to be weary* (περιορᾶν, ἐπιτρέπειν, ἀνέχεσθαι, καρτερεῖν, κάμνειν, etc.; but ἐᾶν always with the Inf.);—(e) Verbs signifying *to begin* and *cease*, *to cause to cease*, *to omit*, *to be remiss* in something;—(f) Verbs signifying *to be fortunate*, *to distinguish one's self*, *to excel*, *to be inferior*, *to do well*, *to err*, *to do wrong*, *to enjoy*, *to be full of something*.

REM. 1. The Part. used with the preceding classes of verbs, is often equivalent to a subordinate clause introduced by ὅτι or εἰ, and in English, must often be translated by *that* or *if*, or by the *Inf.*

2. The construction is here evident. The Part. agrees in Case with the substantive-object of the principal verb, this object being in the Case which the principal verb requires. But when the sub-

ject of the principal verb is, at the same time, its object, as οἶδα (ἐγώ) ἐμαυτὸν θνητὸν ὄντα, then the personal pronoun which represents the subject as an object, is not expressed, and the Part. is put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (comp. § 172, 2).

Ὁρῶ τὸν ἄνθρωπον τρέχοντα, *I see the man running.* Οἶδα ἄνθρωπον θνητὸν ὄντα, *I know that man is mortal.* Οἶδα θνητὸς ὤν, *I know that I am mortal.* Ἀκούω αὐτοῦ λέγοντος, *I hear him say.* Οἱ Ἀθηναῖοι ἐφαίνοντο ὑπεραχθεσθέντες τῇ Μιλήτου ἁλώσει, *the Athenians seemed to have been exceedingly grieved at the capture of M.* Ῥᾳδίως ἐλεγχθήσῃ ψευδόμενος, *you will easily be confuted if you falsify.* Οἱ θεοὶ χαίρουσι τιμώμενοι ὑπὸ τῶν ἀνθρώπων, *the gods rejoice, if they are honored, at being honored.* Χαίρω σοι ἐλθόντι, *I rejoice that you have come.* Οἱ πολῖται περιεῖδον τὴν γῆν ὑπὸ τῶν πολεμίων τμηθεῖσαν, *the citizens permitted the country to be laid waste by the enemy.* Παύω σε ἀδικοῦντα, *I make you cease to do wrong, or doing wrong.* Παύομαί σε ἀδικῶν, *I cease to injure you.* Ἄρχομαι λέγων, *I begin to speak.* Εὖ ἐποίησας ἀφικόμενος, *you have done well that you have come.* Ἁμαρτάνεις ταῦτα ποιῶν, *you err in doing these things.* Πλήρης εἰμὶ ταῦτα θεώμενος, *I am satisfied with seeing these things.*

Rem. 2. Yet attraction is omitted, and the Acc. of the personal pronoun, as the object of the principal verb, is expressed, when the subject as an object is emphatic; e. g. περιεῖδον αὑτοὺς γήρᾳ ἀδυνάτους γενομένους, *they permitted themselves to become enfeebled by old age.*

Rem. 3. With σύνοιδα, συγγιγνώσκω ἐμαυτῷ, the Part. can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if it refers to the subject, it is put in the Nom., if to the pronoun, in the Dat.; e. g. σύνοιδα (συγγιγνώσκω) ἐμαυτῷ εὖ ποιήσας or σύνοιδα ἐμαυτῷ εὖ ποιήσαντι, *I am conscious that I have done well.* But when the subject is not at the same time the object, but is different from the object, then the object with its Part. is either put in the Dat., σύνοιδά σοι εὖ ποιήσαντι, *I am conscious that you have done well;* or (though more seldom) the substantive is put in the Dat., but the Part. in the Acc.; e. g. ἐγώ σοι σύνοιδα εὖ ποιήσαντα.

Rem. 4. Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

(a) ἀκούειν, with the Part., implies an immediate perception by one's own senses; with the Inf., one not immediate, but obtained by hear-say; e. g. ἀκούω αὐτοῦ διαλεγομένου, i. e. *ejus sermones auribus meis percipio;* but ἰδεῖν ἐπεθύμει ὁ Ἀστυάγης τὸν Κῦρον, ὅτι ἤκουε (*ex aliis audiverat*) καλὸν κἀγαθὸν αὐτὸν εἶναι;

(b) εἰδέναι, ἐπίστασθαι, with a Part., *to know;* with the Inf., *to know how to do something* (*to be able*); e. g. οἶδα (ἐπίσταμαι) θεοὺς σεβόμενος, *I know that I reverence the gods*, but σέβεσθαι, *I know how to reverence the gods;*

(c) μανθάνειν, with the Part., *to perceive;* with the Inf., *to learn;* e. g.

μανθάνω σοφὸς ὤν, *I perceive that I am wise*, σοφὸς εἶναι, *I learn to be wise;*

(d) γιγνώσκειν, with the Part., *to know, to perceive;* with the Inf., *to learn, to judge, to conclude;* e. g. γιγνώσκω ἀγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας, *I know that the prize-fights are useful;* but ἀγαθοὺς εἶναι, *I judge that*, etc.;

(e) μεμνῆσθαι, with the Part., *to be mindful, to remember;* with the Inf., *to contemplate doing something, to intend, to endeavor;* e. g. μέμνηται εὖ ποιήσας τοὺς πολίτας, *he remembers that he did good to the citizens;* εὖ ποιῆσαι, *he strives* (*wishes*) *to do good;*

(f) φαίνεσθαι, with the Part., *to appear, apparere, to show one's self;* with the Inf., *to seem, videri;* e. g. ἐφαίνετο κλαίων and κλαίειν;

(g) ἀγγέλλειν, with the Part., denotes the annunciation of *actual* events; with the Inf., the annunciation of things still *uncertain, merely assumed;* e. g. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλων ἀγγέλλεται, *it is announced that the Assyrian has made an irruption into the country* (*a fact*); but ἐμβάλλειν ἀγγέλλεται (whether he has made an actual irruption or not, is not certain);

(h) δεικνύναι or ἀποφαίνειν, with the Part., *to show, to prove;* with the Inf., *to teach;* e. g. ἔδειξά σε ἀδικήσαντα, *I proved that you had done wrong;* but ἡ βουλὴ Αἰσχίνην καὶ προδότην εἶναι καὶ κακόνουν ὑμῖν ἀπέφαινεν (*docuit*);

(i) ποιεῖν, with the Part., *to represent;* with the Inf., *to cause, to suppose;* e. g. ποιῶ σε γελῶντα, *I represent you laughing;* but ποιῶ σε γελᾶν, *I cause you to laugh*, or *I will suppose that you laugh;*

(k) αἰσχύνεσθαι and αἰδεῖσθαι, with the Part., *to be ashamed on account of something which one does;* with the Inf., *to be ashamed* or *afraid to do something, to omit something from shame;* e. g. αἰσχύνομαι κακὰ πράττων τὸν φίλον, *I am ashamed of doing evil to a friend;* but αἰσχύνομαι κακὰ πράττειν τὸν φίλον, *I am ashamed to do evil to a friend;*

(l) ἄρχεσθαι, with the Part., *to be in the beginning of an action;* with the Inf., *to begin to do something* (something intended); e. g. ἤρξαντο τὰ τείχη οἰκοδομοῦντες and οἰκοδομεῖν.

Rem. 5. Instead of the impersonal phrases, *δῆλόν ἐστι, φανερόν ἐστι, φαίνεται, it appears, it is evident*, the Greek uses the personal construction, and makes the Part. agree with the subject; such phrases, however, are generally rendered into English as if they were impersonal; e. g. *δῆλός εἰμι, φανερός εἰμι, φαίνομαι τὴν πατρίδα εὖ ποιήσας, it is evident that I have done well for my country.*

3. Finally, the Part. is used as a complement with the following verbs: (a) τυγχάνω, *to happen;* (b) λανθάνω, *to be concealed, unobserved;* (c) διατελῶ, διαγίγνομαι, διάγω, which express a *continuance;* (d) φθάνω, *to come before, to anticipate;* (e) οἴχομαι, *to go away, to depart.* With these verbs, the English often changes the construction, the verbs being frequently rendered by an adverb, and the Part. connected with them by a finite verb.

Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων, *Croesus nourished the murderer of his son* UNWITTINGLY (without knowing it). Διάγω, διατελῶ, διαγίγνομαι καλὰ ποιῶν, *I* ALWAYS, CONTINUALLY *do what is honorable.* Ὤιχετο φεύγων, *went away* QUICKLY, or *flew away*, ᾤχοντο ἀποπλέοντες, *sailed away*, οἴχομαι φέρων, *celeriter abstuli.* Ἔτυχον ὁπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πεντήκοντα, *about fifty heavy armed soldiers were then, just then, by chance, sleeping in the market-place.* (Τυγχάνω is always used, where an event has not taken place by our intention or design, but by the accidental coöperation of external circumstances, or by the natural course of things; it may sometimes be translated by *just, just now, just then, by chance*, but often cannot be translated at all into English). Χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα, *it was difficult for another to do this before him*, or *to anticipate him in doing it.*

XCVII. *Exercises on* §§ 174, 175.

I hear (*w. gen.*) that some are commended, because they are men observant of law. It is pleasant to learn (*w. acc.*) that a friend is prosperous. I once heard Socrates discoursing upon friendship. No one repents (*aor.*) of having been silent (*aor.*), very many of having talked. Remember that thou art a man. (They) will fight more boldly against the enemy, who (οἳ ἄν) are conscious that they are well trained. Socrates was well known to be humane. The man had been convicted of having deceived (*aor.*) us. It is evident that the enemy will besiege the city, at the same time, by sea and by land. Industrious pupils rejoice to be commended. Xerxes repented of having scourged (*aor.*) the Hellespont. The citizens repented that they betrayed the city. It is hard to suffer friends to be ruined. Be not weary (*aor.*, § 153, Rem. 3) of benefiting a friend. Socrates never ceased both to seek for and to learn the good. The enemy left off (*aor.*) besieging the city. Endeavor to surpass thy friends in kindness. I was conscious of having done no wrong (*aor.*) to my friend. The Persians learn betimes, while (*part.*) they are still children, both to govern and to obey (= to be governed). A kindly-disposed friend understands (how) to alleviate (the) grief of a friend. If (*part.*) thou art rich, remember to do good to the poor. Let us not be ashamed that we learn that which is useful from a stranger. The Lacedaemonians, believing (*aor.*) that war would benefit them, resolved (*aor.*) to render aid to Cyrus. Philip seems to have enlarged his dominion by gold rather than by arms. Death is (the) greatest of all blessings to man. The soldiers were at this very time drawn up (in order of battle). Canst thou tell me what thou thinkest? He who (ὅςτις) fears others (ἕτερος) is, without knowing it, himself a slave. Callixenus, the Athenian, who (*part.*) had been confined (*aor.*) in the prison (of the state), secretly dug through (*aor.*) it and escaped to the enemy. Socrates did good continually (*part.*). Benefactors are always beloved. If (ἐάν, *w. subj. aor.*) we first kill (*aor.*) the enemy, no one of us will die. After death the body indeed will be dead, but the soul immortal and never growing old, will soar swiftly upward (*aor.*). The prisoners dug through (*part. aor.*) the prison and speedily escaped.

§ 176. B. *The Participle used to express Adverbial Relations and Subordinate Explanatory Circumstances.*

1. In the second place, the Part. denotes the adverbial relations (a) of *time: when, after, while*;—(b) *cause: since, because, as, inasmuch as*;—(c) *conditionality* and *concession: if, although*;—(d) *manner* and *way*;—(e) *purpose, object: to, in order to, for the purpose of*;—(f) and, in general, both every *explanatory circumstance* which we translate by *who, which*, and a more *remote* attributive of a substantive.

(a) Ἠν δὲ ὁπότε καὶ αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν, *sometimes also after they had ascended, the barbarians again annoyed them much, while descending*; ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ ἐνθύμημα χαρίεν ἐδόκει εἶναι, *when the generals heard this, they thought the device ingenious*;—(b) ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολὺ ἰσχυρότερον παίσομεν, *but we, inasmuch as we stand upon the ground, will be able to strike a more severe blow*; Ἱερώνυμος, πρεσβύτατος ὢν τῶν λοχαγῶν, ἤρχετο λέγειν, *because he was the oldest of the captains*; τὰ ἐπιτήδεια ἔχοιεν ἐκ τῆς χώρας, πολλῆς καὶ ἀγαθῆς οὔσης, *they might obtain supplies from the place, because it was extensive and fertile*;—(c) φοβούμενοι τὴν ὁδὸν ὅμως οἱ πολλοὶ συνηκολούθησαν, *although they feared the journey, yet many followed*; τοὺς φίλους εὐεργετοῦντες ἐχθροὺς δυνήσεσθε κολάζειν, *if you confer benefits on friends, you will be able to punish your enemies*;—(d) γελῶν εἶπεν, *he spoke laughing*; τί οὐκ ἐποίησε πρέσβεις πέμπων, καὶ παρέχων τὰ ἐπιτήδεια ἔςτε σπονδῶν ἔτυχεν, *what did he not do, by sending envoys and by furnishing supplies, until he obtained a truce?*—(e) τοῦτο ἔρχομαι φράσων, *I come to (in order to) say this*; στρατιὰν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ, *leading a large army to assist the king*;—(f) λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς, etc., *I will mention those who say to me, that.*

2. Here two different constructions of the Part. must be distinguished. The Part., like the attributive Part., either agrees with its subject (i. e. the word to which it belongs) in gender, number and Case; e. g. *ὁ Κῦρος γελῶν εἶπεν; τοῖς Πέρσαις εἰς τὴν γῆν εἰςβαλοῦσιν οἱ Ἕλληνες ἠναντιώθησαν*, etc.; or the Part. and its subject are put in the Gen., called the *Genitive Absolute*; e. g. *τοῦ παιδὸς γελῶντος, ὁ Κῦρος εἶπεν, the child laughing, C. said.*

Rem. 1. In English, the explanatory Part. is more seldom used, than in Greek, the place of it being supplied either by *subordinate clauses* introduced by the conjunctions *when, since, after, because, inasmuch as, if, although*, etc.; or by *a substantive with a preposition*; e. g. ἀποθανόντος τοῦ Κύρου, *after the death of C.*, φεύγων, *in flight*; or by an *adverb*, e. g. ταῦτα ποιήσας, *thereupon, then.* Very often also, we use the finite verb, where the Greek uses a Part.; e. g. *οἱ* πολέμιοι φυγόντες ἐδιώχθησαν, FLED *and were pursued.* But, where several actions are combined into one whole, the Greek very carefully distinguishes the principal action from the accompanying subordinate circumstances, by expressing the former by means of the finite verb, but the latter by the Part.

Πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, *many after having squandered their wealth, have recourse to those means of gain, which before they did not resort to, because they thought them dishonorable.* Τοῦ ἔαρος ἐλθόντος, τὰ ἄνθη θάλλει, *when the spring comes, the flowers blossom.* Ληϊζόμενοι ζῶσιν, *raptu vivunt, live by plundering.* Πολλῇ τέχνῃ χρώμενος τοὺς πολεμίους ἐνίκησεν, *he conquered the enemy by using much stratagem.* Εἰς Δελφοὺς πορεύεται χρησόμενος τῷ χρηστηρίῳ, *oraculum consulturus.* Ἀδύνατον πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν, *it is impossible for a man who devises many things, to do all well.* The particles μεταξύ (*during, while*), ἅμα (*at the same time*), καί, καίπερ (*although*), are sometimes joined with the Part. to express its force more fully.

3. Instead of the Gen. absolute, the Acc. also is used, but for the most part, only when the Part. has no definite subject, consequently, where the verb from which the Part. comes is *impersonal*, e. g. ἐξόν (from ἔξεστι, *it is lawful, possible*), or with *impersonal phrases*, e. g. αἰσχρὸν ὄν (from αἰσχρόν ἐστιν, *it is shameful*). The subject is sometimes expressed by a neuter pronoun.

Παρὸν αὐτῷ βασιλέα γενέσθαι, ἄλλῳ περιέθηκε τὸ κράτος, SINCE *it is possible for him to be a king,* etc. Ἀδελφοκτόνος, οὐδὲν δέον (*quum fas non esset, fieri non deberet*), γέγονα, *I slew my brother, although it ought not to have been done.* So, δόξαν ταῦτα, *when these things had been agreed upon;* δόξαν αὐτοῖς (*quum iis visum sit, esset*) *when, because they thought best;* δοκοῦν (*quum videatur, videretur*) ἀναχωρεῖν; προσῆκον, *quum deceat, deceret, since, when it is fit, proper;* ἐξόν, *quum liceat, liceret, since, when it is in one's power, when he can.* Also *passive* participles: δεδογμένον, *quum decretum sit, esset;* εἰρημένον, *quum dictum sit, esset.* In the third place, adjectives with ὄν; e. g. αἰσχρὸν ὄν, *quum turpe sit, esset, since it is shameful;* ἄδηλον ὄν, *since (as, when) it is uncertain;* δυνατὸν ὄν, ἀδύνατον ὄν.

REM. 2. The particle of comparison, ὡς, is joined with the simple Part., and also where it stands in the Gen. or Acc. absolute, when the idea expressed by the Part. is to be indicated as something merely *supposed*, as the *subjective view of the agent;* hence where the view expressed is that of the *agent*, and not that of the writer or speaker. In English the force of the Part. with ὡς can be translated by *as if, as though, since forsooth, because, thinking, intending*, etc. The particle ἅτε, on the contrary, is used when a cause or reason is to be represented as an *objective* one, i. e. *really existing*, in opposition to what is merely supposed.

a. Simple Participle. Οἱ ἄρχοντες, κἂν ὁποσονοῦν χρόνον ἄρχοντες διαγένωνται, θαυμάζονται, ὡς σοφοί τε καὶ εὐτυχεῖς γεγενημένοι, *are admired, being thought to have been wise and fortunate* = νομιζόμενοι σοφοί τε καὶ εὐτυχεῖς γεγενῆσθαι. Ἀγανακτοῦσιν, ὡς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπεστερῆσθαι), *they are displeased, thinking that they have been de-*

prived of some great things. Οἱ πολέμιοι ἅτε ἐξαίφνης ἐπιπεσόντες ἀνδράποδα πολλὰ ἔλαβον, *took many slaves, because they fell upon them suddenly.*

b. Genitive Absolute. Παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὡς μάχης ἐσομένης (i. e. νομίζων μάχην ἔσεσθαι), *he ordered them to get in readiness, as (in his opinion), thinking that, there would be a battle.* Ἐκήρυττον ἐξιέναι πάντας Θηβαίους, ὡς τῶν τυράννων τεθνεώτων, *they announced that all the Thebans should come out, because (as they thought) the tyrants were dead.* Ἅτε πυκνοῦ ὄντος τοῦ ἄλσους, οὐχ ἑώρων οἱ ἐντὸς τοὺς ἐκτός, *because the grove was thick, those within did not see those without* (a fact).

Rem. 3. A peculiar use of the Gen. absolute, in connection with ὡς, occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν, also sometimes with λέγειν, and the like verbs, where, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., should stand as the object. The result of the action of the Gen. is commonly denoted by οὕτω joined to the predicate; e. g. ὡς ἐμοῦ οὖν ἰόντος, ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε, *be assured that I will go wherever you decide to go;* here ὡς ἐμοῦ ἰόντος stands instead of ἐμὲ ἰέναι.

XCVIII. *Exercises on* § 176.

The enemy burned (*aor.*) the city and immediately sailed to (ἐπί) the islands. If the body (*plur.*) is rendered effeminate, the mind (*plur.*) also becomes far weaker. If agriculture prospers, the other arts also flourish. Should we say of all unintelligent men that they were insane, we should (§ 153, 2, c.) speak (= say) correctly. Be assured (= believe) that you would (§ 153, 2, c.) be able to live more securely, if there were peace, than if you were waging war. If thou dost not labor (*aor.*), thou canst not be happy. All things (*sing.*) may (§ 153, 2, c.) happen (*aor.*), if God (so) disposes. Tyrtaeus, the poet, was given by the Athenians to the Spartans at their request (as) a leader. Alexander killed Clitus while supping, because he had ventured (*aor.*) to praise the deeds of Philip. The soldiers break up their encampment in order to march against the enemy. These seem to be the actions of a man fond of war, who (ὅςτις) while it is in his power to have peace without injury or (= and) disgrace, prefers to carry on war. While it was in his power to become (*aor.*) king himself, he gave the sovereignty to another. Although it was possible to have taken (*aor.*) the city, the enemy retreated. When the generals had resolved (δοκεῖ, *w. dat.*, *aor.*) to fight, the enemy hastily fled. The Athenians sent out colonies to Ionia, because Attica was not sufficiently spacious (= sufficient). Socrates enjoined on men to endeavor to begin every action with the (approbation of the) gods, since the gods controlled all actions. Endeavor so to live as if thou wert to live a short as well as a long (= much) time.

§ 177. *The Adverb.*

1. The objective relation, finally, is expressed by adverbs. Adverbs denote the relation of *place, time, manner* and *way* of a predi-

cate or attribute; e. g. ἐγγύθεν ἦλθεν, χθὲς ἀπέβη, καλῶς ἀπέθανεν.

2. Besides adverbs of place, time, manner and way, there are still other adverbs, which do not, like those above-named, define the predicate more precisely, but they point out the relation of the predicate to the subject. These are called *modal adverbs.* They denote *certainty* or *uncertainty, affirmation* or *negation.* Only those expressing negation will be treated here, viz. οὐ and μή. On ἄν see § 153, 2.

3. Οὐ (as well as its compounds, e. g. οὐδέ, οὔτε, οὐδείς, etc.), is used when something is denied *absolutely, by itself;* μή (and its compounds), on the contrary, when something is denied in reference to the *conception* or *will* of the speaker or some one else. Both are commonly placed before the word which is to be made negative.

4. Hence οὐ is used in all sentences containing a *direct assertion,* whether these are expressed by the Ind. or Opt., e. g. οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται τοῦτο — οὐκ ἂν γίγνοιτο ταῦτα; also in subordinate clauses with ὅτι, ὡς, *that,* e. g. οἶδα, ὅτι ταῦτα οὐκ ἐγένετο; in clauses denoting *time,* with ὅτε, ἐπειδή, etc., and *ground* or *reason,* with ὅτι, διότι, etc., and *consequence,* with ὥςτε and the Ind., e. g. ὅτε οὐκ ἦλθεν — ἐπεὶ ταῦτα οὐκ ἐγένετο; finally, when the idea of *a single word* in the sentence is to be negatived absolutely, e. g. οὐκ ἀγαθός, οὐ κακῶς; in this last case, οὐ remains even when the relation of the sentence would otherwise require μή, e. g. εἰ οὐ δώσει (*recusabit*).

5. Μή, on the contrary, is used with the *Imp.* and with the *Imp. Subj.,* e. g. μὴ γράφε, μὴ γράψῃς (comp. § 153, Rem. 3); with *wishes* and *exhortations,* e. g. μὴ γράφοις, *may you not write; μὴ γράφωμεν, let us not write;* in all clauses denoting *purpose,* with ἵνα, etc.; in *conditional clauses,* with εἰ, ἐάν, ὅταν, ἐπάν, ἕως ἄν, etc., e. g. λέγω, ἵνα μὴ γράφῃς — εἰ μὴ γράφεις; in clauses denoting *effect* or *consequence,* with ὥςτε and the Inf., e. g. οἱ πολῖται ἀνδρείως ἐμαχέσαντο, ὥςτε μὴ τοὺς πολεμίους εἰς τὴν πόλιν εἰςβαλεῖν, *so that the enemy did not fall upon the city;* in all *relative* clauses, which imply a *condition* or *purpose,* e. g. ὃς μὴ ἀγαθός ἐστι, τοῦτον οὐ φιλοῦμεν (i. e. εἴ τις μὴ ἀγ. ἐ.), *whoever is not good, if any one is not,* etc.; in *interrogative* clauses, which express *anxiety* on the part of the inquirer, and hence demand a negative answer, e. g. μὴ νοσεῖς; ἆρα μὴ νοσεῖς; *you are not sick, are you?* (in other in-

terrogative clauses *οὐ* is used, and an affirmative answer expected); usually with the *Inf.* also; and finally with *participles* and *adjectives*, which may be resolved by a conditional clause; e. g. ὁ μὴ πιστεύων, *si quis non credit*, *if any one does not believe* (but ὁ οὐ πιστεύων = *is, qui non credit*, or *quia non credit*, *he who does not believe* (absolute), or *because he*, etc.

6. When a negative sentence contains indefinite pronouns or adverbs, e. g. *any one*, *any how*, *any where*, *at any time*, *ever*, etc., these are all expressed negatively. The negatives must all be of the same kind, i. e. all compounded of οὐκ or μή; e. g. μικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δρᾷ, *a mean nature never does* ANYTHING *either for* ANY *private individual or for the State;* ἡμεῖς οὐδ' ἐπινοοῦμεν οὐδὲν τοιοῦτον, *we do not intend* ANY *such thing;* ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλόν, οὔτε ἀγαθὸν γένοιτο οὐδαμοῦ, *for without leaders, nothing great or advantageous could* ANY WHERE *be accomplished.*

7. After expressions of *fear*, *timidity*, *anxiety*, *uncertainty*, *doubt*, *distrust—denying—hindering—forbidding*, *prohibiting*, the Inf. usually follows with μή, instead of the Inf. without μή. This μή is not expressed in English; e. g. κωλύω σε μὴ ταῦτα ποιεῖν, *I prevent you from doing this.* Ἀπηγόρευον Σκύθαις μὴ ἐπιβαίνειν τῶν σφετέρων οὔρων, *they forbade the Scythians to pass their boundaries.*

Remark. When expressions of *fear*, *anxiety*, *doubt* and the like, are followed by μή with the Ind. or Subj. (Opt.), μή must be considered as an interrogative, *numne*, *whether not*, and may often be translated by *that;* e. g. δέδοικα, μὴ ἀποθάνῃ, *metuo, ne moriatur*, *I fear whether he will not die* = *that he will die;* ἐδεδοίκειν, μὴ ἀποθάνοι, *metuebam, ne moreretur;* δέδοικα, μὴ τέθνηκεν, *ne mortuus sit*, *I fear whether he has not died, is not dead* = *I fear that he has died, is dead.* On the contrary, μὴ οὐ with the Ind. and Subj. (Opt.), is used after the above expressions, when it is to be indicated that the thing feared will *not* take place, or has *not* taken place; e. g. δέδοικα μὴ οὐκ ἀποθάνῃ, *ne non moriatur*, *I fear that he will not die;* ἐδεδοίκειν μὴ οὐκ ἀποθάνοι, *ne non moreretur*, *I feared that he would not die;* δέδοικα, μὴ οὐ τέθνηκεν, *ne non mortuus sit*, *that he is not dead.*

8. Μὴ οὐ with the Inf. is used instead of the Inf. without negation, with expressions of *hindering*, *denying*, *ceasing*, *abstaining*, *distrusting* and the like, when the negative οὐ, and in general, any negative expression precedes μὴ οὐ.

Οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν, *nothing prevents you from dying;* οὐδεὶς ἀρνεῖται, τὴν ἀρετὴν μὴ οὐ καλὴν εἶναι, *no one denies that virtue is lovely;* οὐκ ἀπεσχόμην μὴ οὐ ταῦτα λέγειν, *I did not refrain from saying this.*—Also after the expressions δεινὸν εἶναι, αἰσχρόν, αἰσχύνην εἶναι, αἰσχύνεσθαι, which contain a negative idea, the Inf. follows with *μὴ οὐ*, when it is to be made negative; e. g. *ὥςτε πᾶσιν αἰσχύνην εἶναι, μὴ οὐχὶ συσπουδάζειν, so that all were ashamed* NOT *to be busy.*

9. *Οὐ μή* with the Subj. or Fut. Ind., is elliptical, since with *οὐκ* a verb denoting anxiety or fear, which is sometimes also expressed, must be supplied, and *μή* must be referred to this verb. Hence *οὐ μή* is used, when the idea to be expressed is, ***it is not*** **(*οὐ*) *to be feared that* (*μή*) *something will happen;*** e. g. ***οὐ μὴ γένηται τοῦτο, non vereor, ne hoc fiat, this*** **CERTAINLY** ***will not happen.***

XCIX. *Exercises on* § 177.

The truly wise will never be the slaves of base desires. What might (§ 153, 2, c.) not happen in a long period? What evidence did they employ (to prove) that Socrates did not believe (in) the gods, (in) which the state believed. As (*ἐπεί*) the Persians did not hold out, the Greeks took the city. If (*ἐάν, w. subj.*) thou hast not heard (*aor.*) from thyself, that what is right (= the right) is useful, then trust (*aor.*) not another, who so says. Let us not flee before the enemy. He who (*ὅςτις*) does not believe a man on his oath (= trusts [*πείθεσθαι*] nothing to one swearing), can (*ἐπίστασθαι*) easily swear falsely himself. It is a great misfortune not to be able to endure misfortune. No one is free, who (*part.*) does not control himself. Give (*aor*) to friends, even if (*part.*) they do not ask. The Sophists were not willing (*ἐθέλειν*) to converse with those who (§ 148, 6) had no money to give. What is not manifest to men, they endeavor to ascertain from the gods by the art of divination. What one neither earned (= wrought out) nor saw, nor heard, nor executed for himself, friend often furnished (*aor.*) friend. I might (§ 153, 2, c.) affirm that no one gains (*εἶναι, w. dat.*) any cultivation from one who (§ 148, 6) does not please. You affirm that you need no man for (*εἰς*) any purpose (= thing). If (*part.*) thou doest (*aor.*) anything shameful, never hope to remain concealed (*fut.*). No envy at anything ever arises in (= to) a good (man). What is beautiful never anywhere appears to any one as deformed. The Thirty Tyrants forbade Socrates to converse with the young men. Prexaspes denied that he killed (*aor.*) Smerdis. Clearchus then scarcely escaped being stoned (= to be stoned, *aor.*). All laws prohibit inscribing (the name of) any liar in the public decrees. I fear that the city is already taken by the enemy. I am doubtful (= fearful) whether it is not best for me to be silent. Neither snow-storms (*sing.*), nor rain, nor heat, nor darkness (= night) hinder the Persian couriers from most rapidly accomplishing (*aor.*) the journey (= course) before (= lying before) them. No fear shall prevent me from saying what I think. Be of good courage; surely nothing unjust will be done (= happen, *aor.*), if there is justice at heart (= if justice is present). The bad you will certainly never make better. If (*ἐάν*) we conquer (*aor.*), the Peloponnesians will certainly never enter (*aor.*) the country. Socrates said: As long as (*ἕωςπερ ἄν, w. subj.*) I breathe and am able, I surely shall not cease (*aor.*) to philosophize.

SYNTAX OF COMPOUND SENTENCES, OR THE CONNECTION OF SENTENCES.

CHAPTER I.

§ 178. A. COÖRDINATION.

1. When two or more sentences stand in an intimate connection with each other, there is a two-fold relation to be distinguished. They are either related to each other in such a manner as to form one thought, each, however, being in a measure independent of the other, e. g. *Socrates was very wise, Plato also was very wise;* or they are wholly united, inasmuch as the one defines and explains the other, or appears as the dependent member of the other, e. g. *When the spring comes, the flowers blossom.* The first kind of connection is called *Coördination*, the last, *Subordination*, and the sentences, *Coördinate* and *Subordinate.*

I came, I saw, I conquered.—Coördinate.
When I came, I conquered.—Subordinate.

2. Coördination consists either in *expanding* or *restricting* the thought. The former is called *copulative* coördination, the latter, *adversative.* Copulative coördination is either a *simple succession* of words, or it is an *enhancing* or *strengthening* of the thought.

3. A *simple succession* of words is made,—(a) by καί, *et, and,* more seldom in prose by τέ (enclitic), *que, and,* e. g. Σωκράτης καὶ Πλάτων;—(b) by καί—καί, *et—et, both—and,* more seldom, τέ—τέ, e. g. καὶ ἀγαθοὶ καὶ κακοί, *both good and bad;*—(c) by τέ—καί, *both—and, as well so—as so, not only—but also,* e. g. καλός τε καὶ ἀγαθός, χρηστοί τε καὶ πονηροί.

REM. 1. Καί also signifies *even, etiam,* with which the negative οὐδέ, *not even, ne—quidem,* corresponds; e. g. καὶ σὺ ταῦτα ἔλεξας (*etiam tu*), *even you said this;* οὐδὲ σὺ ταῦτα ἔλεξας (*ne tu quidem*), *not even you,* etc.

4. The *enhancing* or *strengthening* of the idea is expressed by the simple καί, but still more definitely by,—(a) οὐ μόνον—ἀλλὰ καί (ἀλλ' οὐδέ);—(b) οὐχ ὅτι (ὅπως) or μὴ ὅτι (ὅπως) [i. e. οὐκ ἐρῶ, ὅτι, μὴ λέγε, ὅτι]—ἀλλὰ καί (ἀλλ'

οὐδέ), *not only — but also* (*but not even*), when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other.

Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός, *not only wise, but also good.* Καὶ μὴν ὑπεραποθνήσκειν γε μόνοι ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες (*non modo — sed etiam*), *indeed, only lovers are ready to die for each other, not only men, but also women.* Οὐχ ὅπως τοὺς πολεμίους ἐτρέψαντο οἱ Ἕλληνες, ἀλλὰ και τὴν χώραν αὐτῶν ἐκάκωσαν, *I do not say that the Greeks = the Greeks not only put the enemy to flight, but even destroyed their country.* Αἰσχίνης οὐχ ὅπως χάριν τοῖς Ἀθηναίοις εἶχεν, ἀλλὰ μισθώσας ἑαυτὸν κατὰ τουτωνὶ ἐπολιτεύετο (*non modo non — sed etiam*). Μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύναντο (*non modo non*), *they were not only not able to dance to the tune, but not even to stand erect.*

5. *Adversative* coördination consists in *restricting* or in entire *abrogation;* e. g. *he is indeed poor, but brave—he is not brave, but cowardly;* (here the clause *but brave* restricts the one preceding, and *but cowardly* wholly denies the idea of *brave*). *Restriction* is most generally expressed by δέ, *autem.* With this δέ there usually corresponds the connective μέν, standing in the preceding contrasted sentence. *Μέν* primarily signifies, *in truth, truly, indeed,* yet commonly its force is so slight that it cannot be translated at all into English. *Μέν —δέ* is particularly used in *divisions,* e. g. *οἱ μέν — οἱ δέ, some — others, τὸ μέν — τὸ δέ, on this side — on that, partly —partly;* also where the *same word is repeated* in two different sentences, e. g. *ἐγὼ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.*

6. The following words also are to be noticed, viz. *αὖ,* commonly in connection with δέ (δ' αὖ) *rursus, on the contrary; καίτοι, and yet, yet, verum, sed tamen; μέντοι, yet, however; ὅμως, although, nevertheless;* finally *ἀλλά, but,* which according to the nature of the preceding member, denotes either the *opposite* of that which is expressed in the first member, so that the first member is abrogated by the last, and one cannot exist at the same time with the other, e. g. *οὐχ οἱ πλούσιοι εὐδαίμονές εἰσιν, ἀλλ' οἱ ἀγαθοί, not the rich are happy, but the good;* or it merely denotes something *different* from what is contained in the first member, so that the first member is only abrogated in part, i. e. it is only restricted (*still, yet, but*), e. g. *τοῦτο τὸ πρᾶγμα ὠφέλιμον μέν ἐστιν, ἀλλ' οὐ καλόν.*

7. The succession of negative sentences is made by **οὔτε — οὔτε** (*μήτε — μήτε*), *nec — nec, neither — nor,* e. g. ***οὔτε θεοί, οὔτε ἄνθρωποι, neither gods nor men.*** *Οὐδέ* expresses either ***contrast***

(*but not*), or it serves to annex a new additional clause (*and not, also not*).

Rem. 2. When a negative sentence follows a positive one, it is regularly formed in prose by *καὶ οὐ* or *καὶ μή*; e. g. *Φαίνομαι χάριτος τετυχηκώς, καὶ οὐ μέμψεως, οὐδὲ τιμωρίας, I seem to have met with favor, and not blame nor punishment.*

8. *Disjunctive* coördination consists in combining into one whole, sentences, the one of which excludes the other, so that the one can be considered as existing, only when the other does not. This relation (disjunction) is expressed by the disjunctive conjunctions, viz. *ἤ — ἤ, aut — aut* or *vel — vel, either — or; εἴτε — εἴτε* (with Ind.), *ἐάντε — ἐάντε* or *ἤντε — ἤντε* (with Subj.), *sive — sive, whether — or, either — or;* e. g. *ἢ ὁ πατὴϱ ἢ ὁ υἱὸς ἀπέϑανεν, either the father or son died* (the first *ἤ* can also be omitted, e. g. *ὁ πατὴϱ ἢ ὁ υἱὸς ἀπ.*); *εἴτε καινὰ εἴτε παλαιὰ ταῦτά ἐστιν, whether these are new or old; ἐάν τε πατὴϱ γϱάψῃ, ἐάν τε μήτηϱ, whether father or mother will write.*

9. Finally, those sentences also can be coördinate with each other, the last of which denotes either the *cause* of the preceding sentence, or the *conclusion, inference* from it. The clause denoting the *cause* is expressed by *γάϱ, for, enim, nam,* and that denoting the *conclusion,* by *οὖν, consequently, therefore, ἄϱα, then, therefore, τοίνυν, then, so then, τοίγαϱ, ergo, therefore, τοίγαϱτοι, for that very reason and no other, therefore, τοιγαϱοῦν, for that reason then, wherefore;* e. g. *Θαυμάζομεν τὸν Σωκϱάτη· ἀνὴϱ γὰϱ ἦν καλὸς καὶ ἀγαϑός. Σ. ἀνὴϱ ἦν καλὸς καὶ ἀγαϑός· ϑαυμάζομεν ἄϱα αὐτόν.*

CHAPTER II.

B. SUBORDINATION.

§ 179. *Principal and Subordinate Clause.*

1. When sentences, which together present one united thought, are so related, as to their import, that the one appears as a dependent and merely completing member of the other, then their connection may be expressed either by coördinate conjunctions, as *καί, δέ, γάϱ, ἄϱα,* etc., e. g. *τὸ ἔαϱ ἦλϑε, τὰ δὲ ῥόδα ἀνϑεῖ, the spring has come, and the roses blossom;* or in such a manner that the sentence,

which, as to its import merely completes the other, is manifestly in its outward form, a dependent, or a simply completing member of the other; e. g. ὅτε τὸ ἔαρ ἦλθε, τὰ ῥόδα ἀνθεῖ, *when the spring has come, the roses blossom.* This mode of connection is called *Subordination.*

2. The clause to which the other as a complementary member belongs, is called the *principal* clause; but the completing one, the *subordinate* clause, and the two together, a compound sentence; e. g. in the compound sentence, ὅτε τὸ ἔαρ ἦλθε, τὰ δένδρα θάλλει, the clause τὰ δένδρα θάλλει, is the principal clause, and ὅτε τὸ ἔαρ ἦλθε, the subordinate clause.

3. Subordinate clauses stand in the place of the *subject*, the *attribute*, or the *object* of a whole sentence, and hence must be regarded as substantives, adjectives or adverbs expanded into a sentence. Accordingly there are three classes of subordinate clauses: *substantive*, *adjective* and *adverbial clauses.*

Thus, e. g. in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate sentence, viz. "*That Cyrus had conquered the enemy*, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate sentence, *who has wandered far.* Comp., "He announced the victory of Cyrus over the enemy," with "He announced *that Cyrus had conquered the enemy*;" "In the spring the roses bloom," with "*when the spring has come*, the roses bloom."

§ 180. I. *Substantive-Sentences.*

1. Substantive-sentences are substantives or infinitives expanded into a sentence, and, like substantives, constitute the subject, as well as the attribute and object of a sentence.

A. Substantive-Sentences introduced by ὅτι or ὡς, *that.*

2. Substantive-sentences introduced by the conjunctions ὅτι and ὡς, *that*, express the object (Acc.) of *verba sentiendi* and *declarandi* (p. 250), i. e. of such verbs as express either a *sensation* or *perception*; e. g. ὁρᾶν, ἀκούειν, νοεῖν, μανθάνειν, γιγνώσκειν, etc., or such as denote an *expression* of a sensation and perception; e. g. λέγειν, δεικνύναι, ἀγγέλλειν, δῆλον εἶναι, etc.

3. The predicate of this substantive-sentence may be expressed, (a) in the Ind., (b) in the Opt., (c) in the Opt. with ἄν, (d) in the Ind. of historical tenses with ἄν.

4. The Ind. of all the tenses is used, when what is affirmed is to be represented as a *fact* or *phenomenon*, something *certain* or *actual*. In particular the Ind. is used regularly, when the verb of the principal sentence is a principal tense, viz. the Pres., Perf. or Fut.

5. The Opt., on the contrary, is used, when what is affirmed, is to be represented as a mere *conception* or *supposition*, hence, particularly, when what is stated as the sentiment of another, is to be indicated *as such*.

Ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδη πλησιάσαντας διέφθειραν, *they said that bears had already destroyed many.* Ὅτε δὴ ταῦτα ἐνεθυμούμεθα, οὕτως ἐγιγνώσκομεν περὶ αὐτῶν, ὡς ἀνθρώπῳ πεφυκότι πάντων τῶν ἄλλων ῥᾷον εἴη ζώων ἢ ἀνθρώπων ἄρχειν, *when we were reflecting upon these things, we concluded that it was easier for man, as he is, to rule all other animals than men.*

6. The Opt. with ἄν is used, when the affirmation is to be indicated as a *conditional supposition*, *assumption*, *conjecture*, or as an *undetermined possibility* (§ 153, 2, c.).

Λέγω, ὅτι, εἰ ταῦτα λέγοις, ἁμαρτάνοις ἄν, *I say that if you say these things, you would err.* Μέμνημαι ἀκούσας ποτέ σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἴη, ὥςπερ καὶ παρὰ ἀνθρώπων, ὅςτις μή (= εἴ τις μή), ὁπότε ἐν ἀπόροις εἴη, τότε κολακεύοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῷτο, *I remember once to have heard you remark, that he would reasonably be most likely to obtain what he wished from gods, as well as from men, who should*, etc.

7. The Ind. of the historical tenses with ἄν is used, when the affirmation is to be represented as *conditional*, as one whose *existence* or *possibility* is denied [§ 153, 2, a. (α)]; e. g. δῆλόν ἐστιν, ὅτι, εἰ ταῦτα ἔλεγες, ἡμάρτανες ἄν, *it is evident that if you said this, you erred*, but you did not say it, hence you did not err.

Remark. Impersonal forms of expression are often changed into those which are personal; e. g. δῆλός εἰμι (φανερός εἰμι), ὅτι ταῦτα εὖ ἔπραξα, *it is evident that I* ——; δῆλοί εἰσιν, ὅτι ταῦτα ἔλεξαν, *it is evident that they said this.* Comp. § 175, Rem. 5.

C. *Exercises on* § 180.

We know, that the kings of the Lacedaemonians are descendants from Hercules. The Athenians fortified the city in a short (= little) time, and it is even now evident, that the construction was done (= took place, *aor.*) in (κατά) haste. I have often wondered (*aor.*) by what (ὅςτις) arguments the accusers of Socrates convinced (*aor.*) the Athenians, that he was deserving (ἄξιον εἶναι) of death from (*dat.*) the State. Tissaphernes traduced Cyrus to (πρός, *w. acc.*) his brother, (saying) that he was plotting against him. Brasidas not only (τέ) showed himself prudent (= moderate) in other (respects), but (καί) in his speeches also he everywhere manifested that he was sent forth to liberate (*part. fut.*) Greece. Many of those who (§ 148, 6) pretend to philosophize, might (§ 153, 2, c.) perhaps say (*aor.*) that the just (man) could never become (*aor.*) unjust, nor the sober-minded arrogant. It is evident that we may be delivered (*aor.*) far more speedily, if (*part.*) we say (*aor.*) nothing, than if we defend ourselves poorly. I pray you to observe beforehand that, if (*part.*) Aeschines had not brought forward (*κατηγορεῖν, aor.*) something foreign to (= besides) the indictment, neither would I (= I also would not) say (*ποιεῖσθαι*) a single (= any) word.

§ 181. B. Final Substantive-Sentences introduced by ὡς, ἵνα, etc.

1. The second kind of substantive-sentences, are the *final sentences*, i. e. those which denote a *purpose, intention, end.* These sentences are introduced by the following conjunctions, ὡς, ὅπως, ἵνα, ὡς μή, ὅπως μή, ἵνα μή.

2. The mode used in final sentences is commonly the Subj. or Opt. When the verb of the principal sentence is a principal tense —Pres., Perf. or Fut., or an Aor. with the signification of the Pres. (§ 152, 12.)—the final conjunctions are followed by the Subj. mode; but when the verb of the principal sentence is an historical tense—Impf., Plup. or Aor.—the final conjunctions are followed by the Opt. (but never by the Opt. Fut.).

Ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς, *ut venias, that you may come;* λέξον, ἵν' εἰδῶ, *dic, ut sciam, say, that I may know;*—ταῦτα ἔγραφον, ἐγεγράφειν, ἔγραψα, ἵν' ἔλθοις, *ut venires, that you might come.* Ἐκ τῆς τῶν Περσῶν ἐλευθέρας ἀγορᾶς καλουμένης τὰ μὲν ὤνια καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὡς μὴ μιγνύηται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμίᾳ, *traffickers and their goods have been removed from the public forum of the Persians, that the disorder of these may not mingle with the correct deportment of the educated.* Ἵνα σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι (*paucis repetam*), *in order that the entire polity of the Persians may be more clearly understood, I will recapitulate briefly.* Καμβύσης τὸν Κῦρον ἀπεκάλει, ὅπως τὰ ἐν Πέρσαις ἐπιχώρια ἐπιτελοίη.

Remark. Hence what in Latin is the *sequence* or *dependence of tenses*, in Greek is the *sequence of modes.* For example; if in Latin the principal verb is in the Pres., the verb of the subordinate clause is generally in the Pres. also; and if the principal verb is a past tense, so is the verb of the subordinate clause. But in Greek, if the principal verb is a Pres., Perf. or Fut., the Subj. is used in the subordinate clause; and if the principal verb is a past tense, the Opt. is generally used in the subordinate clause; e. g. *ταῦτα γράφω, γέγραφα*, etc., *ἵν' ἔλθῃς*, haec *scribo, scripsi*, ut *venias;—ταῦτα ἔγραφον, ἐγεγράφειν, ἵν' ἔλθοις, scribebam, scripseram*, ut *venires.*—On the Subj. after an historical tense, see § 188, 4.

3. With the final conjunctions ὡς and ὅπως, also ἵνα, the modal adverb ἄν is sometimes joined, which refers to a conditional sentence, commonly not expressed, but to be supplied; e. g. *διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἅ τε δεῖ φίλια καὶ πολέμια νομίζειν, you will lead us through your territory in order that (when we set our foot on it) we may know, both what it is necessary to regard as friendly and what hostile.*

4. Verbs of *care, anxiety, considering, endeavoring, striving, effecting* and *admonishing*, e. g. *ἐπιμελεῖσθαι, φροντίζειν, φυλάττειν, σκοπεῖν, βουλεύεσθαι, ὁρᾷν, ποιεῖν, πράττειν, curare, μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἄγε*, and the like, are followed by the conjunction ὅπως (ὅπως μή) either with the Subj. and Opt. (according to No. 2.), or, what is more usual, with the Ind. Fut., not only after a principal tense, but very often also after an historical tense; in the latter case, the accomplishment of the *purpose* is represented as *really* occurring and *continuing*.

Οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι, *the Persian laws take care, that the citizens shall by no means be such as to desire any wicked or shameful act;* Σκοπεῖσθε τοῦτο, ὦ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἕξουσιν, *consider this, that our envoys will not speak only, but they will be able*, etc.

5. The final conjunctions ἵνα and ὡς (more seldom ὅπως), are followed by the Ind. of the historical tenses, when a *purpose* is to be expressed, which has not been accomplished or which cannot be accomplished.

Ἐχρῆν σε Πηγάσου ζεῦξαι πτερόν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος, *it would be necessary for you to mount your Pegasus, that you might appear more majestic to the gods;* ἐβουλόμην δ' ἄν, Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν, ἵν' ἀμφοτέρων ἡμῶν ἀκούσαντες τἀληθῆ ῥᾳδίως ἔγνωτε τὰ δίκαια, *I would that Simon were of the same opinion as I am, that having heard both of us, you might easily judge what is just.*

CI. *Exercises on* § 181.

Contemplate thine actions as in a mirror, that thou mayest adorn the beautiful, hide the unseemly. The Lacedaemonians were not permitted (*impers. w. dat.*) to travel abroad, lest the citizens should be filled with frivolity by (ἀπό) foreigners. Remember absent as well as (= besides, πρός, *w. acc.*) present friends, lest it may seem that you would neglect the latter also in their absence (*part.*). Agesilaus took care that the soldiers should be able to endure hardships. The president of the city must (χρή, *w. acc. and inf.*) see to it, that the best (men) have the greatest honors. Noble (= honor-loving) and high-souled men (= of men) do everything, that they may leave behind an immortal remembrance of themselves. Endeavor to fight with all ardor, that you may surpass your forefathers in renown. Would that (*εἰ γὰρ ὤφελον*) the multitude (*οἱ πολλοί*) were able to effect the greatest evils, that they might also be able (to effect) the greatest good (*plur.*); then (= and) it would be well (= have itself well, § 153, 2, a.). Why (*τί*) didst thou not seize (*part. aor.*) and slay me, that I might never show (*aor.*) myself to men?

§ 182. II. *Adjective-Sentences.*

1. Adjective-sentences are adjectives or participles expanded into a sentence, and, like adjectives, define more fully a substantive or substantive-pronoun; e. g. *οἱ πολέμιοι, οἳ ἐκ τῆς πόλεως ἀπέφυγον* = *οἱ πολέμιοι ἐκ τ. π. ἀποφυγόντες*; *τὰ πράγματα, ἃ Ἀλέξανδρος ἔπραξεν* = *τὰ ὑπὸ Ἀλεξάνδρου πραχθέντα πράγματα.* These sentences are introduced by the relative pronouns *ὅς, ἥ, ὅ, ὅςτις, ἥτις, ὅ τι, οἷος*, etc.

2. The relative pronoun agrees in gender and number with the substantive (standing in the principal sentence) to which it refers, in the same manner as the attributive adjective with its substantive; but its Case is determined by the predicate standing in the subordinate sentence; e. g. *ὁ ἀνὴρ ὃν εἶδες* — *ἡ ἀρετὴ, ἧς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν* — *οἱ στρατιῶται, οἷς μαχόμεθα*, etc.

Rem. 1. When a *predicative* substantive stands in an adjective-sentence, very frequently the relative does not agree, in gender and number, with the substantive to which it refers, but, by means of a kind of attraction, with the predicative substantive. The verb of the adjective-sentence is usually a verb signifying *to be, to name, to call;* e. g. *Ἡ ὁδὸς πρὸς ἕω τρέπεται, ὃ καλεῖται Πηλούσιον στόμα, the course turns to the east, which is called the Pelusian mouth;* here ὃ takes the gender of the predicative *στόμα*, instead of that of its antecedent *ὁδός*. *Ἄκρα, αἳ καλοῦνται κλεῖδες τῆς Κύπρου. Περσικὸν ξίφος, ὃν ἀκινάκην καλοῦσιν. Λόγοι μήν εἰσιν ἐν ἑκάστοις ἡμῶν, ἃς ἐλπίδας ὀνομάζομεν.*

Rem. 2. There is an exception in respect to *number* in the formula *ἔστιν οἵ*, e. g. *λέγουσι, sunt, qui dicant.* This formula is treated in all respects as a substantive-pronoun, inasmuch as neither the number of the relative has any influence on that of the verb *ἔστιν*, nor is the tense changed, when the discourse relates to past or future time.

Nom.	*ἔστιν οἵ*	(= *ἔνιοι*)	*ἀπέφυγον.*
Gen.	*ἔστιν ὧν*	(= *ἐνίων*)	*ἀπέσχετο.*
Dat.	*ἔστιν οἷς*	(= *ἐνίοις*)	*οὐχ οὕτως ἔδοξεν.*
Acc.	*ἔστιν οὕς*	(= *ἐνίους*)	*ἀπέκτεινεν.*

3. The person of the verb in the adjective-sentence, is determined by the substantive or pronoun (expressed or understood), to which the relative refers. *Ἐγώ, ὃς γράφω* — *σύ, ὃς γράφεις* —

ὁ ἀνὴρ or *ἐκεῖνος, ὃς γράφει.* Hence after a Vocative Case, the second person is commonly used; e. g. *ἄνθρωπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας, O man, who inflicted such evils on us.*

4. The relative is plural, when it refers to two or more objects; and when the gender of the substantives is the same, the relative agrees with these in gender; often, however, it is neuter, when the substantives denote inanimate objects.

Ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷςπερ ἐτεθράμμην. Ὁρῶ αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρίψει, καὶ κόμαις προςθέτοις, ἃ δὴ νόμιμα ἦν ἐν Μήδοις.

5. When the substantives are of different gender, the relative, when persons are spoken of, agrees with the masculine rather than the feminine; but when things are spoken of, it is usually neuter.

Ὁ ἀνὴρ καὶ ἡ γυνή, οἳ παρὰ σὲ ἦλθον. Ἥκομεν ἐκκλησιάζοντες περί τε πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ τῶν ἀνθρώπων βίῳ.

6. When the relative should be in the Acc., and refers to a substantive in the Gen. or Dat., it is commonly put in the same Case as its substantive, when the adjective-sentence has nearly the force of an attributive adjective or participle. This construction is called *attraction* of the relative. The substantive frequently stands in the relative sentence.

Ἀρίων διθύραμβον πρῶτος ἀνθρώπων ὧν ἡμεῖς ἴσμεν ἐποίησεν (instead of οὓς ἴσμεν), *Arion was the first among men known to us, to invent the dithyramb.* Ὁ στρατηγὸς ἦγε τὴν στρατιὰν ἀπὸ τῶν πόλεων ὧν (instead of ἃς) ἔπεισεν (= τῶν πεισθεισῶν), *the general led the army from the cities, which he had persuaded.* Σὺν τοῖς θησαυροῖς οἷς (instead of οὕς) ὁ πατὴρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσιν), *with the treasures which his father left.* Κῦρος προςῆλθε σὺν ᾗ εἶχε δυνάμει, *Cyrus came with the force which he had.* Ἐγὼ σοὶ ὑπισχνοῦμαι, ἢν ὁ θεὸς εὖ διδῷ, ἀνθ' ὧν (= ἀντὶ τούτων, ἃ) ἂν ἐμοὶ δανείσῃς, ἄλλα πλείονος ἄξια εὐεργετήσειν.

7. The relatives *οἷος, ὅσος, ὁςτιςοῦν, ἡλίκος*, both as Accusatives and Nominatives, are attracted, when the verb *εἶναι* and a subject formally expressed are in the relative clause; e. g. *οἷος σὺ εἶ, οἷος ἐκεῖνος* or *ὁ Σωκράτης ἐστί.* This attraction is made in the following manner. The demonstrative in the Gen., Dat. or Acc. to which the relative refers, is omitted, but the relative is put in the Case of the preceding substantive or of the (omitted) substantive demonstrative, and the verb *εἶναι* of the adjective-clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective-clause, has, in all respects, the force of an inflected adjective; the connec-

tion of the adjective-clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective-clause; e. g. in the full and natural form of the sentence *χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ*, by omitting the demonstrative *τοιούτῳ*, to which the relative *οἷος* refers, by attracting *οἷος* into the Case of the preceding substantive *ἀνδρί*, and by omitting *εἶ* of the relative sentence, and attracting the subject *σύ* into the Case of the relative, we have the common form *χαρίζομαι ἀνδρί οἵῳ σοί*, or by transposition *χαρίζομαι οἵῳ σοὶ ἀνδρί*. In English the above relatives may be translated by *as* or *such as*.

Gen.	ἐρῶ οἵου σοῦ ἀνδρός.	ἐρῶ οἵου σοῦ.
Dat.	χαρίζομαι οἵῳ σοὶ ἀνδρί.	χαρίζομαι οἵῳ σοί.
Acc.	ἐπαινῶ οἷον σὲ ἄνδρα.	ἐπαινῶ οἷον σέ.
Gen.	ἐρῶ οἵων ὑμῶν ἀνδρῶν.	ἐρῶ οἵων ὑμῶν.
Dat.	χαρίζομαι οἵοις ὑμῖν ἀνδράσιν.	χαρίζομαι οἵοις ὑμῖν.
Acc.	ἐπαινῶ οἵους ὑμᾶς ἄνδρας.	ἐπαινῶ οἵους ὑμᾶς.

Rem. 3. Attraction also takes place, when οἷος or οἷός τε is used instead of ὥςτε with the Inf., signifying *I am of such a nature, character that* (*is sum qui*, with the Subj.), hence, *I can;* e. g. Διελέχθην Στωϊκῷ τοιούτῳ οἵῳ μήτε λυπεῖσθαι, μήτ᾽ ὀργίζεσθαι, *I conversed with such a Stoic as could neither be grieved nor irritated.* The demonstrative is commonly omitted; e. g. Μόνην τὴν τῶν ἀνθρώπων γλῶτταν ἐποίησαν οἱ θεοὶ οἵαν ἀρθροῦν τὴν φωνήν, *the gods made the human tongue only, capable of uttering articulate sounds;* here the demonstrative τοιούτην, to which *οἵαν* refers, is omitted.

Rem. 4. Sometimes an attraction takes place directly the opposite of that mentioned in the adjective-clause, since the relative does not take the Case of its substantive, but the substantive, the Case of the relative which refers to it. This may be called *inverted attraction;* e. g. Τὴν οὐσίαν (instead of *οὐσία*) ἣν κατέλιπε τῷ υἱῷ, οὐ πλείονος ἀξία ἐστίν, *the property which he left to his son is worth no more.* This inverted attraction is very common with οὐδεὶς ὅςτις οὐ (*no one, who not = every one*), after an omitted ἐστί.

Nom.	οὐδεὶς	ὅςτις	οὐκ	ἂν ταῦτα ποιήσειεν.
Gen.	οὐδενὸς	ὅτου	οὐ	κατεγέλασεν.
Dat.	οὐδενὶ	ὅτῳ	οὐκ	ἀπεκρίνατο.
Acc.	οὐδένα	ὅντινα	οὐ	κατέκλαυσεν.

8. On the use of the modes in adjective-sentences, the following is to be observed:

(a) The Ind. is used, when the attributive qualification (i. e. the idea contained in the predicate) is represented as something *actual* or *real;* e. g. *ἡ πόλις, ἣ κτίζεται, ἣ ἐκτίσθη, ἣ κτισθήσεται.* The Ind. Fut. is very frequently used, even after an historical tense (§ 188, 4), to denote *what should be done*, or *the purpose* (§ 152, 6); e. g. *στρατηγοὺς αἱροῦνται, οἳ τῷ Φιλίππῳ πολεμήσουσιν*, *who should fight*, or *to fight with P.* Also after negations the Greek

the Ind., where the Latin has the Subj.; e. g. *παῤ ἐμοὶ οὐ-*
;, *ὅςτις μὴ ἱκανός ἐστιν ἴσα ποιεῖν ἐμοί, nemo, qui non pos-*

) The relative with *ἄν*, e. g. *ὅς ἄν, ἥ ἄν, ὅ ἄν, ὅςτις ἄν*, etc.,
lowed by the Subj., when the verb of the principal clause is
of the principal tenses (Pres., Perf. or Fut.), if the attributive
fication is to be represented as merely *conceived* or *assumed.*
ce it is also used to designate *quality* and *size indefinitely*, and
to express *indefinite frequency* (*as often as*). The adjective-
ence can commonly be considered as a conditional sentence,
the relative with *ἄν* can be resolved into the conjunction *ἐάν*
τὶς or any other pronoun and the Subj.

ὶς ἂν (= ἐάν τινὰς) βελτίους τινὲς ἑαυτῶν ἡγήσωνται, τούτοις πολ-
καὶ ἄνευ ἀνάγκης ἐθέλουσι πείθεσθαι, *whomsoever any persons think* (*if any*
is think any) *superior to themselves, these they*, etc. Ἄνθρωποι ἐπ' οὐδένας
ον συνίστανται, ἢ ἐπὶ τούτους, οὓς ἂν (= ἐάν τινὰς) αἴσθωνται ἄρ-
ὐτῶν ἐπιχειροῦντας, *men combine against none more than against those whom*
ee endeavoring to rule them.

) The relative (without *ἄν*) is used with the Opt., in the first
e, with the same signification as with the Subj. and *ἄν*, but re-
ng to an historical tense. Hence, it is used in *general* and *in-*
ite statements; so also in expressing *indefinite frequency*,—in
h case the verb of the principal sentence is commonly in the
f. Here also the adjective-sentence may be resolved by *εἰ* with
Opt.

πολέμιοι πάντας ἑξῆς, ὅτῳ (= εἰ τινὶ) ἐντύχοιεν, καὶ παῖδας καὶ γυ-
ς ἔκτεινον, *the enemy killed all, one after another, both children and women,*
soever they fell in with (= *if they fell in with any*). Φίλους, ὅσους ποιή-
ο καὶ εὔνους γνοίη ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὅ τι
χάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ
θαι θεραπεύειν.

!) In the second place, the Opt. is used, when a present or fu-
uncertainty, an undetermined *possibility*, a mere *supposition*,
ecture, assumption, is to be denoted. The adjective-sentence
en considered as an *uncertain* or *doubtful condition* [§ 153, 1,
)], or forms a part of a sentence expressing a wish.

ῦ αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδείη, φείδεσθαι δεῖ, *he must avoid saying,*
he does not fully know (= *if he does not fully know*). Ἔρδοι τις, ἣν ἑκα-
εἰδείη τέχνην, *any one can practise the art with which he is acquainted* (=
is acquainted with it).

) The Opt. with *ἄν* is used, when the attributive qualification is to be represented as a *conditional supposition*, *conjecture*, *assumption*, an *undetermined possibility* (§ 153, 2, c.).

Τοὺς λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει Σωκράτης, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβοιεν τὸν μισθόν, *Socrates said that those who receive a reward for their instruction, bartered their own freedom, because it was necessary for them to converse with those from whom they might receive a reward.* Οὐκ ἔστιν ὅ τι ἄν τις μεῖζον τούτου κακὸν πάθοι, *there is no evil which any one can experience, greater than this.*

(f) The Ind. of the historical tenses (Impf., Plup., Aor.) is used with *ἄν*, when it is indicated that the attributive qualification could take place only under a certain condition, but did not take place, because the condition was not fulfilled [§ 153, 2, a, (α)]; e. g. *ἡ πόλις, ἣν οἱ πολέμιοι οὐκ ἂν ἐπόρθησαν, εἰ οἱ στρατιῶται ἐβοήθησαν, quam hostes non diruissent, si milites auxilio venissent.*

CII. *Exercises on* § 182.

Many acts have become (the) occasions of very great advantages, which at first (= at the beginning), all supposed (*aor.*) to be calamities (*sing.*). Who would (§ 153, 2, c.) not praise you (*aor.*), who have fought (*aor.*) boldly for the freedom of your native land? The ungrateful (men) forgot us, who conferred on them great benefits. There are men who (or some) are esteemed happy by all more than by themselves. Cannot thy brother, O Chaerecrates, said Socrates, please (*aor.*) any one, or doth he please some very highly? Cleopompus ravaged some (tracts, *neut. plur.*) of sea-coast. In the young man there dwells a fear which we call shame. For the acquisition of a friend, which we say is a very great blessing, we see that the multitude care little. There arose confused noises, cries and shoutings, which is (a) common (thing) to all who (§ 148, 6) engage in a naval battle. Of the nations with which we are acquainted in Asia, the Persians rule, but the Syrians, Phrygians and Lydians are dependent (= are ruled). I have never yet esteemed a rich man happy (*aor.*), who (*part.*) enjoys nothing of that which he possesses. We must remember not only the death of the departed, but also the virtue, which they have left behind. Many indeed commend fair words, but nevertheless do otherwise (another, *neut.*) and opposite to that which they have commended (*aor.*). Do nothing which thou dost not understand. A rational man, if (*part.*) he has lost (*aor.*) a son or anything else which he prizes very highly, will bear (it) more easily than others. I have sent (*aor.*) thee this wine, said Cyrus, and I pray thee to drink it (*aor.*) to-day with those whom thou most lovest. The tyrant has given sufficient satisfaction for what he has done (*aor.*). The general led (*aor.*) the army away from the cities, which he had subjected (*aor.*) to himself. The Persians were not able to fight (*aor.*) courageously against men so brave as were the Athenians and Lacedaemonians. In a man such as thou art, the citizens of the State will cheerfully confide. It is no trivial matter to engage in single combat (*aor.*) with a man like thee. Socrates was one of those who listen only to reason (= was such as to listen, etc.). The barbarians had dwellings (so built) as to be fitted to shelter (them) both in winter and in summer. There was no peril which our forefathers did not undergo for the freedom of their native land. There was no one present (= of the present) except Socrates, whom Apollodorus did not move (*aor.*) by his weeping (*part.*) and complaining (ἀγανακτεῖν). What one does not (μή) possess, he cannot (§ 153, 2, c.) give (*aor.*) another. (It is) not the golden sceptre (that) preserves royal dominion, but faithful friends, that are the truest and surest sceptre for kings. The Phaeacians gave Ulysses treasures, more than he would ever (= so many as he would never) have gained (*aor.*) from Troy, if (εἰ, *w. ind. aor.*) he had come unharmed to his native land. There was then not a Spartan (*gen. plur.*), who, if the country had been in danger, would not have been ready to die for it. States are called very fortunate, that continue most of the time in peace. It is a great mark of a sovereign, if the citizens voluntarily obey him and are ready to abide by (him) in dangers. A man is truly great, who can accomplish (*aor.*) a great (object) by intellect (γνώμη) rather than by strength of body. He, at sight (*part. aor.*) of whom men are stirred (*aor.*) and ardor and emulation seize (ἐμπίπτειν τινί, *aor. sing.*) every one, he I might assert has something of a kingly nature. The Assyrians prayed all whom (ὅςτις, *sing.*) they might meet, that they would not flee and leave them behind (*part. aor.*), but succor (*aor.*) them. We cannot (§ 153, 2, c.) enjoy (*aor.*) a man, who delights in dainty food and wine more than in friends. Who could hate (one), whom he knew to be considered noble? Socrates always said, that there was no (οὐ) better way to a (= the) good reputation, than (that) by which one should become (*aor.*) versed (= good) in (*acc.*) that in which he wished to appear so. Those who (§ 148, 6) took pay for their instruction, Socrates called man-sellers of themselves, because (διὰ τό) they were obliged to converse with those from whom they could receive pay. There was no (οὐ) city there, by which they could defend themselves.

§ 183. III. *Adverbial Sentences.*

Adverbial sentences are adverbs, or participles used adverbially (§ 176, 1), formed into a sentence, and, like adverbs, denote an adverbial object, i. e. such an object as merely *defines* the predicate, but does not, like the object expressed by the substantive-sentence, *complete* it; e. g. ὅτε τὸ ἔαρ ἦλθε, τὰ ἄνθη θάλλει (= τοῦ ἔαρος ἐλθόντος).

A. ADVERBIAL SENTENCES OF PLACE AND TIME.

1. Adverbial sentences of *place* are introduced by the relative adverbs of place, οὗ, ᾗ, ὅπῃ, ὅπου, ἔνθα, ἵνα (*ubi*); ὅθεν, ἔνθεν (*unde*); οἷ, ὅποι, ᾗ, ὅπῃ (*quo*), and, like adverbs of place, express the three relations, *where*, *whence*, *whither*. The use of the *modes* in adverbial sentences of place, is in all respects, like that in adjective-sentences.

2. Adverbial sentences of *time* are introduced by the following conjunctions:

a. To denote that one action is *contemporary* with another, by *ὅτε, ὁπότε, ὡς, ἡνίκα*, which designate a *point* of time, and *ἐν ᾧ, ἕως, while*, which designate a *space* of time.

b. To denote that one action is *prior* to another, by *ἐπεί, ἐπειδή, postquam, ἐξ οὗ, ἐξ ὅτου, ex quo*, and *ἀφ' οὗ, since*.

c. To denote that one action *succeeds* another, by *πρίν, priusquam, ἕως, ἕως οὗ, εἰς ὅ, ἔςτε, μέχρι οὗ, μέχρι ὅτου, μέχρι*.

3. On the use of the modes, the following is to be observed:

(a) The Ind. is used, when the statement is to be represented as a *fact;* hence in mentioning *actual* events or occurrences.

Ὡς ἡμέρα τάχιστα ἐγεγόνει, ἀπῆλθον (ὡς τάχιστα, *quum primum, as soon as it was day, they departed*). Οὐ πρότερον ἐπαύσαντο, πρὶν τόν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον, *they did not cease, before they sent for their father from the camp, and put to death some of his friends and banished others.* Ἐμάχοντο, μέχρι οἱ Ἀθηναῖοι ἀνέπλευσαν.

(b) The Subj. is used, when the statement of time or the assertion of the predicate, is represented as something *conceived* and *general*, and refers to a predicate of the principal sentence, the verb of which is in one of the principal tenses. The modal adverb *ἄν* is united with the conjunctions; e. g. *ὅταν, ὁπόταν, ἡνίκ' ἄν, ἐπάν (ἐπήν), ἐπειδάν, πρὶν ἄν, ἕως ἄν, μέχρι ἄν, ἔςτ' ἄν.* Accordingly, the Subj. is used with the above conjunctions from *ὅταν* to *πρὶν ἄν*, when the statement of time is also to be represented as the *condition*, under which the predicate of the principal sentence will take place. But with the conjunctions, which signify *till*, the Subj. expresses an object *expected* and *aimed at.* In like manner also, the Subj. is used to denote *indefinite frequency;* the conjunctions are then translated by *as often as.*

Ἐπειδὰν σὺ βούλῃ διαλέγεσθαι, ὡς ἐγὼ δύναμαι ἕπεσθαι, τότε σοι διαλέξομαι, *whenever you (if you) wish to discourse so that I can follow, then I will discourse with you.* Οὐ πρότερον παύσομαι, πρὶν ἂν ἕλω τε καὶ πυρώσω τὰς Ἀθήνας, *I will not cease, before I take and burn Athens (unless I take*, etc.). Ἕως ἂν σώζηται τὸ σκάφος, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην προθύμους εἶναι (*dum servari possit*), *while the ship can be saved, the sailor and the pilot should be active (if the ship*, etc.). Ὁπόταν στρατοπεδεύωνται οἱ βάρβαροι βασιλεῖς, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν, *as often as the barbarian kings make an expedition, they easily intrench themselves by means of the great number of workmen.*

(c) The Opt. is used with conjunctions of time,—(α) when the statement refers to an historical tense in the principal clause. When the Opt. is used to denote *indefinite frequency* [*as often as*, comp. (b)], the Impf. generally stands in the principal sentence; (β) when the statement of time is to be considered also as a *condition* of the principal sentence, and such a condition as appears as a *present* or *future uncertainty*, as a mere *supposition*, *conjecture*, *assumption* or *undetermined possibility* [§ 153, 1, b. (β)]. With the Opt. the conjunctions are used *without* ἄν; e. g. ὅτε, ἐπεί, etc. (not ὅταν, ἐπάν, etc.).

Οὐ πρότερον ἐπαύσατο, πρὶν ἕλοι τε καὶ πυρώσειε τὰς Ἀθήνας. Ὁπότε (*as often as, whenever, if ever*) στρατοπεδεύοιντο οἱ βάρβαροι βασιλεῖς, τάφρον περιεβάλλοντο εὐπετῶς διὰ τὴν πολυχειρίαν. Ὁπότε τὸ φιλοσοφεῖν αἰσχρὸν ἡγησαίμην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἐμαυτὸν εἶναι (*if I believed it disgraceful to be a philosopher, I would not think myself a man*). So also, ὅτε μή with Opt., *nisi*.

Remark. In addition to the constructions already mentioned, the conjunction πρίν is constructed with the *Inf.*, especially after affirmative sentences, containing one of the principal tenses, when the action is to be represented as an *incidental* or *casual designation* of the point of time. The subject of the Inf. is put in the Acc.; on attraction, see § 172, 3. Δαρεῖος, πρὶν αἰχμαλώτους γενέσθαι τοὺς Ἐρετριέας, ἐνεῖχεν αὐτοῖς δεινὸν χόλον, *before the Eretrians were taken captive, Darius cherished bitter hatred towards them.* Ἦσαν Δαρείῳ, πρὶν βασιλεῦσαι, γεγονότες τρεῖς παῖδες, *three children were born to Darius before he was king.* So πρότερον ἤ and the Epic πάρος, are followed by the Inf.

CIII. *Exercises on* § 183.

The soul is freest when it leaves the body. Agesilaus offered sacrifice and waited until the fugitives had brought (*aor.*) a sacrifice to Neptune. The Athenians did not cease to be angry (ἐν ὀργῇ ἔχειν) with Pericles, until they had punished (*aor.*) him by a fine. If men have robbed (*aor.*) or stolen, they are punished. Do not decide (*aor.*) before thou hast heard (*aor.*) both parties (= the plea of both). We must (δεῖ, *w. acc. and inf.*) resolutely perform (ἀνύειν) the journey, till we have reached (*aor.*) the goal. What does it profit some to be rich, who do not (§ 177, 5.) understand how to use riches? Those who (§ 148, 6) have received favors (εὖ πάσχειν, *aor.*) we call ungrateful, if (when) able to requite (*aor.*) they do not. No one was permitted (= it was not permitted) to go (εἰςέρχεσθαι, *aor.*) to the general, if he was not (§ 177, 5) at leisure. The Chalcidians gave way (ἐνδιδόναι), as often as the enemy charged, and as they fell back (ἀποχωρεῖν, *part. pres.*) the enemy pressed on and threw javelins. Whenever young men associated with Socrates, they made progress in virtue. He who (§ 148, 6) is voluntarily hungry, can (§ 153, 2, c.) eat (*aor.*) when he will, and he who is voluntarily thirsty, can drink (*aor.*) when he will; but he who suffers this by necessity, has not the power (ἔξεστι, *w. dat.*) to cease to hunger and thirst, when he will. Eat not, before thou art hungry, and drink not, before thou art thirsty. That (= the) death is without pain, which (*part.*) happens (*aor.*) ere (one could) think (*δοκεῖν, aor.*) of (it). The tradition is, that the island (of) Delos, before Apollo appeared (*aor.*) to men, was concealed by the sea (*τὸ πέλαγος*).

B. CAUSAL ADVERBIAL SENTENCES.

§ 184. a. *Adverbial Sentences denoting Cause.*

1. Such as are introduced by the conjunctions of time, *ὅτε, ὁπότε, ὡς, ἐπεί, quoniam, since, ἐπειδη, quoniam,* since the cause is considered *contemporary* (*ὅτε, ὁπότε, ὡς*), with the predicate of the principal sentence, or *prior* (*ἐπεί, ἐπειδή*) to it. The Ind. is the prevailing mode in these adverbial sentences; e. g. *Μή με κτεῖν', ἐπεὶ οὐχ ὁμογάστριος Ἕκτορός εἰμι, quoniam — non sum, do not slay me, since I am not a brother of Hector. Ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προςήκει προθύμως ἐθέλειν ἀκούειν, since these things are so*, etc.

2. Such as are introduced by the conjunctions *ὅτι* and *διότι, because.* With these also, the Ind. is the prevailing mode; e. g. *Ἄρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἤ, ὅτι φιλεῖται, ὅσιόν ἐστιν, is what is holy, loved by the gods because it is holy, or is it holy because it is loved?*

§ 185. b. *Conditional Adverbial Sentences.*

1. The second kind of causal adverbial sentences, are those which express a *condition*, and are introduced by the conjunctions *εἰ* and *ἐάν* (*ἤν, ἄν,* which must not be confounded with the modal adverb *ἄν*, see § 153, 2). The principal clause expresses that which is conditioned by the subordinate clause. As the conditioning clause precedes the conditioned, the former is called the *Protasis,* the latter, the *Apodosis.*

2. The Greek language has four different ways of expressing conditionality:

(1) The protasis has *εἰ* with the Ind., and the apodosis likewise the Ind. (sometimes also the Imp.). Then both the condition and that which is subject to the condition, are represented as a *reality* or *fact,* and hence as *certain.*

Εἰ τοῦτο λέγεις, ἁμαρτάνεις, *if you say this* (admitted or assumed as a fact), *you err.* Εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί, *if there are altars* (an admitted fact), *there are also gods.* Εἰ ἔστι θεός, σοφός ἐστιν. Εἰ ταῦτα πεποίηκας, ἐπαινεῖσθαι ἄξιος εἶ. Εἴ τι εἶχε, καὶ ἐδίδου. Εἰ ἐβρόντησε, καὶ ἤστραψεν. Εἰ ταῦτα ἐπεποιήκει, ἡμαρτήκει. Εἰ τοῦτο λέξεις, ἁμαρτήσῃ. Εἴ τι ἔχεις, δός.

(2) The protasis has εἰ with the Ind. of an historical tense, and the apodosis also the Ind. of an historical tense with ἄν. This form is used, when the *reality* of the condition and of that which is subject to the condition, is to be *denied.* It is asserted that something could take place under a certain condition, but did not take place, because the condition was not fulfilled.

Εἴ τι εἶχεν, ἐδίδου ἄν, *si quid haberet, daret* (*nunc autem nihil habet; ergo nihil dare potest*), *if he had anything, he would give it* (but he has nothing, consequently he can give nothing). Εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμάρτανες (ἥμαρτες) ἄν, *si hoc diceres, errares.* Εἰ τοῦτο ἔλεξας, ἥμαρτες ἄν (Aor. instead of the Plup.), *si hoc dixisses, errasses, if you had said this, you would have erred* (but you have not said it, consequently you cannot have erred). Εἰ ἐπείσθην, οὐκ ἂν ἠρρώστουν, *si obedissem, non aegrotarem.*

(3) The protasis has ἐάν with the Subj., and the apodosis the Ind. of a principal tense, commonly the Fut. (also the Imp.). The condition is then represented as a *supposition*, the accomplishment of which is, however, *expected;* that which results from the principal clause is represented by the Ind. as *certain* or *necessary.*

Ἐὰν (ἤν, ἂν) τοῦτο λέγῃς, ἁμαρτήσῃ, *if you say this* (shall say), *you will err.* (Whether you will actually say this I do not yet know; but I expect, I assume, that you will say it, and then it is a necessary consequence that you err.) Ἐάν τι ἔχωμεν, δώσομεν, *if we have anything* (which we expect is the case, or which depends on circumstances) *we will give.* Ἐὰν τοῦτο λέξῃς, ἁμαρτήσῃ, *si hoc dixeris, errabis.*

(4) The protasis has εἰ with the Opt., and the apodosis the Opt. with ἄν. (The Opt. Fut. is not then used). By this form, both the condition, and that which is subject to the condition, is represented as a *present*, mostly a *future uncertainty*, as an *undetermined possibility*, a mere *supposition*, *conjecture*, or *assumption*, without any reference to the thing supposed, being real or not real, possible or impossible.

Εἴ τι ἔχοις, δοίης ἄν, *if you have anything* (it neither being assumed nor denied that you have), *you would give.* Εἰ τοῦτο λέγοις, ἁμαρτάνοις ἄν. Οὐκ ἂν ὑπενέγκαιμεν οὔτε τὸ καῦμα, οὔτε τὸ ψῦχος, εἰ ἐξαπίνης γίγνοιτο. Εἰ ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἑλοίμην ἂν μᾶλλον ἀδικεῖσθαι, ἢ ἀδικεῖν.

Rem. 1. Εἰ with the Ind. or ἐάν with the Subj. is frequently followed by the Opt. with ἄν; e. g. εἰ τοῦτο λέγεις, ἁμαρτάνοις ἄν, *if you* (*really*) *say this, you would err;* ἐὰν τοῦτο λέγῃς, ἁμαρτάνοις ἄν, *if you say this* (*as I expect*), *you would err;* on the contrary, εἰ with the Opt. is sometimes followed by the Ind.; e. g. εἰ τοῦτο λέγοις, ἁμαρτάνεις, *if you should say this, you certainly err.*

Rem. 2. Εἰ with the Opt. is frequently used instead of a conjunction of time [§ 183, 3, (c)] to denote *indefinite frequency* in relation to what is past. Then εἰ is translated by *as often as*, and the principal clause has the Ind. of an historical tense, usually the Impf., with and without ἄν; e. g. Εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἔπαιεν ἄν, *as often as any one of those appointed to this work, seemed to him to be indolent, he would beat him.* Εἴ τις Σωκράτει περί του ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἂν πάντα τὸν λόγον.

Rem. 3. With the Ind. of the historical tenses, ἄν is commonly omitted in the conclusion with expressions which denote the idea of *necessity*, *duty*, *justice*, *possibility*, *freedom*, *inclination*, thus, e. g. with χρῆν, ἔδει, ὤφελον, with verbal adjectives in -τέος, προςῆκε(ν), καιρὸς ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχρὸν ἦν, καλῶς εἶχε(ν), ἐξῆν, ἐβουλόμην; e. g. Εἰ αἰσχρόν τι ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν, *mors praeferenda erat.* What is here expressed *absolutely* by the Greek, is expressed with an *implied condition* in English, e. g. εἰκὸς ἦν, *it would be just*, αἰσχρὸν ἦν, *it would be shameful.*

Rem. 4. The protasis is often omitted, and then the Opt. with ἄν stands without any conditional clause; yet the protasis is contained in an adjective-sentence, or in a participle, or in some word of the sentence which may be expanded into a conditional protasis, e. g. in the adverb οὕτως, in a preposition, or it is indicated in what precedes or follows. Ὅς ταῦτα λέγοι (= εἴ τις ταῦτα λέγοι), ἁμαρτάνοι ἄν, *whoever* (*if any one*) *should say this, would err.* Ταῦτα λέξας (= εἰ σὺ λέξαις), ἁμαρτάνοις ἄν. Οὕτω (= εἰ οὕτω ποιήσαις) γ' ἂν ἁμαρτάνοις. Very often, however, the protasis is actually wanting, particularly where it can be easily supplied, e. g. by such phrases as, *when one wishes*, *if it is allowed*, *if I can*, *if circumstances favor;* e. g. βουλοίμην ἄν (scil. εἰ δυναίμην).

CIV. *Exercises on* § 185.

If we strive after virtue, we are happy. If thou wilt follow me, said Virtue to Hercules, thou wilt become a good artificer of noble (deeds). If thou wishest the gods to be gracious to thee, thou must honor them. If thou art eager to learn, thou wilt learn much (πολυμαθῆ εἶναι). For all men death is (the) boundary of life, even though one shut (*aor. part.*) himself in a cell and keep watch. That which is (= the) unexpected, if it be good, delights men the more, but if it be fearful, it terrifies the more. If thou callest to mind the past, thou wilt decide better upon the future. If we have money, we shall have friends. The possession is nothing, if it is not used (= if there is not using therewith). If men supposed (*aor.*) that thou wert ungrateful towards thy (= the) parents, no one would believe that he would be repaid (= receive back a favor), if (*part.*) he did thee a favor (*aor.*). The whole time would fail (*aor.*) us, if we should enumerate all the deeds of Hercules. If we should banish (*aor.*) from life the love of fame, what then would become (*aor.*) of virtue (= what would the good become to us), or who would strive to do (*aor.*) anything illustrious? If thou shouldst be ready to take hold (*aor.*) of philosophy, thou wilt shortly see how much thou wilt be distinguished from others. Wisdom would awaken (= afford) a vehement love (*plur.*), if it were seen by the eyes. Said Alexander: If I were not Alexander, I would be Diogenes. If Socrates had not himself been (*impf.*) very temperate, how would he have made (*aor.*) others temperate? If ever Astyages demanded anything, Cyrus observed it first. If ever any one served (*aor.*) Cyrus, when (*part.*) he had given a command (προςτάττειν, *aor.*), in no case (= to no one) did he ever leave (*aor.*) his readiness unrewarded. It would not be (= have itself) well, if the gods delighted more in great offerings, than in small. If a greater danger were to (μέλλω) threaten (= be to) us there than here, then we must perhaps prefer the greatest security (= the most secure, *neut.*).

§ 186. *Adverbial Sentences denoting Consequence or Effect.*

1. Adverbial sentences of consequence or effect, are introduced by the conjunction ὥςτε (more seldom ὡς). On the use of the modes the following is to be observed:

(a) The Ind. is used, when the consequence or effect is to be represented as a *fact*, something *actually accomplished;* the Inf., on the contrary, is used, when the consequence or effect is to be represented as merely *conceived*, not actually accomplished, but merely as *possible* or *aimed at*, or as the *condition* of the affirmation in the principal clause (*on condition that*, *supposing that*).

Ἄργος ἀνδρῶν ἐχηρώθη οὕτως, ὥςτε οἱ δοῦλοι αὐτῶν ἔσχον πάντα τὰ πράγματα, *Argos was left so destitute of men, that the slaves had all their effects.* Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος ἦν οὕτως, ὥςτε πάνυ μικρὰ κεκτημένος πάνυ ῥᾳδίως ἔχειν ἀρκοῦντα, *Socrates was so educated to have moderate desires, that although he possessed very little, he very easily had a sufficiency* (here the consequence is not carried into effect, but is founded only on the nature of Socrates).

Rem. 1. If the Inf. after ὥςτε has a special subject, different from that of the principal sentence, this is put in the Acc., but if the subjects of both sentences are the same, then attraction takes place (§ 172, 3).

Rem. 2. Instead of ὥςτε with an Inf., a relative, particularly οἷος, ὅσος, is often used in connection with an Inf.; this relative corresponds to a demonstrative in the preceding clause, though sometimes the demonstrative is to be supplied; e. g. τοιοῦτος ὁ Στάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀποκτιννύναι τῶν πολιτῶν, *Stasippus was such, as not to desire to put many of the citizens to death.*

(b) The Opt. with ἄν is used, when the consequence or effect is to be represented as a *contingent conjecture, supposition* or *assumption* (§ 153, 2, c.).

(c) Finally, the Ind. of the historical tenses with ἄν, or the Inf. with ἄν is used, when it is to be indicated, that the consequence or effect would take place only under a certain condition [§ 153, 2, a. (α) and d.].

Τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥςτε καὶ οὗτος Ἔρωτος ἂν εἴη μαθητής, Apollo discovered archery, medicine and the prophetic art, under the instruction of desire and love, so that he was a disciple of Eros. Πάντες οἱ πολῖται πολεμικὰ ὅπλα κατεσκεύαζον, ὥςτε τὴν πόλιν ὄντως ἡγήσω ἂν πολέμου ἐργαστήριον εἶναι (sc. *εἰ εἶδες*), *all the citizens were preparing weapons of war, so that you would think that the city was actually a manufactory for war. Οἱ θεοὶ οὕτω μοι ἐν τοῖς ἱεροῖς ἐσήμηναν, ὥςτε καὶ ἰδιώτην ἂν γνῶναι, ὅτι τῆς μοναρχίας ἀπέχεσθαί με δεῖ, so that even a private man (if he had been present) might have perceived.*

Rem. 3. Instead of ὥςτε with the Inf., signifying *ea conditione, ut*, or *ita, ut*, (*on the condition that*), ἐφ' ᾧτε also, either with the Ind. Fut. or with the Inf., is used; e. g. Ἐπὶ τούτῳ ὑπεξίσταμαι τῆς ἀρχῆς, ἐφ' ᾧτε ὑπ' οὐδενὸς ὑμῶν ἄρξομαι, *I will give up all claim to the government on this condition, that I shall be ruled by no one of you.*

Rem. 4. Ὡς is used with the Inf. in independent or parenthetic clauses; e. g. *ὡς εἰπεῖν, so to speak; ὥς γέ μοι δοκεῖν, as it seems to me; ὡς* is also often omitted in such clauses; e. g. *οὐ πολλῷ λόγῳ εἰπεῖν, to speak briefly.*

d. Adverbial Sentences denoting Comparison.

2. Comparative adverbial sentences of *manner* and *way*, are introduced by the relative adverbs, *ὡς, ὥςτε, ὥςπερ, ὅπως, as.* The use of the modes in these sentences corresponds with that in adjective-sentences (§ 182, 8).

3. Comparative adverbial sentences of *quantity* or *degree*, are introduced by the relative *ὅσῳ* (*ὅσον*), and with this the demonstrative *τοσούτῳ* (*τοσοῦτον*) in the principal clause corresponds; these are translated *so much — as*, but with a comparative or superlative, by *the — the.*

Τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δοῦλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν, we ought to differ so far from slaves, as slaves unwillingly obey their masters. Ὅσῳ (ὅσον) σοφώτερός τίς ἐστι, τοσούτῳ (τοσοῦτον) σωφρονέστερός ἐστιν, the wiser any one is, the more discreet will he be. Ὅσῳ (ὅσον) σοφώτατός τίς ἐστι, τοσούτῳ (τοσοῦτον) σωφρονέστατός ἐστιν.

CV. *Exercises on* § 186.

Cyrus had soon killed off (*ἀναλίσκω*) the beasts in the park, so that Astyages could no longer collect others for him. The Greeks were obliged (*δεῖ, w. acc. and inf.*) to go back so far while fighting, that (during) the whole day they went (*διέρχεσθαι*) not more than twenty-five stadia, and (*ἀλλά*) came into the villages in the evening. In process of time (*ὡς προῆγεν ὁ χρόνος*), Cyrus became (so) filled with modesty, that he even blushed, if he met his parents. God provided for men eyes that they (might) see the visible, and ears that they (might) hear the audible. What law is full of so gross injustice, as to deprive him of recompense who (§ 148, 6) gives away (*aor.*) something from his own (store, *plur.*), and does (*aor.*) a humane deed? The Athenians were permitted to rule over the rest of the Greeks, provided that they themselves obeyed the Persian king. Cyrus was very eager for honor, so that he underwent everything for the sake of being praised. The generals stood firm, that the enemy might not throw the wings into disorder. There are vessels at your command, so that you can sail wherever (ὅπῃ ἄν) you will. The excellence of Nestor is well known to all the Greeks, so that, if I should speak of (λέγειν) it, I should speak to (those) acquainted (with it). The cup was so strong, that it could not be broken. The barbarians had invested (*aor.*) the city so that the Greeks could not escape from it unobserved (λανθάνειν, *aor.*). The intestines of the sick burned (καίεσθαι) so, that they would very gladly have plunged themselves in cold water.

§ 187. *Interrogative Sentences.*

1. Questions are either independent of a preceding sentence or dependent upon it; e. g. *Is the friend come?* and *I do not know whether the friend has come.* The first is called a *direct* question, the last, an *indirect.* Both may consist either of one member, or of two or more members; e. g. *Is the friend come,* or *is he not come? Knowest thou not whether he is coming,* or *whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate,* the questions are divided into *nominal* and into *predicative* questions; e. g. *who has done this?* (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a single point, are introduced by substantive or adjective interrogative pronouns, *τίς, ποῖος, πόσος,* or such interrogative adverbs as *πότερος, πῶς, πῇ, ποῦ, πόθι, πόθεν*; e. g. *τίς ταῦτα ἐποίησεν*;—the *predicative* questions, i. e. those where the inquirer desires only an affirmation or denial of his inquiry, are introduced by adverbial interrogatives, as, *ἆρα*; e. g. *ἆρα ταῦτα ἐποίησας*;

Rem. 1. Predicative questions are frequently indicated by the mere *tone* and by the position of the words, the predicate, or that word on which the force of the question rests, standing first in the sentence. Thus particularly in the case of negatives; e. g. *οὐκ ἐθέλεις ἰέναι, do you not wish to go?*

3. On the use of the interrogatives, the following is to be observed:

(1) Ἠ, commonly in connection with other particles, implies an *assertion, asseveration,* since it supposes that that in regard to which the question is asked, actually exists, e. g. *ἦ οὗτοι πολέμιοί εἰσιν, are these enemies? ἦ που, num forte, truly? indeed?* when the inquirer expects a negative answer; e. g. *ἦ που τετόλμηκ' ἔργον αἴσχιστον τόδε, has Jason indeed dared this thing? ἦ γάρ, is it*

not so, is it not true? e. g. ἦ γάρ, ὦ Ἱππία, ἐάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ, *will you not answer, if Socrates asks you?*

(2) Ἆρα is properly used with questions of *doubt*, *uncertainty* and *wonder*, but often, also, with a degree of modesty with questions wholly *definite;* e. g. ἆρ' οἶσθά τινας, οἳ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι, *do you know any persons destitute of all recommendation, who are able to acquire valuable friends?* (to which a negative answer is expected).

(3) Οὐ or μή is joined with ἆρα, according as the inquirer expects either an *affirmative* or *negative* answer; e. g. Ἆρ' οὐκ ἔστιν ἀσθενής; *nonne aegrotat? (he is not sick, is he?)* Ans. *Aegrotat.* Ἆρα μὴ ἔστιν ἀσθενής; *numnam aegrotat? (he is not sick, is he?)* Ans. *Non aegrotat.*

(4) Μή always expresses *apprehension* or *anxiety* on the part of the inquirer, and hence expects a negative answer; e. g. Ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; Οὐκ οὖν ἔγωγ', ἔφη, *do you not wish to become an architect? by no means, said he.* Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός; Οὐδὲ γεωμέτρης, ἔφη, κ. τ. λ.

(5) Μῶν (arising from the interrogative μή and οὖν), corresponds in all respects with the Lat. *num*, and hence always requires a *negative* answer; e. g. μῶν τετόλμηκας ταῦτα δρᾶσαι, *you have not dared to do these things, have you?* For the sake of perspicuity, the particles οὖν and μή—μῶν οὖν, μῶν μή,—are often joined with it; e. g. μῶν οὖν τετόλμηκας—;—or μῶν μὴ τετόλμηκας—;—but when the negative οὐ is joined with μῶν, the question is affirmative (*nonne*); e. g. μῶν οὐ τετόλμηκας—; *nonne ausus es—?*

(6) Οὐ, *non, nonne?* and οὐκοῦν, *non* or *nonne ergo?* with the collateral idea of conclusion from what precedes, always denote *affirmative* questions; e. g. οὐκοῦν γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν, *is it not then the sweetest laughter to laugh at one's enemies?*

(7) Εἶτα and ἔπειτα are used in questions expressing *indignation*, *astonishment* and *irony*, and denote opposition or contrast, *and yet*, since an unexpected conclusion has been drawn from what precedes; e. g. ἔπειτ' οὐκ οἴει φροντίζειν θεοὺς ἀνθρώπων, *and yet do you not suppose that the gods care for men?*

(8) Direct double questions are introduced:

a. By πότερον (πότερα)—ἤ, *utrum—an;* e. g. πότερον οὗτοι ὑβρισταί εἰσιν, ἢ φιλόξενοι, *are they insolent, or hospitable?* (πότερον in the first member is sometimes omitted); b. by Ἆρα—ἤ, *ne—an;* c. by Μή—ἤ, *whether not—or;* d. by Ἄλλο τι ἤ (instead of ἄλλο τι γένοιτ' ἄν, ἤ) and ἄλλο τι, *nonne;* e. g. ἄλλο τι ἢ λείπεται τὸ ἐντεῦθεν ἐμοὶ κινδύνων ὁ μέγιστος, *nonne relinquitur mihi—? is not the greatest of the dangers left to me?* Ἄλλο τι οὖν οἵγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος, *therefore, do not those fond of gain, love gain?*

(9) Single indirect questions are introduced:

a. By the interrogative pronouns ὅςτις, ὁποῖος, ὁπόσος, ὁπότερος, ὅπως, ὅπου, ὅπῃ, ὁπότε, etc. (§ 62, Rem. 1.); e. g. οὐκ οἶδα, ὅςτις ἐστίν — οὐκ οἶδα, ὅπως τὸ πρᾶγμα ἔπραξεν.

Rem. 2. But often the direct interrogatives τίς, ποῖος, πῶς, etc., take the place of the indirect question, the indirect question then assuming the character of the direct; e. g. οὐκ οἶδα, τίς ταῦτα ἔπραξεν (instead of ὅςτις).

b. Εἰ, *whether*, like ἤ, is properly used only in double questions, and denotes a wavering between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence *εἰ* is used after verbs of *reflecting*, *deliberating*, *inquiring*, *asking*, *trying*, *knowing*, *saying*: *ὁρᾶν, σκοπεῖν, σκοπεῖσθαι, εἰδέναι, φοβεῖσθαι,* etc.—*πειρᾶσθαι, ἐπινοεῖν, ἐρωτᾶν—λέγειν, φράζειν,* etc.; e. g. *σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, consider whether the Greek custom is not better.* Also *ἐάν* with the Subj. is used in such questions, when things expected and yet to be proved, are spoken of; e. g. *σκέψαι, ἐὰν τόδε σοι μᾶλλον ἀρέσκῃ, consider whether this would please you better.*

c. Μή, as in direct questions, *whether not*, is used after expressions of *reflecting*, *considering*, *inquiring*, *asking*, as well as after those of *anxiety* and *fear*, which also have the idea of reflection. In English, this *μή* after verbs of fear and anxiety is translated by *that;* e. g. *ὅρα, μὴ τοῦτο οὕτως ἔχει, see, whether this is not so. Φροντίζω, μὴ κράτιστον ᾖ μοι σιγᾶν, I am considering whether it is not best for me to be silent.*

(10) An indirect double question is introduced by, (a) *πότερον* (*πότερα*)—*ἤ*; e. g. *οὐκ οἶδα, πότερον ζῇ ἢ τέθνηκεν*; (b) *εἰ—ἤ*, the same as *πότερον—ἤ*, yet with this difference, that *εἰ—ἤ* expresses uncertainty and choice; (c) *εἴτε—εἴτε*, in the same signification as *εἰ—ἤ*, except that by *εἴτε—εἴτε*, the corresponding relation of the two members is denoted, and the indecision of the speaker between two possibilities is made more prominent; e. g. *καὶ δείξεις τάχα, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακή.*

Rem. 3. On the use of the modes the following is to be observed: The Ind. is used in direct and indirect questions; the Subj. and Opt. are used in *doubtful* questions, and differ only as they are affected by the tense of the verb in the principal sentence; e. g. *οὐκ ἔχω, ὅποι τράπωμαι* and *οὐκ εἶχον, ὅποι τραποίμην* [§ 153, 1, b. (*a*)]. On the Ind. and Opt. of the historical tenses with *ἄν*, see § 153, 2, a. (*a*) and c.

Rem. 4. The answer is expressed:

a. By the repetition of the interrogative word; e. g. *Ὁρᾷς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον*; Ans. *Ὁρῶ.* In a negative answer, a negative is joined with the interrogative word; e. g. *Οἶσθ' οὖν βροτοῖς ὃς καθέστηκεν νόμος*; Ans. *Οὐκ οἶδα.*

b. By *φημί, φήμ' ἐγώ, ἔγωγε*; negative, *οὔ φημί, οὐκ ἔγωγε, οὔ.*

c. Very frequently by *γέ*, *quidem*, *utique*, *assuredly*, *certainly*, which denotes that the answer completes the thought contained in the question, extends it further, continues and strengthens it, or by an additional clause, limits and corrects it. Also by *γάρ*, though still stronger.

d. By *ναί, νὴ τὸν Δία, πάνυ, κάρτα, εὖ γε*, and the like.

§ 188. *Oblique or Indirect Discourse.*

1. The words or thoughts of a person,—whether this be a third or second person, or the speaker himself—may be repeated again, either without change, in precisely the same form as they were at first stated by the person who uttered them,—then the discourse or thought quoted is independent of the representation of the narrator,

and is called *direct* (*oratio recta*); e. g. *I thought*, "*all men are mortal*,"—*he announced to me*, "*peace has been concluded*,"—and without a preceding verb, *all men are mortal*;—or, in the second place, the discourse is made to refer to the representation of the speaker or some one else, and thus depends on a verb of perception or communication (*verbum sentiendi* or *declarandi*) in the principal sentence. The statement is then quoted as the sentiment of the person spoken of, i. e. of the person by whom it was originally uttered. This is called *indirect* or *oblique* discourse (*oratio obliqua*); e. g. *he announced, that peace was concluded.*

I will make peace with the enemy.—Oratio recta.

He said that he would make peace with the enemy.—Oratio obliqua.

2. The principal sentences of direct discourse, and also sentences introduced by the coördinate conjunctions, e. g. *γάρ*, *οὖν*, *καίτοι*, etc., are expressed, in oblique discourse, when they contain a simple affirmation, and denote something which happens, has happened, or will happen, (a) either by the Acc. with Inf. (§ 172, 1), or by *ὅτι* and *ὡς* with the finite verb (§ 180, 2), or by the participial construction (§ 175, 1); e. g. *ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν*—*ὅτι οἱ πολέμιοι ἀποφύγοιεν* or *ἀπέφυγον*—*τοὺς πολεμίους ἀποφυγόντας*—or, (b), when they express a command, wish or desire, by the Inf. (§ 171, 2), e. g. *ἔλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολεμίοις*, *he commanded the soldiers to attack the enemy*; in oratio recta this would be expressed by the Imp. *ἐπίθεσθε*.

Ἥδομαι, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους (oratio recta), *I am pleased, Clearchus, to hear you make these sensible remarks.* Τισσαφέρνης ἔλεξεν, ὅτι ἥδοιτο ἀκούων Κλεάρχου φρονίμους λόγους, *Tissaphernes said that he was pleased to hear Clearchus*, etc.

3. The subordinate clauses of direct discourse are not changed in indirect discourse, except that, after an historical tense in the principal sentence, they take the *Opt.*, in the place of the Ind. and Subj., when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause is to be viewed as the opinion or sentiment of the person spoken of.

Thus, e. g. *ἐὰν τοῦτο λέγῃς, ἁμαρτήσῃ*, in oratio obliqua becomes *ἔλεξέ σε, εἰ τοῦτο λέγοις, ἁμαρτήσεσθαι.* Τελευτῶν ἔλεγεν, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι (*fecisset*), *he finally mentioned what advantages C. had conferred on the Persians.* Τισσαφέρνης ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιτο, ἕως ἔλθοιεν, οὓς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ, ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας, *Tissaphernes took an oath to Agesilaus, if* *he would make a treaty, until the messengers, whom he had sent to the king should return, that he would effect that the Grecian cities in Asia should be independent.*

4. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the verb of the subordinate clause is in the Ind. of one of the principal tenses, and in the Subj., as in direct discourse. Here, although the actions and representations contained in the subordinate clauses, belong to the past, they are transferred to the time present to the speaker. The use of the Ind. is regular, when the statement in the principal sentence, is present to the time of the speaker; e. g. λέγω, ὅτι ὁ ἄνθρωπος θνητός ἐστιν, or instead of ὅτι with the finite verb, the Acc. with the Inf. is used; e. g. λέγω, τὸν ἄνθρωπον θνητὸν εἶναι.

Ἀεὶ ἐπεμέλειτο ὁ Κῦρος, ὁπότε συσκηνοῖεν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθήσονται, *Cyrus always took care, whenever they were with him in his tent, that the most pleasant subjects of conversation should be presented.* Ἔδοξε τῷ δήμῳ τριάκοντα ἑλέσθαι, οἳ τοὺς πατρίους νόμους συγγράψουσι, καθ' οὓς πολιτεύσουσιν, *the people resolved to choose thirty men, who should draw up laws for the state, in accordance with which they should administer the government.* Ὁρκίοις μεγάλοις κατείχοντο Ἀθηναῖοι, δέκα ἔτη χρήσεσθαι νόμοις, οὓς ἂν αὐτοῖς Σόλων θῆται. Τοὺς ἱππέας ἐκέλευσε Κῦρος φυλάττειν τοὺς ἀγαγόντας, ἕως ἄν τις σημήνῃ.

5. The Greek can also use the Acc. with the Inf., instead of the finite verb, in every kind of subordinate clauses.

Σκίθας φασὶ τοὺς νομάδας, ἐπεὶ αὐτοῖς Δαρεῖον εἰςβαλεῖν εἰς τὴν χώραν, μετὰ ταῦτα μεμονέναι αὐτὸν τίσασθαι, *they say that the Scythian nomads, after Darius had made an irruption into their country, eagerly desired to take vengeance on him.*

APPENDIX.

HOMERIC DIALECT.

§ 189. *Introductory Remarks on the Hexameter.*

1. The measure of the Homeric verse is *Hexameter*, which consists of six portions, called *feet*. Each of these feet is a *Dactyl* or *Spondee*. A dactyl consists of one long and two short syllables (–́ ⏑ ⏑), a spondee of two long (–́ –). The first four feet of an Hexameter verse may be either dactyls or spondees; the fifth is usually a dactyl, and the sixth a spondee or trochee (–́ ⏑). The following is the scheme:

–́ ⏕	–́ ⏕	–́ ⏕	–́ ⏕	–́ ⏕	–́ ⏓
Ἄνδρα μοι	ἔννεπε,	Μοῦσα, πο	λύτροπον,	ὃς μάλα	πολλὰ
πλάγχθη, ἐ	πεὶ Τροί	ης ἱε	ρὸν πτολί	εθρον ἔ	περσεν.

2. The first syllable of the dactyl and also of the spondee, is pronounced with a *stress* or *elevation* of voice, which is called the *Arsis;* the short syllables following the Arsis, or the long one, if the foot be a spondee, are pronounced with a *depression* of voice, which is called the *Thesis.* The Arsis is marked in the scheme by the sign (–́).

Remark. The fifth foot is commonly a dactyl, but sometimes a spondee; then the verse is called a *spondaic verse.* A succession of dactyls indicates a quick and lively motion, while a succession of spondees, a slow and heavy motion.

3. In every well constructed Hexameter, there is at least one Caesura, which is occasioned by the ending of a word in the middle of a foot. But as the harmony of the verse requires that the ending of the foot and of the word should generally not coincide, several words of an Hexameter verse may end in the middle of a foot, and hence there may be several caesuras in an Hexameter.

χωόμενον | κατὰ θυμόν | ἐϋζώνοιο | γυναικός.

In this line the ending of the foot and of the word coincide only in the word *κατά.* In a dactyl the word may end with a long syllable in the arsis (–́ | ⏑ ⏑), or with the first short in the thesis (–́ ⏑ | ⏑). In the former case, the caesura is called *masculine,* in the latter, *feminine.* The principal caesuras are the following:

(a) The most usual and most emphatic caesura is the *masculine* after the arsis of the third foot; e. g.

–́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ –
ἀλλ' ὁ μὲν Αἰθίοπας || μετεκίαθε τηλόθ' ἐόντας.

(b) Often also a less emphatic feminine caesura occurs in the thesis of the third foot; e. g.

–́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ ⏑
ἄνδρα μοι ἔννεπε, Μοῦσα, || πολύτροπον, ὃς μάλα πολλά.

(c) A third caesura is the masculine after the arsis of the fourth foot; this is usually preceded by a masculine caesura in the second foot; e. g.

–́ ⏑ ⏑ | –́ –́ | –́ – | –́ – | –́ ⏑ ⏑ | –́ –
ἀρνύμενος || ἥν τε ψυχὴν || καὶ νόστον ἑταίρων.

4. Beside these principal caesuras there are still other subordinate ones.

5. Beside the caesura, the Diaeresis (*διαίρεσις*) also is of frequent occurrence, i. e. a separation of the verse, occasioned by the ending of the word and of the foot coinciding. The following are the principal diaereses: (a) after the first foot; (b) after the second foot; (c) after the third foot; (d) after the fourth foot; e. g.

(a) ἤσθιον · | αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ
(b) ἀλλ' ὅτε δὴ ἔτος | ἦλθε, περιπλομένων ἐνιαυτῶν
(c) ἐννῆμαρ μὲν ἀνὰ στρατὸν | ᾤχετο κῆλα θεοῖο
(d) ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, | ὃς μάλα πολλά.

§ 190. *Quantity* (Comp. § 9).

Preliminary Remark. Only a few general rules will be given here; the quantity of particular words, not embraced in these rules, may be learned by observation.

1. A syllable which has the vowels *ε* or *ο*, followed by another vowel or a single consonant, is short by nature; e. g. *τέ̆κο̆ς, θε̆ό̆ς, βο̆ή.*

2. A syllable which has the vowel *η* or *ω*, or a diphthong, is long by nature; so all contracted and circumflexed syllables are long by nature; e. g. *ἥ̄ρῶς, οὐ̄ρανός*; *ἄ̄κων* (instead of *ἀέκων*), *ἐτίμᾱ* (from *ἐτίμᾰε*), *πᾶς, σῖτος, ψῦχος, νῦν.*

3. A syllable which has a doubtful vowel, *α, ι, υ*, followed by another vowel or a single consonant, or at the end of a word, is short by position; e. g. *ἀ̆είδοντες, δαιμονῐ́η, φῠή, μᾰ́χη, φῐ́λος, ἀργῠ́ρεος.*

4. A syllable which has a short or doubtful vowel followed by two consonants or a double consonant, is long by position; e. g. *ἱκέ̆σθαι, ἑκατό̆μβη, δέ̆ξᾱσθαι, ἔ̆χθῐστος, φῠ́λλον.*

Exceptions to No. 3.

(a) *α* of nouns of the first Dec., which have the Gen. in *-ας*, is long in all the Cases in which it occurs; e. g. *ἡμέρᾱ, φιλίᾱ, -ᾱς, -ᾱͅ, -ᾱν*, etc.

(b) *α* in the Dual of all nouns of the first Dec., is long; e. g. Nom. Sing. *λέαινᾰ*, Dual *λεαίνᾱ.*

(c) *α* is long in the Gen. Sing. in *-αο* and Gen. Pl. in *-άων*; e. g. *Ἀτρείδᾱο, ἀγορᾱ́ων.*

(d) the ending *-ας* of the first Dec. is long, both in the Nom. and Gen. Sing., and in the Acc. Pl.; e. g. Nom. *ταμίᾱς*, Gen. *σκιᾱ́ς*, Acc. Pl. *δόξᾱς.*

(e) *α* of masculine and feminine participles in *-ας* is long; so also other words in *-ας* where *ντ* or *ν* have been dropped; e. g. *ἀκούσᾱς* (*ἀκουσαντς*), *ἀκούσᾱσα, ἱστᾱ́ς, βᾱ́ς*; *γίγᾱς* (*γιγαντς*), *μέλᾱς* (*μελανς*).

(f) *α* in the third Pers. Pl. Perf. Ind. Act.; e. g. *τετύφᾱσι.*

(g) *υ* is long in the Sing. of the Pres. and Impf. Ind. Act. of verbs in *-υμι*, also in the masculine and feminine Sing. of the participle; e. g. *δεικνῡμι, ἐδείκνῡν, δεικνῡ́ς, δεικνῡσα.*—Other exceptions may be learned by observation.

5. In Homer, a mute and liquid commonly make a syllable long by position.

6. The final syllable of a word in verse, is uniformly long by position: (a) when it ends with a consonant, and the next word begins with a consonant; e. g. *καὶ κάθι | σὸν Τρῶ | ας*; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid; e. g. *ἀδμή | την, ἣν | οὔπω ὑ | πὸ ζυγὸν | ἤγαγεν | ἀνήρ.* A mute and liquid, in this case, always makes the syllable in the arsis long, while the syllable in the thesis may be either long or short, according to the necessities of the verse; e. g. *μή μοι | δῶρ' ἐρα | τᾱ̀ πρόφε | ρε̆ χρυ | σέης Ἀφρο | δίτης*; on the contrary, in the thesis, *αὐτὰρ ὃ* (*ŏ*) | *πλησίον | ἑστή | κει.*

7. A long vowel or diphthong at the end of a word, is usually made short in

Homer, before a word beginning with a vowel, but it remains long when it is in the arsis, or when the following word has the digamma (§ 193); e. g. *ἡμένῃ | ἐν βέν | θεσσιν*; —*υἷες, ὁ | μὲν Κτεά | τοῦ, ὁ δ' ἄρ' | Εὐρύτοῦ | 'Ακτορί | ωνος*;—*αὐτὰρ ὁ | ἔγνω | ἦσιν ἐ | νὶ φρεσὶ | φώνη | σέν τε* (*ἧσιν* = *Ϝῆσιν*).

8. A long vowel or diphthong in the middle of a word, before a following vowel, is but seldom shortened; e. g. *ἐπειή* (⏑ ⏑ –), *ἔμπαιος* (– ⏑ ⏑), *οἶος* (⏑ ⏑), *βέβλῆαι*.

9. The arsis can make a short syllable long, both at the beginning of a word, e. g. *ἀσπίδος | ἀκάμα | τον πῦρ*, and also at the end,—in which case it is generally followed by a liquid, or a *σ* or *δ*, the sound of which is easily doubled in pronunciation, or by a word with the digamma; e. g. *καὶ πεδί | ᾱ λω | τεῦντα*;—*θυγατέ | ρᾱ ἦν* (= *Ϝήν*).

10. Not unfrequently in Homer, merely from the necessities of the verse, a short vowel in the thesis is measured as long, when it stands between two long vowels; e. g. *ὑπο | δέξι | η*.

§ 191. *Hiatus.*

Hiatus, i. e. a harshness in the pronunciation, arising from the concurrence of two vowels, one of which ends a word, and the other begins the following word, is generally avoided by the Greeks, but especially in verse. In the Homeric Hexameter, however, it is admitted in the following cases:

(a) With long vowels or diphthongs, either in the arsis, e. g. *ἀντιθέ | ῳ 'Οδυ | σῆϊ*, or in the thesis, in which case the long vowel or diphthong is short; e. g. *οἴκοι ἔ | σαν*;

(b) When the vowel does not admit elision, or but seldom; e. g. *παιδὶ ἄμυνεν*;

(c) When two words are separated by a punctuation-mark; e. g. *ἀλλ' ἄνα, εἰ μέμονάς γε*;

(d) In the feminine caesura (§ 189, 3), after the first short syllable in the third foot of the verse; e. g. *κεινῇ | δὲ τρυφά | λεια || ἅμ' | ἕσπετο | χειρὶ πα | χείῃ*;

(e) In the diaeresis (§ 189, 5) after the first and fourth foot of the verse; e. g. *ἔγχεϊ | 'Ιδομενῆος*; — *πέμψαι ἐπ' 'Ατρείδῃ 'Αγαμέμνονι | οὖλον 'Ονειρον*;

(f) When the first word has the apostrophe; e. g. *δένδρε' ἔθαλλεν*;

(g) Words which have the digamma occasion no hiatus (§ 193, 3).

§ 192. *The Homeric Dialect.*

The language of Homer and his school is the older Ionic; these poets, however, were not satisfied with their own dialect merely, but selected from all the dialects, in accordance with the true principles of art, those forms which were adapted to the nature of their poetry; the regular laws of versification, also, had much influence in forming the language. Thus they produced a peculiar and definite poetic language, called the Epic or Homeric.

§ 193. *Digamma or Labial Breathing* Ϝ.

1. The Greek language had originally a special labial breathing, the sound of which corresponds nearly to the English *f*. From its form Ϝ, which resembles one gamma standing upon another, it is called Digamma (double gamma).

2. The Aeolians retained this character the longest; among the other Grecian tribes it disappeared very early; its sound, however, was in some instances changed into the smooth labial β, e. g. βία, arising from Ϝίς (later ἴς), *vis;* in some instances, it was softened into the vowel υ, and after other vowels coalesced with these and formed the diphthongs αυ, ευ, ηυ, ου, ωυ, e. g. ναῦς instead of νάϜς, *navis*, βοῦς (βόϜς), *bŏvs*, *bōs*, Gen. *bŏ-vis;* in others still, it was merely changed into a smooth breathing, which, at the beginning of the word, is indicated by the *Spiritus lenis*, but in the middle of a word and before ρ, it was not indicated by any character; e. g. Ϝίς, *vis*, ἴς; εἰλέω, *volvo*, ὄϜις, *ovis*, Ϝρόδον, ῥόδον; finally, it was also changed, at the beginning of some words, into a rough breathing, which was indicated by a *Spiritus asper;* e. g. ἕσπερος, *vesperus*, ἕννῡμι, *vestio*.

3. In the Homeric poems, the character denoting the breathing Ϝ, no longer exists; but it is very clear that in the time of Homer, many words were pronounced with the digamma; e. g. ἄγνῡμι, ἁνδάνω, ἔαρ (*ver*), the forms of 'ΕΙΔΩ (*video*), ἔοικα, εἶμα (*vestimentum*), ἕννῡμι (*vestio*), εἰπεῖν, ἕκηλος, ἕος and ὅς (*suus*), οὗ (*sui*), ἕσπερος (*vesperus*), οἶκος (*vicus*), οἶνος (*vinum*); this is obvious from several facts: (a) words that have the digamma cause no hiatus; e. g. πρὸ ἕθεν (= πρὸ Ϝέθεν); (b) hence also a vowel capable of elision, when placed before such a word, cannot be elided; e. g. λίπεν δέ ἑ (= δέ Ϝε), instead of δ' ἕ; (c) the ν ἐφελκυστικόν is wanting before words which have the digamma; e. g. δαῖέ οἱ (= δαῖέ Ϝοι), instead of δαῖέν οἱ; (d) οὐ instead of οὐκ is found before the digamma; e. g. ἐπεὶ οὔ ἑθέν ἐστι χερείων (= οὔ Ϝεθεν), instead of οὐχ ἕθεν; (e) in compounds neither elision nor crasis takes place; e. g. διαειπέμεν (= διαϜειπέμεν), instead of διειπέμεν, ἀαγής, instead of ἀϜαγής; (f) long vowels are not shortened (§ 190, 3) before words that have the digamma; e. g. κάλλεϊ τε στίλβων καὶ εἵμασι (= καὶ Ϝείμασι).

§ 194. *Change of Vowels.*

Contraction.—Diaeresis.—Crasis.—Synizesis.—Apocope.

1. The Homeric language often varies in the use of contracted and uncontracted forms, according to the necessities of the verse; e. g. ἀέκων and ἄκων. The particular instances of contraction will be seen below, under the contract declensions and conjugations. The contraction of οη into ω takes place in the verbs βοᾷν, *to cry*, and νοεῖν, *to think;* e. g. βώσας, instead of βοήσας, ἀγνώσασκεν, instead of ἀγνοήσασκεν; so also, ὀγδώκοντα, instead of ὀγδοήκοντα.

2. Diaeresis is the separation of a diphthong into its vowels. The use of this is not rare in Homer; it occurs most frequently in those words where the two

vowels are separated by the digamma; e. g. *πάϊς*, *ἀϋτμή*, *breath* (from *ἄϝω*), *ἐΐσκω*, *ἐϋκτίμενος*, *ὄϊς* (*ὄϝις*, *ovis*), *ὀΐομαι* (comp. *opinor*).

3. The use of crasis is limited to a few cases, particularly: *κἀγώ*, *τἄλλα*, *οὑμός*, *οὕνεκα*, *ὥριστος*, *ὡὐτός*, instead of *καὶ ἐγώ*, *τὰ ἄλλα*, *ὁ ἐμός*, *ὁ ἄριστος*, *ὁ αὐτός*.

4. Synizesis, i. e. the contraction of two vowels into one, which is perceptible only in the pronunciation, but is not indicated by the form of the word, is of very frequent occurrence:

(a) In the middle of words, most frequently in the following combination of vowels: *ε̅α̅*, *ε̅ᾳ̅*, *ε̅α̅ι̅*, *ε̅α̅ς̅*; *ε̅ο̅*, *ε̅ο̅ι̅*, *ε̅ο̅υ̅*; *ε̅ω̅*, *ε̅ῳ̅*; e. g. *στήθεα*, *ἡμέας*, *θεοί*, *χρυσέοις*, *τεθνεῶτι*; much more seldom in *α̅ε̅*, *ι̅α̅*, *ι̅α̅ι̅*, *ι̅η̅*, *ι̅ῃ̅*, *ι̅ο̅*; e. g. *ἀεθλεύων*, *πόλιας*, *πόλιος*; *ο̅ο̅* only in *ὄγδοον*; *υ̅ο̅ι̅* only in *δακρύοισι*; *η̅ι̅* in *δηίοιο*, *δηίων*, *δηίοισι*, *ἤια*;

(b) Between two words in the following combination of vowels: *η̅ α̅*, *η̅ ε̅*, *η̅ η̅*, *η̅ ε̅ι̅*, *η̅ ο̅υ̅*, *η̅ ο̅ι̅*; *ει ου*; *ω̅ α̅*, *ω̅ ο̅υ̅*; the first word is one of the following: *ἤ*, *ἦ*, *δή*, *μή* and *ἐπεί*, or a word with the inflection-endings *η*, *ῳ*; e. g. *ἢ οὐ*, *δὴ ἀφνειότατος*, *μὴ ἄλλοι*, *εἰλαπίνη ἠὲ γάμος*, *ἀσβέστῳ οὐδ' υἱόν*.

5. Elision (§ 6, 3) occurs very frequently, namely:

(a) The *α* in the Neut. Pl. and in the Acc. Sing. of the third Dec.; seldom in the Aorist-ending *-σα*; e. g. *ἄλειψ' ἐμέ*; usually in the particle *ἄρα*;

(b) The *ε* in the personal pronouns *ἐμέ*, *με*, *σέ*, etc.; in the Voc. of the second Dec.; in the Dual of the third Dec.; in endings of the verb, and in particles, e. g. *δέ*, *τέ*, *τότε*, etc. (but never in *ἰδέ*);

(c) The *ι* in the Dat. Pl. of the third Dec., much more seldom in the Dat. Sing., and indeed only when the connection is such, that it could not be mistaken for the Acc.; e. g. *χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσεύς*; in *ἄμμι*, *ὔμμι* and *σφι*; in adverbs of place in *-θι*, except those derived from substantives; in *εἴκοσι*; finally, in all the endings of the verb;

(d) The *ο* in *ἀπό* and *ὑπό* (but never in *πρό*), in *δύο*, in Neut. pronouns (except *τό*), and in all endings of the verb;

(e) *αι* in the endings of the verb, *μαι*, *ται*, *σθαι*;

(f) *οι* in *μοι*, *to me*, and in the particle *τοι*.

6. Apocope (*ἀποκοπή*), i. e. the rejection of a short final vowel before a word beginning with a consonant, occurs in the prepositions *ἀνά*, *κατά*, *παρά*, seldom in *ἀπό* and *ὑπό*, and in the conjunction *ἄρα*.—*Ἄν* before *β*, *π*, *φ*, *μ*, is changed into *ἄμ* (§ 8, 4); e. g. *ἂμ βωμοῖσι*, *ἂμ πέλαγος*, *ἂμ φόνον*, *ἀμμένω*; *κ ά τ* assimilates its *τ* to the following consonant, except that the rough mute is preceded by the corresponding smooth; e. g. *κὰδ δύναμιν*, *κὰκ κεφαλῆς*, *κὰγ γόνυ*, *κὰπ φάλαρα*; examples of *ἀπό* and *ὑπό* are *ἀππέμψει*, *ὑββάλλειν*, instead of *ἀποπέμψει*, *ὑποβάλλειν*.

§ 195. *Change of Consonants.*

1. Δ and ϑ remain before *μ* (contrary to § 8, 2); e. g. *ἴδμεν*, *κεκορυθμένος*, instead of *ἴσμεν*, *κεκορυσμένος*.

2. The metathesis of ρ with a preceding vowel, occurs not unfrequently; e. g. *κραδίη*, instead of *καρδία*, *heart*, *κύρτερος* and *κράτερος*, *βάρδιστος* (from *βραδύς*); also in the second Aor.: *ἔπραθον*, *ἔδραθον*, *ἔδρακον* (from *πέρθω*, *δαρθάνω*, *δέρκομὰι*).

3. In Homer consonants can be doubled, after short vowels, according to the necessities of the verse, in the following cases:

(a) The liquids and σ on the addition of the augment, when there are three successive short syllables; e. g. *ἔλλαβον*, *ἔμμαθον*, *ἔννεον*, *ἔσσευα*;

(b) In composition, also, the liquids and σ are doubled; e. g. *νεόλλουτος* (from *νέος* and *λούω*);

(c) The σ in the inflection of the Dat. in *σι*, and of the Fut. and Aor.; e. g. *νέκυσσιν*, *φράσσομαι*, *κάλεσσα*;

(d) The σ in the middle of several words; e. g. *ὅσσον*, *τόσσον*, *ὀπίσσω*, etc.

Of the mutes, π is doubled in the interrogatives which begin with *ὀπ*; e. g. *ὄππως*, etc.;—κ in *πέλεκκον*, *πελεκκάω*;—τ in *ὅττι*, *ὅττεο*, *ὅττευ*;—δ in *ἔδδεισε*, *ἀδδεές*, *ἄδδην*.

Remark. The doubling of ρ, when the augment is prefixed and in composition (§ 8, 12), can be omitted, if the verse requires it; e. g. *ἔρεζον* (from *ῥέζω*), *χρυσόρυτος*. For the same reason, though but seldom, one of the consonants, which otherwise usually occur doubled, is omitted; e. g. *'Οδυσεύς*, *'Αχιλεύς*, *φάρυγος*, instead of *'Οδυσσεύς*, *'Αχιλλεύς*, *φάρυγγος*.

DECLENSIONS.

§ 196. *Suffix φι(ν).*

In addition to the marks for the Cases, the Homeric dialect has the suffix **φι (ν)**, which expresses the relation of the Dat., and in connection with prepositions, that of the Gen. This suffix is always appended to the unchanged stem of the word; e. g.

I. Dec. only in the Sing.: *ἀγέληφι*, *ἀπὸ νευρῆφιν*;

II. Dec. in Sing. and Pl.; all these forms, without respect to the accentuation of the Nom., are paroxytones (*-όφι*): *θεόφιν* (for *θεῶν*), *of the gods*, *ἀπ' ὀστεόφιν* (for *ὀστέων*), *of bones*.

III. Dec. almost exclusively in the Pl.: *ὄρεσφι(ν)*, *upon the mountains*, *ἐκ στήθεσφι* (comp. § 44), *ναῦφι*.

§ 197. *First Declension.*

1. Instead of the long α, η is used through all the Cases of the Sing.; e. g. *Πηνελοπείης*, *Πηνελοπείῃ* from *Πηνελόπεια*, *φρητρή*, *Βορέης*, *Βορέῃ*, *Βορέην*.

Exceptions: *θεᾱ́*, *goddess*, *-ᾶς*, *-ᾷ*, *-ᾶν*; *Ναυσικάᾱ*, *Φείᾱ*; *Αἰνείᾱς*, *Αὐγείᾱς*, *Ἑρμείᾱς*, and some other proper names in *-ας* pure. The Voc. of *νύμφη* is *νύμφα*.

2. Substantives in *-εια* and *-οια*, derived from adjectives in *-ης* and *-ους*, and also some other feminines, change short α of the Attic dialect into η; e. g.

ἀληθείη, ἀναιδείη, εὐπλοίη, κνίσση, instead of *ἀλήθεια, ἀναίδεια, εὔπλοια, κνίσσᾰ.*

3. The Nom. Sing. of masculines, in a great number of words, have the ending -*ᾰ* (like the Lat.), instead of -*ης*, according to the necessities of the verse; e. g. *ἱππότᾰ, αἰχμητᾰ, μητίετα, εὐρύοπα.* The Voc. retains in all these the ending -*ᾰ*.

4. The Gen. Sing. of masculines has the following endings: -*ᾱο*, -*ω* (contracted from -*αο*) and -*εω*; the last ending -*εω* is always pronounced with synizesis, and in relation to the accent, *ω* is considered short (§ 30, Rem. 2); e. g. *Ἑρμείας*, Gen. *Ἑρμείᾱο* and *Ἑρμείω*; *Βορέης*, Gen. *Βορέᾱο* and *Βορέω*; *Ἀτρείδης*, Gen. *Ἀτρείδᾱο* and *Ἀτρείδεω*.

5. The Gen. Pl. of masculines and feminines, has the endings: -*άων*, -*ῶν* and -*έων* (*έων* is regularly pronounced with synizesis); e. g. *κλισιάων, κλισιῶν, πυλάων, πυλέων.*

6. The Dat. Pl.: -*ησι(ν)*, -*ης*, and -*αις* (only in *θεαῖς* and *ἀκταῖς*); e. g. *κλισίῃσι(ν), πέτρης πρὸς μεγάλῃσι.*

§ 198. *Second Declension.*

1. Gen. Sing.: -*ου* and -*οιο*; e. g. *ὤμου, ὤμοιο* from *ὦμος, ὁ, shoulder.*

2. Gen. and Dat. Dual: -*οιιν* (instead of -*οιν*); e. g. *ὤμοιιν.*

3. Dat. Pl.: -*οισι(ν)* and -*οις*; e. g. *ὤμοισιν, ὤμοις.*

4. Attic Declension. Gen. Sing.: -*ῶο*, instead of -*ω*; e. g. *Πηνελεῶο*, from *Πηνέλεως*. In *γάλως, sister-in-law, Ἄθως* and *Κῶς*, the -*ως* produced by contraction, is resolved by *ο*: e. g. *γαλόως, Ἀθόως, Κόως.*

5. Contracted forms of the second Dec., occur but seldom, viz. *νοῦς*, usually *νόος, χειμάῤῥους* and *χειμάῤῥοος, Πάνθους, Πάνθου, Πάνθῳ.* With those in -*εος*, -*εον*, Homer either lengthens the *ε* into *ει*, or employs synizesis, as the nature of the verse requires; e. g. *χρύσειος.*

§ 199. *Third Declension.*

1. Dat. Pl.: -*σι(ν)*, -*σσι(ν)*, -*εσι(ν)* and -*εσσι(ν)*. The endings -*εσι* and -*εσσι*, like the other Case-endings, are always appended to the pure stem; e. g. *κύν-εσσι* (from *κύων*, Gen. *κυν-ός*), *νεκύ-εσσι* (from *νέκυς, υ-ος*), *χείρ-εσι.* In neuters, which have a radical *σ* in the Nom. (§ 42, 1. and § 44), this *σ* is dropped; e. g. *ἐπέ-εσσι* (instead of *ἐπέσ-εσσι*, from *τὸ ἔπος*, instead of *ἔπες*), *δεπά-εσσιν* (from *τὸ δέπας*); *υ* is dropped in stems ending in *αυ, ευ, ου* (§ 41); e. g. *βό-εσσι* (instead of *βόϜ-εσσι, bov-ibus*), *ἱππή-εσσι.*—The ending -*σσι* is appended almost exclusively to stems, which end in a vowel; e. g. *νέκυ-σσι* (from *νέκυς, υ-ος*).

2. Gen. and Dat. Dual: -*οιιν* (as in Dec. II.); e. g. *ποδοῖιν.*

3. The Acc. Sing. of those in -*υς* sometimes has the ending -*α*; e. g. *εὐρέα πόντον, ἰχθύα, νέα*, instead of *εὐρύν, ἰχθύν, ναῦν.*

4. The words *γέλως, laughter, ἱδρώς, sweat,* and *ἔρως, love,* which properly belong to the third Dec., in particular Cases in Homer, are declined like the Attic second Dec.: *γέλω* and *γέλων*, instead of *γέλωτα, γέλῳ*, instead of *γέλωτι*; *ἱδρῶ, ἱδρῷ*, instead of *ἱδρῶτα, ἱδρῶτι*; *ἔρῳ*, instead of *ἔρωτι.*

5. Those in -ις, Gen. -ιδος, especially proper names, often have the inflection -ιος, etc., and in the Dat. always; e. g. *μήνιος*, *Θέτιος*, *Θέτῑ*.

6. The neuter *οὖς*, *ὠτός*, *ear* (§ 39), in Homer has the form *οὖας*, *οὔατος*, Pl. *οὔατα*; the neuters *στέαρ*, *fat*, *οὖθαρ*, *breast*, and *πεῖραρ*, *issue*, have -*ᾰτος* in the Gen.: *στέατος*, *οὔθατα*, *πείρατα*, *πείρασι*. In the neuters *τέρας*, *κέρας* and *κρέας* (§ 39), the *τ* is dropped; e. g. *τέραα*, -*άων*, -*άεσσι*; Dat. *κέρᾳ*, Pl. *κέρα*, *κεράων*, *κεράεσσι* and *κέρασι*; Pl. *κρέα*, *κρεάων*, *κρεῶν* and *κρειῶν*, *κρέασιν*.

7. In the words mentioned under § 36, Homer can either retain or omit *ε*, as the verse may require; e. g. *ἀνήρ*, *ἀνέρος* and *ἀνδρός*, *ἀνέρι* and *ἀνδρί*, etc. (but only *ἀνδρῶν*, *ἀνδράσι* and *ἀνδρέσσι*); *γαστήρ*, -*έρος*, -*έρι* and *γαστρός*, *γαστρί*, *γαστέρα*, *γαστέρες*; *Δημήτηρ*, -*ητέρος* and -*ητρος*, *Δημητέρα*; *θυγάτηρ*, *θυγατέρος* and *θύγατρος*, etc., *θυγατέρεσσι*, but *θυγατρῶν*; *πατήρ* and *μήτηρ*, -*τέρος* and -*τρος*, etc.

8. The word *ἰχώρ*, *blood of the gods*, in the Acc. has *ἰχῶ*, instead of *ἰχῶρα*, and *κυκεών*, *ὁ*, *mixed drink*, in the Acc. has *κυκεῶ* or *κυκειῶ*.

9. To § 41[*] belong -αυς, -ευς, -ους. Of *γραῦς*, there occur in Homer only Nom. *γρηῦς*, *γρηΰς*, Dat. *γρηΐ*, and the Voc. *γρηῦ* and *γρηΰ*. The word *βοῦς* does not admit contraction, thus: *βόες*, *βόας*; Dat. Pl. *βό-εσσι*, see No. 1.

10. § 41. In common nouns in -εύς and in the proper name *Ἀχιλλεύς*, *η* is used instead of *ε*, in all the forms in which *υ* (Ϝ) of the stem is dropped; e. g. *βασιλεύς*, Voc. -*εῦ*, Dat. Pl. -*εῦσι* (except *ἀριστήεσσιν* for *ἀριστεύς*), but *βασιλῆος*, -*ῆϊ*, -*ῆα*, -*ῆες*, -*ῆας* (*α* in the Acc. Sing. and Pl. is short). Among the proper names, the following are to be specially noticed: *Ὀδυσσεύς*, *Ὀδυσσῆος* and *Ὀδυσῆος* and *Ὀδυσσέος*, also *Ὀδυσσεῦς* (contracted), *Ὀδυσῆϊ* and *Ὀδυσεῖ*, *Ὀδυσσῆα* and *Ὀδυσσέα*, also *Ὀδυσῆ*; *Πηλεύς*, *Πηλῆος* and -*έος*, -*ῆϊ* and -*έϊ*, -*ῆα*; the others, as *Ἀτρεύς*, *Τυδεύς*, generally retain *ε*, and contract -*εος* in the Gen. by synizesis, and sometimes -*εα* in the Acc. into -*η*, thus: *Τυδέος*, -*έϊ*, -*έα* and -*ῆ*.

11. § 42. -ης and -ες, Gen. -εος. The Gen. Sing. remains uncontracted; the Nom. Pl. is -*εες* and -*εις*; the Gen. Pl. remains uncontracted (except when the ending -*εων* is preceded by a vowel, in which case contraction takes place; e. g. *ζαχρηῶν* from *ζαχρηέων*, which is from *ζαχρηής*, *impetuous*), also the Acc. Pl. -εας. *Ἄρης* is thus declined: *Ἄρηος* and -*εος*, Dat. *Ἄρηϊ*, *Ἄρῃ*, *Ἄρεϊ*, Acc. *Ἄρη* and *Ἄρην*; Voc. *Ἆρες* and *Ἄρες*.

12. § 42. Proper names in -κλῆς contract *εε* into *η*; e. g. *Ἡρακλέης*, -*κλῆος*, -*ῆϊ*, -*ῆα*, Voc. *Ἡράκλεις*; but adjectives in -έης, have both *ει* and *η*; e. g. *ἀκλεῆς*, *ἀκληεῖς*, *ἀγακλῆος*, but *ἐϋκλείας* (Acc. Pl.) from *ἐϋκλεής*, *ἐϋρρεής*, Gen. *ἐϋρρεῖος* from *ἐϋρρεής*. So the forms *δυςκλέᾶ*, *ὑπερδέα*, instead of -*εέα*, occur.

13. § 43. -ως, Gen. -ωος. In Homer the contracted forms *ἥρῳ* Dat., and *Μίνω* Acc., occur. Of the words in -*ώς* and -*ω*, Gen. -*όος*, only *χρώς* and its compounds, are uncontracted: *χροός*, *χροΐ*, *χρόα*.

14. § 44. (a) -ας, Gen. -αος; the Dat. Sing. is uncontracted or contracted, according to the necessities of the verse; e. g. *γήραϊ* and *γήρᾳ*. But the Nom. and Acc. Pl., are always contracted; e. g. *δέπα*.—(b) -ος, Gen. -εος; according to the necessities of the verse, both the uncontracted and contracted forms

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[*] These numbers refer to the sections in the first part of the Grammar.—Tr.

are used, (except in the Gen. Pl., which always remains uncontracted, also in the Gen. Sing., except in some substantives, which contract *-εος* into *-ευς*; e. g. *'Ερέβευς, ϑάρσευς*,) Dat. *ϑέρεϊ* and *ϑέρει, κάλλεϊ* and *κάλλει*; Nom. and Acc. plurals in *-εα*, commonly remain uncontracted, but must be pronounced with synizesis; e. g. *νείκεα, βέλεα.*—In *σπέος, κλέος, δέος, χρέος, ε* is sometimes lengthened into *ει*, sometimes into *η*, thus: Gen. *σπείους*, Dat. *σπῆϊ*, Acc. *σπέος* and *σπεῖος*, Gen. Pl. *σπείων*, Dual *σπέσσι* and *σπήεσσι*; *χρέος* and *χρεῖος*; *κλέᾱ* and *κλεῖα.*

15. § 45. *-ῐς*, Gen. *-ῐος*; *-ῠς*, Gen. *-ῠος*. The Dat. Sing. is contracted; e. g. *ὀϊζυῖ, πληϑυῖ, νέκυι*; the Acc. Pl., as the verse may require, is sometimes uncontracted, sometimes, and indeed more commonly, contracted; e. g. *ἰχϑῦς*, instead of *ἰχϑύας, δρῦς*; the Nom. Pl. never suffers contraction, but is pronounced with synizesis; e. g. *ἰχϑύες* (dissyllable). The Dat. Pl. ends in *-ύσσι* and *-ύεσσι* (dissyllable); e. g. *ἰχϑύσσιν* and *ἰχϑύεσσιν.*

16. § 46. *-ῐς* and *-ῐ*, Gen. *-ῐος* (Att. *-εως*); *-ῠς* and *-ῠ*, Gen. *-ῠος* (Att. *-εως*). (a) Words in *-ις* retain the *ι* of the stem through all the Cases, and are always contracted in the Dat. Sing., and sometimes in the Acc. Pl., e. g. *πόλις, -ιος, -ῑ*, Pl. *-ιες, -ιων, -ισι, -ιας* and *-ῑς*. The Dat. Sing. has also the endings *-εϊ* and *-ει*; e. g. *πόσεϊ* and *πόσει*, from *πόσις*; in some words the *ι* of the stem is changed into *ε* in other Cases also; e. g. *ἐπάλξεις* (Acc.), *ἐπάλξεσιν*, especially in *πόλις*, which, moreover, as the verse requires, can lengthen *ε* into *η*, thus: Gen. *πόλῑος, πόλεος* and *πόληος*, etc., and in *ὄϊς, ovis*, Dat. Pl. *ὀΐεσσιν, οἴεσιν, ὄεσιν.*—(b) Words in *-ῠς*, which in the Attic Gen. end in *-εως*, have *-εος*, and in the Dat. Sing. both the uncontracted and contracted forms; e. g. *εὐρέϊ, πήχει, πλατεῖ*; in the other Cases, the uncontracted forms are commonly used, though these are generally to be pronounced with synizesis.

§ 200. *Anomalous Words* (Comp. § 47).

1. **Γόνυ** (*τὸ, knee*) and *δόρυ* (*τὸ, spear*):

Sing.	*γούνατος* and *γουνός*	*δούρατος* and *δουρός, δούρατι* and *δουρί*
Pl. N.	*γούνατα* and *γοῦνα*	*δούρατα* and *δοῦρα*; Dual *δοῦρε*
G.	*γούνων*	*δούρων*
D.	*γούνασι* (*-σσι*) and *γούνεσσι*	*δούρασι* and *δούρεσσι.*

2. **Κάρα** (*τὸ, head*).

Sing. N. *κάρη*	Gen. *κάρητος*	*καρήατος*	*κρατός*	*κράατος*
	Dat. *κάρητι*	*καρήατι*	*κρατί*	*κράατι*
	Acc. *κάρη* (*κρᾶτα, Masc.*, Od. 8, 92).			
Plur. N. *κάρᾱ*			*καρήατα* (and *κάρηνα*)	
G. *κράτων*			(" *καρήνων*)	
D. *κρασί*				
A. *κράατα*			(" *κάρηνα*).	

3. **Ναῦς** (*ἡ, ship*):

Sing. N.	*νηῦς*	*Plur.*	*νῆες* and *νέες*
G.	*νηός* and *νεός*		*νηῶν* and *νεῶν*
D.	*νηΐ*		*νηυσί, νήεσσι, νέεσσι*
A.	*νῆα* and *νέα*		*νῆας* and *νέας.*

4. **Χείρ** (*ἡ, hand*), Dat. *χερί*, Acc. *χέρα*, Dat. Pl. *χείρεσιν* and *χείρεσσιν.*

§ 201. *Adjectives.*

1. The adjectives *βαθύς* and *ὠκύς* have sometimes the feminine form *-έα* or *-έη*: *βαθέης, βαθέην, ὠκέα.* Some adjectives in *-ύς* are also of common gender; e. g. *Ἥρη θῆλυς ἐοῦσα, ἡδὺς ἀϋτμή.*

2. Adjectives in *-ήεις, -ήεσσα, -ῆεν* often occur in the contracted form: *-ῆς, -ῆσσα, -ῆν*; e. g. *τιμῆς*; those in *-όεις, -όεσσα, -όεν* contract οε into *ευ*; e. g. *πεδία λωτεῦντα.*

3. *Πολύς* (§ 48) is thus inflected:

Nom. Sing. *πολύς* and *πουλύς*; *πολύ*; and *πολλός, πολλόν*; Gen. ***πολέος***; Acc. *πολύν* and *πουλύν*;—Nom. Pl. *πολέες* and *πολεῖς*; Gen. ***πολέων***; Dat. *πολέσι, πολέσσι* and *πολέεσσι*; Acc. *πολέας* and *πολεῖς.*

§ 202. *Comparison.*

1. The endings *-ώτερος* and *-ώτατος* are sometimes used, although the vowel of the preceding syllable is long [comp. § 50, I. (a)]; e. g. *ὀϊζῡρώτατος, **κακοξεινώτερος***. Adjectives in *-ύς* and *-ρος*, have the Comparative in *-ίων* and ***-ιστος***, though sometimes also the regular form; e. g. *γλυκύς, γλυκίων*; ***βαθύς, βάθιστος***; *οἶκτρος οἴκτιστος* and *οἰκτρότατος.*

2. Anomalous forms (§ 52).

ἀγαθός, Com. *ἀρείων, λωΐων* and *λωΐτερος*, Sup. *κάρτιστος*
κακός, Com. *κακώτερος, χειρότερος, χερείων, χερειότερος*, Sup. *ἥκιστος*
ὀλίγος, Com. *ὀλίζων*;—*ῥηΐδιος*, Com. *ῥηΐτερος*, Sup. *ῥήϊστος* and ***ῥηΐτατος***
βραδύς, Com. *βράσσων*, Sup. *βάρδιστος*;—***μακρός***, Com. *μάσσων*
παχύς, Com. *πάσσων.*

§ 203. *Pronouns.*

1. Sing. Nom.	*ἐγώ*, before a vowel, *ἐγών*	*σύ, τύνη*	
Gen.	*ἐμέο, ἐμεῦ, μεῦ (μευ)* *ἐμεῖο, ἐμέθεν*	*σέο, σεῦ (σευ)* *σεῖο, σέθεν, τεοῖο*	***ἕο, εὗ (εὑ)*** ***εἷο, ἕθεν***
Dat.	*ἐμοί, μοι*	*σοί, τοι, τεΐν*	***ἑοῖ, οἷ (οἱ)***
Acc.	*ἐμέ, με*	*σέ (σε)*	***ἕε, ἕ (ἑ), μιν***
Dual Nom.	*νῶϊ*	*σφῶϊν, σφῶϊ, σφώ*	
G. and D.	*νῶϊν*	*σφῶϊν, σφῷν*	***σφωΐν (σφωϊν)***
Acc.	*νῶϊ* and *νώ*	*σφῶϊ* and *σφώ*	***σφωέ (σφωε)***
Plur. Nom.	*ἡμεῖς, ἄμμες*	*ὑμεῖς, ὔμμες*	
Gen.	*ἡμέων, ἡμείων*	*ὑμέων, ὑμείων*	***σφέων (σφεων), σφῶν (σφων), σφείων***
Dat.	*ἡμῖν, ἧμιν, ἄμμι(ν)*	*ὑμῖν, ὔμμι(ν)*	***σφίσι(ν) [σφισι(ν)], σφί(ν) [σφι(ν)]***
Acc.	*ἡμέας, ἧμας, ἄμμε*	*ὑμέας, ὔμμε*	***σφέας (σφεας), σφᾶς (σφας), σφε.***

2. The compound forms of the reflexive pronouns *ἐμαυτοῦ, σεαυτοῦ*, etc., never occur in Homer; instead of them, he uses the personal pronouns, and the pronoun *αὐτός separately*; e. g. *ἔμ' αὐτόν, ἐμοὶ αὐτῷ, ἐμεῦ αὐτῆς, ἓ αὐτήν, οἱ αὐτῇ.*

3. Possessive pronouns: *τεός, -ή, -όν*, instead of *σός*; ***ἑός, -ή, -όν*** and ***ὅς, ἥ,***

ὅν, suus, -a, -um; ἁμός, -ή, -όν, instead of *ἡμέτερος; νωΐτερος, -ᾱ, -ον, of us both, ὑμός, -ή, -όν,* instead of *ὑμέτερος; σφωΐτερος, -ᾱ, -ον, of you both; σφός, -ή, -όν,* instead of *σφέτερος.*

4. Demonstrative pronouns: *τοῖο* and *τεῦ,* instead of *τοῦ; τοί* and *ταί,* instead of *οἱ* and *αἱ; τάων,* instead of *τῶν; τοῖσι,* instead of *τοῖς; ταῖσι, τῇσι* and *τῇς,* instead of *ταῖς;—ὅδε* Dat. Pl. *τοῖςδεσι* and *τοῖςδεσσι,* instead of *τοῖςδε.*

5. Relative pronouns: *ὅ,* instead of *ὅς; οἷο, ὅου* instead of *οὗ, ἕης* instead of *ἧς, ᾗτι* and *ᾗς* instead of *αἷς.*

6. Indefinite and interrogative pronouns: (a) Gen. *τέο, τεῦ,* instead of *τινός;* Dat. *τέῳ, τῷ,* instead of *τινί;* Pl. *ἅσσα,* instead of *τινά;* Gen. *τέων,* instead of *τινῶν;* Dat. *τέοισι,* instead of *τισί;*—(b) Gen. *τέο, τεῦ,* instead of *τίνος.*

(c) *ὅςτις*:	Sing. Nom.	*ὅτις,* Neut. *ὅτι, ὅττι*	Plur. *ὅτινα*
	Gen.	*ὅτευ, ὅτεο, ὅττεο, ὅττευ*	*ὅτεων*
	Dat.	*ὅτεῳ, ὅτῳ*	*ὁτέοισι*
	Acc.	*ὅτινα,* Neut. *ὅτι, ὅττι*	*ὅτινας, ἅτινα* and *ἅσσα.*

§ 204. *Numerals.*

The collateral form of *μία* is *ἴα, ἴης, ἴῃ, ἴαν,* and of *ἑνί,* the form *ἰῷ.* *Δύο, δύω* are indeclinable; collateral forms of these are *δοιώ, δοιοί, δοιαί, δοιά,* etc. *Πίσυρες, -α,* instead of *τέσσαρες, -α.* *Δυώδεκα* and *δυοκαίδεκα* and *δώδεκα.* *Ἐείκοσι,* instead of *εἴκοσι.* *Ὀγδώκοντα* and *ἐννήκοντα,* instead of *ὀγδοήκ., ἐνενήκ.* *Ἐννεάχιλοι* and *δεκάχιλοι,* instead of *ἐννακιςχίλιοι* and *μύριοι.* The endings *-άκοντα* and *-ακόσιοι* become *-ήκοντα, -ηκόσιοι.* Ordinals: *τρίτατος, τέτρατος, ἑβδόματος, ὀγδόατος, ἔνατος* and *εἴνατος.*

THE VERB.

§ 205. *Augment.—Reduplication.*

1. The augment is prefixed or omitted, as the verse requires; e. g. *λῦσε, θέσαν, ὁρᾶτο, ἕλε.* In the Perf. the temporal augment is omitted only in single words; e. g. *ἄνωγα.*

2. Words which have the digamma, always take the syllabic augment; e. g. *ἁνδάνω, ἕαδον; εἴδομαι, ἐεισάμην,* and also in the Part. *ἐεισάμενος.* The ε seems to be lengthened on account of the verse, in *ειοικυῖα* and *εὔαδε* (*ἔϜαδε* from *ἁνδάνω*).

3. The verbs *οἰνοχοέω* and *ἁνδάνω,* take the syllabic and temporal augment at the same time, viz. *ἐῳνοχόει,* yet more frequently *ᾠνοχ., ἑήνδανε* and *ἥνδανε.*

4. The reduplication of *ρ* occurs in *ῥερυπωμένος* from *ῥυπόω, to make foul.* On the contrary, the Perfects *ἔμμορα* from *μείρομαι,* and *ἔσσυμαι* from *σεύω,* are formed according to the analogy of verbs beginning with *ρ.*—*Κτάομαι* makes *ἔκτημαι* in the Perf.

5. The second Aor. Act. and Mid. also, frequently takes the reduplication; this remains through all the modes, also in the Inf. and Part. The simple augment *ε* is but seldom prefixed to this in the Ind.; thus, e. g. *κάμνω, to become weary,* second Aor. Subj. *κεκάμω; κέλομαι, to command, ἐκεκλόμην; λαγχάνω,*

to obtain, λέλαχον; λαμβάνω, *to receive*, λελαβέσθαι; φράζω, *to say*, πέφραδον, ἐπέφραδον.

6. The following are examples of the Homeric Perfects with the Attic reduplication (§ 89); e. g. ἀλάομαι, *to wander*, ἀλ-άλημαι; 'ΑΧΩ (ἀκαχίζω), *to grieve*, ἀκ-ήχεμαι, ἄκ-άχημαι; ἐρείπω, *to demolish*, ἐρ-έριπτο; ἐρίζω, *to contend*, ἐρ-ήρισμαι.

7. Homeric Aorists with the Attic reduplication (§ 89, Rem.): ἀλέξω, *to ward off*, ἤλ-αλκον, ἀλ-αλκεῖν, ἀλαλκών; ἐν-ίπτω, *to chide*, ἐν-ένιπον; ὄρ-νυμι, *to excite*, ὤρ-ορε; and with the reduplication in the middle: ἐρύκω, *to restrain*, ἠρύ-κα-κον, Inf. ἐρυκακέειν and ἐνίπτω, ἠνί-πα-πεν.

§ 206. *Personal-endings and Mode-vowels.*

1. First Pers. Sing. Act. Several subjunctives have the ending -μι; e. g. κτείνωμι, instead of κτείνω, ἐθέλωμι, ἴδωμι, τύχωμι, ἵκωμι, ἀγάγωμι.

2. Second Pers. Sing. Act. The ending -σθα (§§ 137 and 143), occurs in the second Pers. Pres. Ind. of verbs in -μι; e. g. τίθησθα, διδοῖσθα; also frequently in the Subj. of other verbs; e. g. ἐθέλῃσθα, εἴπῃσθα, more seldom in the Opt.; e. g. κλαίοισθα, βάλοισθα.

3. Third Pers. Sing. Act. The Subj. sometimes has the ending -σι(ν); e. g. ἐθέλῃσι(ν), ἄγῃσι, ἀλάλκῃσι, δῴησι (instead of δῷ), μεθίῃσι; the Opt. only in παραφθαίησι.

4. Personal-endings of the Plup. Active:

First Pers. Sing. -εα (so always); e. g. πεποίθεα, ἐτεθήπεα, ᾔδεα, instead of ἐπεποίθειν, etc.
Second " " -εας; e. g. ἐτεθήπεας, instead of ἐτεθήπεις
Third " " -εε(ν); e. g. ἐγεγόνεε, καταλελοίπεε, ἐβεβρώκεεν.

Rem. 1. The third Pers. Sing. Plup. Act. in ει, and also the same Pers. of the Impf. in ει, occurs in Homer before a vowel, with ν ἐφελκυστικόν; ἑστήκειν, βεβλήκειν, ᾔσκειν, Impf. from ἀσκέω. Comp. § 143.

5. The second and third Pers. Dual of the historical tenses, Act. and Mid., are sometimes exchanged for each other: -τον and -σθον, instead of -την and -σθην; e. g. διώκετον, θωρήσσεσθον, instead of διωκέτην, θωρησσέσθην.

6. The second Pers. Sing. Mid. appears either in the uncontracted form, -εαι, -ηαι, -εο, -αο; e. g. λείπεαι, λιλαίεαι, ἀφίκηαι, ἐρύσσεαι, ἐπαύρηαι, ὑπελύσαο, ἐγείναο, or in the contracted form -η (from -εαι, -ηαι), -ευ (from -εο), -ω (from -αο); e. g. ἀφίκῃ, ἔπλευ, ἔρχευ, ἐκρέμω. The endings -εεαι and -εο are also lengthened into -ειαι and -ειο, or one ε is dropped; e. g. μυθεῖαι, νεῖαι, ἔρειο, σπεῖο;—μυθέαι (instead of μυθέεαι), πωλέαι, ἔκλεο, ἐπώλεο.—In the Perf. and Plup. Mid. or Pass., σ is sometimes dropped, viz. μέμναι (and μέμνῃ, formed from μέμνε-σ-αι), βέβληαι, ἔσσυο.

7. The first Pers. Dual and Pl. Mid. ends in -μεσθον and -μεθον, -μεσθα and -μεθα; e. g. φραζόμεσθα and -μεθα.

8. The third Pers. Pl. Ind. Perf. and Plup. Mid. or Pass., and Opt. Mid. has the ending -αται, -ατο, instead of -νται, -ντο; e. g. ἀκηχέαται, πεφοβήατο, ἐστάλατο, τετράφαται, ἀρησαίατο, γενοίατο.

9. The third Pers. Pl. Aor. Pass. has the ending -εν (instead of -ησαν); e. g. *τράφεν*, instead of *ἐτράφησαν*.

10. The long mode-vowels of the Subj., viz. ω and η, are frequently shortened into ε and ο, as the verse may require; e. g. *ἴομεν*, instead of *ἴωμεν*, *στρέφεται*, instead of *στρέφηται*.

11. The Inf. Act. has the endings -έμεναι, -έμεν and -ειν (ε being the mode-vowel and -μεναι the ending); e. g. *τυπτέμεναι, τυπτέμεν, τύπτειν*; verbs in -άω and -έω have -ήμεναι (the η arising from the contraction of the mode-vowel ε and the final vowel of the stem); e. g. *γοήμεναι* (*γοάω*), *φιλήμεναι* (*φιλέω*); with the ending -ήμεναι, that of the Pass. Aorists corresponds; e. g. *τυπήμεναι*, instead of *τυπῆναι*. In the Pres. of verbs in -μι, the endings -μεναι and -μεν are appended immediately to the unchanged stem of the Pres., and in the second Aor. to the pure stem; e. g. *τιθέ-μεναι, τιθέ-μεν*; *ἱστά-μεναι*; *διδό-μεναι*; *δεικνύ-μεναι*; *θέ-μεν, δό-μεναι*; there is an exception in the case of the second Aor. Inf. Act. of verbs in α and υ, which, as in the Ind., retain the long vowel; e. g. *στή-μεναι, δῡ-μεναι*.

12. The Impf. and Aor. Ind. take the endings -σκον, -ες, -ε(ν), in the Mid. -σκόμην, -ου (-εο, -ευ), -ετο, when a *repeated* action is to be denoted; hence this is called the *Iterative form;* it regularly omits the augment; e. g. *δινεύ-ε-σκον, βοσκ-έ-σκοντο, νικά-σκομεν, καλέ-ε-σκε, ἐλάσ-α-σκεν, δό-σκε, δύ-σκε, στά-σκε*.

Rem. 2. In verbs in -ω, the mode-vowel of the Ind. is used before these endings; in those in -άω, -άεσκον is abridged into -άσκον, which as the verse may require, can be lengthened into -άασκον; e. g. *ναιετάασκον*; those in -έω have -έεσκον, seldom -εσκον (e. g. *καλέσκετο*), also -είεσκον (e. g. *νεικείεσκον*); in verbs in -μι the mode-vowel is omitted.

§ 207. *Contraction and Resolution in Verbs.*

1. A. Verbs in -άω. In these, the uncontracted form occurs only in single words and forms; e. g. *πέραον, κατεσκίαον*; always in *ὑλᾱ́ω* and those verbs which have a long α for their characteristic; e. g. *διψᾱ́ων, πεινᾱ́ων, ἔχραε* (from *χρᾱ́-ω*, *to attack*). In some verbs, α is changed into ε, viz. *μενοίνεον*, from *μενοινάω*, *ἤντεον*, from *ἀντάω*, *ὁμόκλεον*, from *ὁμοκλάω*.

2. Instead of the uncontracted and contracted forms, there is a resolution of the contracted syllable, by a similar vowel, ᾱ (ᾳ) being resolved into ᾰᾱ (ᾰᾳ) or ᾱᾱ (ᾱᾳ), and ω into οω or ωω; e. g. *ὁράασθαι* (instead of *ὁρᾶσθαι*); *μενοινάᾳ* (instead of *μενοινᾷ*); *ὁρόω* (instead of *ὁρῶ*); *δρώωσι* (instead of *δρῶσι*).

Remark. In the Dual-forms, *προςαυδήτην, συλήτην, συναντήτην, φοιτήτην* (from verbs in -άω), αε is contracted into η, and in *ὁμαρτήτην* and *ἀπειλήτην* (from verbs in -έω), εε is contracted into η, instead of into ει.

3. When ντ comes after a contracted syllable, the short vowel may follow such contracted syllable; e. g. *ἡβώοντο*, instead of *ἡβῶντα, γελώοντες*; in the Opt. also, the protracted ωοι, instead of ῳ is found in *ἡβώοιμι*, instead of *ἡβάοιμι* (= *ἡβῷμι*).

4. B. Verbs in -έω. Contraction does not take place in all the forms in which ε is followed by the vowels ω, ῳ, η, ῃ, οι and ου; e. g. *φιλέωμεν, φιλέοιμι*, etc.; yet such forms must commonly be pronounced with synizesis. In others,

contraction is omitted or takes place, as the verse may require; e. g. *φιλέει, ἐρέω, ὀτρυνέουσα; αἱρεύμην, γένευ.* Sometimes *ε* is lengthened into *ει*; e. g. *ἐτελείετο, μιγείη* (instead of *μιγῇ*, second Aor. Pass.).

5. C. Verbs in *-όω*. These follow either the common rules of contraction, e. g. *γουνοῦμαι*, or they are not contracted, but lengthen *ο* into *ω*, so that the forms of verbs in *-όω* resemble those of verbs in *-άω*; e. g. *ἰδρώονται, ἰδρώουσα, ὑπνώοντας* (comp. *ἡβώοντα*); or they become wholly analogous to verbs in *-άω*, since they resolve *-οῦσι* (third Pers. Pl. Pres.) into *-όωσι*, *-οῦντο* into *-όωντο*, *-οῖεν* into *-όῳεν*; e. g. (*ἀρό-ουσι*) *ἀροῦσι ἀρόωσι* (comp. *ὁρόωσι*); (*δηϊόοντο*) *δηϊοῦντο δηϊόωντο* (comp. *ὁρόωντο*); (*δηϊόοιεν*) *δηϊοῖεν δηϊόῳεν* (comp. *ὁρόῳεν*).

§ 208. *Formation of the Tenses.*

1. The Attic Fut. (§ 83) occurs in verbs in *-ίζω*; e. g. *κτεριοῦσι*. In verbs in *-έω*, the ending *-έω* is often used instead of *-έσω*; e. g. *κορέεις*, instead of *κορέσεις, μαχέονται*, instead of *μαχέσονται*; in verbs in *-άω*, after dropping *σ*, a corresponding short vowel is placed before the vowel formed by contraction; e. g. *ἀντιόω, ἐλόωσι, δαμάᾳ*; of verbs in *-ύω, ἐρύουσι* and *τανύουσι* occur.

2. The following liquid verbs form the Fut. and first Aor. with the ending *-σω* and *-σα*: *κείρω, to shear off* (*κέρσαι*), *κέλλω, to land* (*κέλσαι*), *εἴλω, to press* (*ἔλσαι*), *κύρω, to fall upon* (*κύρσω*), *ἌΡΩ* (*ἀραρίσκω*), *to fit* (*ἆρσαι*), *ὄρ-νυμι* (*ὄρσω, ὦρσα*), *to excite, διαφθείρω, to destroy* (*διαφθέρσαι*), *φύρω, to mix* (*φύρσω*).

3. The following verbs form the Fut. without the tense-characteristic *σ*: *βέομαι* or *βείομαι* (second Pers. *βέῃ*), *I shall live, δήω, I shall find, κείω* or *κέω, I shall lie down.*

4. The following form the first Aor. without the tense-characteristic *σ*: *χέω, to pour out, ἔχευα*; *σεύω, to put in motion, ἔσσευα*; *ἀλέομαι* and *ἀλεύομαι, to avoid, ἠλεύατο, ἀλευάμενος, ἀλέασθαι*; *καίω, to burn, ἔκηα* and *ἔκεια*.

5. The endings of the second Aor. are sometimes exchanged with those of the first Aor.: *βαίνω, to go, ἐβήσετο*, Imp. *βήσεο*; *δύομαι, to plunge into, ἐδύσετο*, Imp. *δύσεο*, Part. *δυσόμενος*; *ἄγω, to lead, ἄξετε, ἀξέμεν*; *ἱκνέομαι, to come, ἷξον*; *ἐλέγμην, I laid myself down to sleep*, Imp. *λέξο, λέξεο*; *ὄρνυμι, to incite*, Imp. *ὄρσεο(ευ)*; *φέρω, to bear, οἶσε, οἰσέμεναι*; *ἀείδω, to sing*, Imp. *ἀείσεο*.

6. In the first Aor. Pass. of some verbs, *ν* is prefixed before the ending *-θην*, as the verse may require, viz. *διακρινθῆτε, κρινθείς, ἐκλίνθη* (§ 111, 6), *ἱδρύνθην* (from *ἱδρύω*), *ἀμπνύνθη* (from *πνέω*).

7. Several second Aorists, in order to make a dactyl, are formed by a transposition (*metathesis*) of the consonants; e. g. *ἔδρακον*, instead of *ἔδαρκον* (from *δέρκομαι*), *ἔπραθον* (from *πέρθω*), *ἔδραθον* (from *δαρθάνω*), *ἤμβροτον*, instead of *ἥμαρτον* (from *ἁμαρτάνω*). In like manner, on account of the metre, a vowel of the stem is dropped; e. g. *ἀγρόμενος*, from *ἀγερόμην* (*ἀγείρω, to assemble*); *ἔγρετο*, from *ἐγερόμην* (*ἐγείρω, to awaken*); *πέφνον, ἔπεφνον* (*ΦΕΝΩ, to put to death*).

8. Homer forms a first Perf. only from pure verbs, and such impure verbs as assume *ε* (§ 124) in forming the tenses, or are subject to metathesis; e. g. *χαίρω κεχάρηκα* (from *ΧΑΙΡΕΩ*); *βάλλω βέβληκα* (from *ΒΑΛ-*). Besides these, he forms only second Perfects; but even in pure verbs and in the impure verbs just mentioned, he rejects the *κ* in single persons and modes, and regularly in

the Part.; thus these forms become analogous to those of the second Perf.; e. g. *κεκμηώς*, from *κάμνω*; *κεχαρηώς*, from *χαίρω*, *βεβᾰώς*, from *βαίνω* (ΒΑΩ).

§ 209. *Conjugation in -μι.*

1. Even in Homer, the forms of *-έω* and *-όω* (§ 130, Rem. 3) occur in the second and third Pers. Sing. Pres. and Impf.; e. g. *ἐτίθει*, *διδοῖς*, *διδοῖ*.—Also a reduplicated Fut. of *δίδωμι* occurs: *διδώσομεν* and *διδώσειν*.

2. Verbs in *-υμι* form an Opt. both in the Act. and Mid.; e. g. *ἐκδῦμεν* (instead of *ἐκδυίημεν*), from *ἐκδύω*, *φῦη* (instead of *φυίη*), from *φύω*; *δαινῦτο*; so also *φθῖο*, *φθῖτο*, Opt. of *ἐφθίμην*, from *φθίω*.

3. The third Pers. Pl. Impf. and second Aor. in *-ε-σαν*, *-η-σαν*, *-ο-σαν*, *-ω-σαν*, *-υ-σαν*, is shortened into *-εν*, *-ᾰν*, *-ον*, *-ῠν*; e. g. *ἔτιθεν*, instead of *ἐτίθεσαν*, *ἔθεν*, instead of *ἔθεσαν*; *ἔστᾰν*, instead of *ἔστησαν*; *ἔδιδον*, instead of *ἐδίδοσαν*; *ἔδον*, instead of *ἔδοσαν*; *ἔφῠν*, instead of *ἔφῡσαν*.

4. In the second Pers. Sing. Imp. Pres. and second Aor. Mid., Homer rejects σ, and uses the uncontracted form; e. g. *δαίνυο* (instead of *δαίνυσο*), *μάρναο*, *φάο*, *σύνθεο*, *ἔνθεο*.

5. The short stem-vowel is lengthened before the personal-endings beginning with *μ* and *ν*, as the verse may require; e. g. *τιθήμενος*, *διδοῦναι* (instead of *διδόναι*), *δίδωθι*, *ἵληθι*.

6. In the second Aor. Subj., the following forms are used, as the verse may require:

		contracted:	resolved and lengthened forms:
Sing.	1.	*στῶ*	*στέω*, *στείω*
	2.	*στῇς*	*στήῃς*
	3.	*στῇ*	*στήῃ*, *ἐμβήῃ*, *φήῃ*, *φθήῃ*
Dual		*στῆτον*	*παρστήετον*
Plur.	1.	*στῶμεν*	*στέωμεν*, *στείομεν*, *καταβείομεν*
	2.	*στῆτε*	*στήετε*
	3.	*στῶσι(ν)*	*στέωσι(ν)*, *περιστήωσι(ν)*
Sing.	1.	*θῶ*	*θέω*, *θείω*, *δαμείω*
	2.	*θῇς*	*θέῃς*, *θήῃς*, *θείῃς*
	3.	*θῇ*	*θέῃ*, *θήῃ*, *ἀνήῃ*, *μεθείῃ*
Dual		*θῆτον*	*θείετον*
Plur.	1.	*θῶμεν*	*θέωμεν*, *θείομεν*
	2.	*θῆτε*	*δαμείετε*
	3.	*θῶσι(ν)*	*θέωσι(ν)*, *θείωσι(ν)*
Sing.	3.	*δῶ*	*δώῃσι(ν)*, *δώῃ*
Plur.	1.	*δῶμεν*	*δώομεν*
	3.	*δῶσι(ν)*	*δώωσι(ν)*.

Remark. Instead of *ἔστησαν* (Aor. I.), the shortened form *ἔστᾰσαν* occurs, and instead of *ἕστᾰτε* (Perf.), the lengthened form *ἕστητε*.

§ 210. *Εἰμί (ΕΣ-), to be.*

Pres.	Ind.	2. *ἐσσί*. Pl. 1. *εἰμέν*. 3. *ἔᾱσι(ν)*
	Subj.	1. *μετείω*. 3. *ἔῃ*, *ἔῃσι(ν)*, *ἦσι(ν)*, *εἴῃ*. Pl. 3. *ἔωσι(ν)*
	Imp.	2. *ἔσσο*. Inf. *ἔμμεναι*, *ἔμεναι*, *ἔμεν*. Part. *ἐών*, *ἐοῦσα*.
Impf.	Ind.	1. *ἔα*, *ἦα*, *ἔον*, *ἔσκον*. 2. *ἔησθα*. 3. *ἔην*, *ἦεν*, *ἦην*. Dual 3. *ἤστην*. Pl. 3. *ἔσαν*, *εἵατο* (instead of *ἧντο*, from *ἥμην*).—Opt. 2. *ἔοις*. 3. *ἔοι*. Pl. 2. *εἶτε*. 3. *εἶεν*.
Fut.	Ind.	1. *ἔσομαι* (*ἔσσομαι*), etc. 3. *ἔσεται* and *ἐσεῖται*.

§ 211. *Εἶμι* (*Ἰ-*), *to go.*

. Ind.	2. *εἶσθα.* Subj. 2. *ἴησθα.* Inf. *ἴμεναι, ἴμεν.*
f. Ind.	1. *ἤϊα, ἤϊον.* 2. *ἴες.* 3. *ἦε, ἴε(ν).* Pl. 1. *ἤομεν.* 3. *ἤϊσαν, ἦσαν, ἤϊον, ἴσαν.*—Opt. *ἴοι, ἰείη.*
Ind.	1. *εἴσομαι.* Aor. Ind. 3. *εἴσατο* and *ἐείσατο.* Dual 3. *ἐεισάσθην.*

RBS IN -*ω*, WHICH IN THE SECOND AOR. ACT. AND MID., IN THE PERF. ND PLUP. ACT., AND PRES. AND IMPF., FOLLOW THE ANALOGY OF VERBS -*μι*.

§ 212. (1) *Second Aor. Act. and Mid.* (Comp. § 142).

A. The Characteristic is a Vowel: *α, ε, ι, ο, υ.*

λω, to throw, second Aor. Act. (ΒΛΑ-, *ἔβλην*) *ξυμβλήτην*, Inf. *ξυμβλήμεναι* nstead of -*ῆναι*); second Aor. Mid. (*ἐβλήμην*) *ἔβλητο, ξύμβληντο*, Subj. *ύμβληται, βλήεται*, Opt. *βλεῖο* (from ΒΛΕ-), Inf. *βλῆσθαι*, Part. *βλήμενος*. lence the Fut. *βλήσομαι*.

ίω or *γηράσκω, to grow old*, second Aor. Act. third Pers. Sing. *ἐγήρᾱ*, Part. *ηράς*.

νω, to kill, second Aor. Act. *ἔκτᾰν*, Pl. *ἔκτᾰμεν*, third Pers. Pl. *ἔκτᾰν*, Subj. l. *κτέωμεν*, Inf. *κτάμεναι, κτάμεν*, Part. *κτάς*; second Aor. Mid. with pas- ve sense, *ἀπέκτατο, κτάσθαι, κτάμενος*.

ίω, to wound, second Aor. Act. third Pers. Sing. *οὖτα*, Inf. *οὐτάμεναι, οὐτά- εν*; second Aor. Mid. *οὐτάμενος, wounded*.

άζω, to approach, second Aor. Mid. *ἐπλήμην, πλῆτο, πλῆντο*.

θω (*πίμπλημι*), *to fill*, second Aor. Mid. *ἔπλητο*, Opt. *πλείμην* (from ΠΛΕ-), mp. *πλῆσο*.

σσω, to shrink with fear, second Aor. Act. third Pers. Dual *καταπτήτην*.

νω, to anticipate, second Aor. Mid. *φθάμενος*.

EMARK. From *ἔβην* come the forms *βᾰ́την* (third Pers. Dual), and *ὑπέρ- αν* (third Pers. Pl.), with a short stem-vowel.

2, Epic stem of *διδάσκω, to teach*, second Aor. Act. (ΔΑΕ-) *ἐδάην, I learned*, ubj. *δαείω*, Inf. *δαήμεναι*.

-*νω, to destroy* and *vanish*, second Aor. Mid. *ἐφθίμην*, Opt. *φθίμην, φθῖτο*, mp. *φθίσθω*, Inf. *φθίσθαι*, Part. *φθίμενος*.

ώσκω, to eat, second Aor. Act. *ἔβρων*.

ω, to swim, second Aor. Act. *ἔπλων*, Part. *πλώς*, Gen. -*ῶντος*.

ω, to hear, second Aor. Act. Imp. *κλῦθι, κλῦτε, κέκλῠθι, κέκλῠτε*.

, *to loose*, second Aor. Mid. *λύτο, λύντο*.

ω, to breathe, second Aor. Mid. (ΠΝΥ-) *ἄμπνῡτο*, instead of *ἀνέπνῡτο, he ok breath*.

, to put in motion, second Aor. Mid. *ἐσσύμην, I strove*, *ἔσσυο, σύτο*.

, *to pour*, second Aor. Mid. *χύντο, χύμενος*.

B. The Characteristic is a Consonant.

ομαι, to leap, second Aor. Mid. *ἄλσο, ἄλτο, ἐπάλμενος, ἐπιάλμενος*, Subj. *ληται*.

οίσκω ('ΑΡΩ), *to fit*, second Aor. Mid. *ἄρμενος, fitted to*.

ro, to seize, arising from *Ϝέλτο* (from *ἑλεῖν*, second Aor. of *αἱρέω*).

δέχομαι, *to take*, second Aor. Mid. *ἔδεκτο*, Imp. *δέξο*, Inf. *δέχϑαι*; the first Pers. *ἐδέγμην* and the Part. *δέγμενος*, like the Perf. *δέδεγμαι*, signify *to expect.*
ἐλελίζω, *to whirl*, second Aor. Mid. *ἐλέλικτο*.
ἱκνέομαι, *to come*, second Aor. Mid. *ἷκτο*, *ἵκμενος* and *ἴκμενος*, *favorable.*
λέγομαι, *to lie down*, *select*, *to count over*, second Aor. Mid. *ἐλέγμην*, *ἔλεκτο*, *λέκτο*.
μιαίνω, *to soil*, *μιάνϑην* (third Pers. Dual, instead of *ἐμιάν-σϑην*).
μίγνῡμι, *to mix*, second Aor. Mid. *μίκτο*.
ὄρνῡμι, *to excite*, second Aor. Mid. *ὦρτο*, Imp. *ὄρσο*, *ὄρσεο*, Inf. *ὄρϑαι*, Part. *ὄρμενος*.
πάλλω, *to brandish*, *hurl*, second Aor. Mid. *πάλτο*, *he sprang.*
πέρϑω, *to destroy*, second Aor. Mid. *πέρϑαι*, instead of *πέρϑ-σϑαι*.
πήγνῡμι, *to make firm*, *to fix*, second Aor. Mid. *πῆκτο*, *κατέπηκτο*.

§ 213. (2) *Perf. and Plup. Active.*

(a) The Stem ends in a Vowel.

γίγνομαι, *to become*, Perf. Pl. *γέγᾰμεν*, *-ᾰτε*, *-άᾱσι(ν)*, Inf. *γεγάμεν*, Part. *γεγαώς*; Plup. *ἐκγεγάτην*.
βαίνω, *to go*, Perf. Pl. *βέβαμεν*, etc.; Plup. *βέβασαν*.
δείδω, *to fear*, Inf. *δειδίμεν*, instead of *δειδιέναι*, Imp. *δείδιϑι*, *δείδιτε*; Plup. *ἐδείδιμεν*, *ἐδείδισαν*.
ἔρχομαι, *to come*, *εἰλήλουϑμεν*.
ϑνήσκω, *to die*, Perf. Pl. *τέϑναμεν*, *τεϑνᾶσι*, Imp. *τέϑναϑι*, Inf. *τεϑνάμεν* and *τεϑνάμεναι*, Part. *τεϑνηώς*, *-ῶτος*, *τεϑνεῶτι*; Plup. Opt. *τεϑναίην*.
ΤΑΛΑΩ, *to dare*, Perf. Pl. *τέτλαμεν*, Imp. *τέτλαϑι*, Inf. *τετλάμεν*, Part. *τετληώς*.
ΜΑΩ, *to desire*, Perf. Pl. *μέματον*, *-ᾰμεν*, *-ᾰτε*, *-άᾱσι*, Imp. *μεμᾰ́τω*, Part. *μεμαώς*, *-ῶτος* and *-ότος*; Plup. *μέμασαν*.

(b) The Stem ends in a Consonant.

Preliminary Remark. The *τ* of the inflection-ending, when it comes immediately after the stem-consonant, is changed into *ϑ*, in some Perfects.

ἄνωγα, *to command*, *ἄνωγμεν*, Imp. *ἄνωχϑι*, *ἀνώχϑω*, *ἄνωχϑε*.
ἐγρήγορα, *I awoke* (from *ἐγείρω*, *I awaken*), Imp. *ἐγρήγορϑε*, Inf. *ἐγρηγόρϑαι*; hence *ἐγρηγόρϑασι*, instead of *ἐγρηγόρασι*.
πέποιϑα, *I trust* (from *πείϑω*, *to persuade*), Plup. *ἐπέπιϑμεν*.
οἶδα, *I know* (from ’ΕΙΔΩ, *video*), *ἴδμεν*, instead of *ἴσμεν*, Inf. *ἴδμεναι*.
ἔοικα, *I am like* (from ’ΕΙΚΩ), second and third Pers. Dual *ἔικτον*; third Pers Plup. Dual *ἐΐκτην*; hence, Perf. Mid. or Pass. *ἔϊκτο*.
πάσχω, *to suffer*, Perf. *πέποσϑε*, instead of *πεπόνϑατε*.

§ 214. (3) *Present and Imperfect.*

ἀνύω, *to accomplish*, Opt. Impf. *ἄνῡτο(ᾰ)*.
τανύω, *to expand*, *to stretch*, *τάνῡται* (instead of *τανύεται*).
ἐρύω and *εἰρύω*, *to draw*, *εἰρύαται*, instead of *εἴρυνται*, Inf. *ἔρυσϑαι*, *εἴρυσϑαι*, in the sense of *to protect*, *to guard.*
ἔδω, *to eat*, Inf. *ἔδμεναι*.
φέρω, *to bear*, Imp. *φέρτε*, instead of *φέρετε*.

I. GREEK AND ENGLISH VOCABULARY,

WHICH ALSO

CONTAINS ALL THE ANOMALOUS VERBS AND ANOMALOUS FORMS MENTIONED IN TREATING OF THE VERB.

The numbers 1, 2, 3, after an adjective, denote that it has one, two or three endings.—Other numbers placed after a definition, denote the page, where the word is more fully defined.—Abbreviations: w. a., with the Accusative; w. d., with the Dative; w. g., with the Genitive; Char., Characteristic.—The numerals and prepositions are not inserted here; the definitions of these may be found in the sections where they are treated.

A.

Ἀβίωτος 2, insupportable.
ἀβλάβεια, innocence, 88.
ἀγαθόν, advantage, 27.
ἀγαθός 3, good.
ἀγάλλω, to adorn, 56.
ἄγαλμα, *τό*, statue.
ἄγαμαι, to wonder [§ 135, p. 165].
Ἀγαμέμνων, *-ονος*, *ὁ*, Agamemnon.
ἄγαν, too much, 36.
ἀγανακτέω, to be displeased, 147.
ἀγαπάω, to love; w. d., to be contented with.
ἀγγελία, *ἡ*, message, 138.
ἀγγέλλω, to announce.
ἄγγελος, *ὁ*, messenger.
ἄγε, *age*, come now.
ἀγείρω, to collect [Perf., § 89, (b)].
ἀγέλη, *ἡ*, herd, 36.
ἀγεννής, *-ές*, ignoble.
ἄγηρως, *-ων*, not growing old, 31.
ἄγκιστρον, *τό*, hook.
ἄγνυμι, to break [§ 140, 1].
ἀγορά, *ἡ*, market-place.
ἀγοραῖος, *ὁ*, trafficker.
ἀγορεύω, to say.
ἀγρεύω, to catch.
ἀγρός, *ὁ*, a field.
ἀγχίνους 2, shrewd.
ἄγω, to lead, 23 [Aor., § 89, Rem.; Perf. *ἦχα*, Perf. Mid. or Pass. *ἦγμαι*].
ἀγών, *-ῶνος*, *ὁ*, contest.
ἀδαήμων, *-ον*, inexperienced, 112.
ἀδελφή, *ἡ*, sister.
ἀδελφοκτόνος, *ὁ*, murderer of a brother.
ἀδελφός, *ὁ*, brother.
ἄδηλος 2, uncertain, 29.
ᾅδης, *-ου*, *ὁ*, the lower world.
ἀδικέω, to do wrong to, 109.
ἀδικία, *ἡ*, injustice.
ἄδικος 2, unjust.
ἀδολέσχης, *-ου*, *ὁ*, prater.
ἀδολεσχία, prating, 22.
ἀδυνατέω, to be unable.
ἀδύνατος 2, impossible.
ᾄδω, to sing, 34.
ἀεί, always.
ἀεικής, *-ές*, unseemly, 108.
ἀετός, *ὁ*, eagle.
ἀηδής, *-ές*, unpleasant, 171.
ἀηδίζομαι, to be disgusted with [§ 87, 1].
ἀήρ, *-έρος*, *ὁ*, air.
ἀθάνατος 2, immortal.
ἀθέατος, not to be seen.
Ἀθῆναι, *-ῶν*, *αἱ*, Athens.
ἀθλητής, *-οῦ*, *ὁ*, wrestler.
ἄθλιος, troublesome, 161.
ἀθλίως, miserably, 106.
ἆθλον, *τό*, prize, 37.
ἀθυμέω, to be dispirited, 107.
Ἄθως, *-ω*, *ὁ*, Athos.
αἰάζω, to groan [Char., § 105, 2].
Αἰακός, *ὁ*, Aeacus.
αἰδέομαι, to reverence, 109.
αἰδώς, *ἡ*, shame, 47.
Αἴγυπτος, *ἡ*, Egypt.
ἀίθηρ, *ἡ*, ether, 36.
αἰθρία, *ἡ*, pure air.
αἷμα, *-ατος*, *τό*, blood.

αἰνέω, to praise [§ 98, (b), p. 111].
αἴξ, *-γός*, *ἡ*, goat.
αἱρετός 3, chosen, 56.
αἱρέω, to take [§ 126, 1].
αἴρω, to raise.
αἰσθάνομαι, to perceive, 100 [§ 121, (a), 1].
αἰσχρός 3, disgraceful.
αἰσχρῶς, disgracefully.
αἰσχύνω, to shame, 131.
Αἴσων, *-ονος*, *ὁ*, Aeson.
αἰτέω τινά τι, to ask.
Αἴτνη, *ἡ*, Aetna.
αἰχμάλωτος, captured.
αἶψα, quickly.
αἰών, *ὁ*, age, 34.
ἀκέομαι, to heal [§ 98, (b)].
ἀκινάκης, *-ου*, *ὁ*, a Persian sword.
ἀκμάζω, to be at the prime.
ἀκμή, point, 106.
ἀκολάστως, *adv.*, with impunity, 175.
ἀκολουθέω, to follow, 112.
ἀκούω, to hear [Pf., § 89, (b); Fut. *ἀκούσομαι*; Pass. with *σ*, § 95].
ἄκρα, *ἡ*, summit, 90.
ἀκρατής, *-ές*, immoderate, 46.
ἄκρᾱτος, unmixed.
ἀκροάομαι, to hear [§ 96, 3].
ἀκροατής, *-οῦ*, *ὁ*, auditor.
ἀκρόπολις, *-εως*, *ἡ*, citadel.
ἄκρος 3, highest.
ἀκτίς, *-ῖνος*, *ἡ*, beam, ray.
ἄκων, *-ουσα*, *-ον*, unwilling.
ἀλαλάζω, to shout [§ 105, 2].
ἀλαόω, to make blind.
ἀλγεινός 3, painful.
ἀλγέω, to feel pain.
ἄλγος, *-ους*, *τό*, pain.
ἀλείφω, to anoint [Pf., § 89, (b)].
ἀλεκτρυών, *-όνος*, *ὁ*, a cock.
Ἀλέξανδρος, *ὁ*, Alexander.
ἀλέξω, to ward off [§ 125, 1].
ἀλέω, to grind [§ 98, (b), p. 111].
ἀλήθεια, *ἡ*, truth.
ἀληθεύω, to speak the truth.
ἀληθής, *-ές*, true.
ἀληθινός 3, true.
ἀληθῶς, truly, 163.
ἅλις, enough.
ἁλίσκομαι, to be taken [§ 122, 1].
ἀλκή, *ἡ*, strength.
Ἀλκιβιάδης, *-ου*, *ὁ*, Alcibiădes.
ἄλκιμος 3, strong.
ἀλλά, but.
ἀλλήλων, of one another [§ 58].
ἄλλοθεν, from another place.
ἄλλος, *-η*, *-ο*, another, *alius*, 58.
ἀλλότριος, another's, 158.
ἀλλοτρίως, *adv.*, foreign.
ἀλοάω, to thresh [§ 96, 3].
ἄλσος, *-ους*, *τό*, grove.
ἄλυπος, without trouble, 141.
ἅλωσις, *-εως*, *ἡ*, capture.
ἅμα, at the same time.
ἁμαρτάνω, to err, 124 [§ 121, 2].
ἁμάρτημα, *τό*, error, 40.
ἁμαρτία, *ἡ*, offence, 122.
ἀμαυρόω, to darken, 107.
ἀμβροσία, *ἡ*, food of the gods.
ἀμέλεια, *ἡ*, carelessness.
ἀμελέω, to neglect.
ἀμνημονέω, to be forgetful of.
ἀμοιβή, exchange, 162.
ἄμοιρος 2, without a share in.
ἄμπελος, *ἡ*, vine.
ἀμπέχομαι, to put on, 135 [§ 120, 3].
ἀμύνω, to keep off, 130.
ἀμφιγνοέω, to be uncertain [Aug., § 91, 3].
ἀμφιέννυμι, to clothe [§ 139, (b), 1; Aug., § 91, 3].
ἀμφισβητέω, to dispute [Aug., § 91, 2].
ἄμφω, both [§ 68, Rem. 2].
ἄν, with Subj., instead of *ἐάν*, if.
ἀναβαίνω, to go up.
ἀνάβασις, a going up, 72.
ἀναγιγνώσκω, to read.
ἀναγκάζω, to compel.
ἀναγκαῖος, necessary.
ἀνάγκη, necessity, 59.
ἀναζεύγνυμι, to yoke again, 171.
ἀνακαίω, to burn, 171.
ἀνακράζω, to cry out.
ἀνακύπτω, to peep up, 49.
ἀναλίσκω, to spend [§ 122, 2].
Ἀναξαγόρας, *-ου*, *ὁ*, Anaxagoras.
ἀναπαύω, to cause to rest, 90.
ἀναπείθω, to persuade.
ἀναπέτομαι, to fly up, or away.
ἀναπλέω, to sail upon the high sea; (2) to sail back.
ἀναρπάζω, to seize, 133.
ἀναρχία, anarchy.
ἀναστρέφω, to turn round.
ἀνατίθημι, to put up, 158.
ἀνατρέπω, to turn up, 120.
ἀναχωρέω, to go back.
ἀνδραποδιστής, *-οῦ*, *ὁ*, slave-dealer.
ἀνδράποδον, *τό*, slave.
ἀνδρεία, *ἡ*, bravery.
ἀνδρεῖος 3, brave, 31.
ἀνδρείως, *adv.*, bravely.

•Ἀνδρόγεως, -ω, ὁ, Androgeus.
ἀνελευθερία, disgraceful avarice, 112.
ἀνέλπιστος 2, unexpected.
ἄνεμος, ὁ, wind.
ἀνερωτάω, to ask.
ἄνευ, w. g., without.
ἀνευρίσκω, to find.
ἀνέχομαι, to endure [§ 81, 1].
ἀνέψω, to boil up.
ἀνηκουστέω, w. d., to be disobedient.
ἀνήρ, ὁ, man [§ 36].
ἄνθεμον, τό, a flower.
ἄνθος, τό, a flower.
ἀνθρώπινος, human.
ἀνθρώπιον, τό, man.
ἄνθρωπος, ὁ, man.
ἄνισος 2, unequal.
ἀνίστημι, to set up, 158.
ἀνοίγνυμι, ἀνοίγω, to open [§ 140, 5].
ἀνόμοιος 2 and 3, unlike.
ἄνομος 2, lawless.
ἄνοος, -οον, imprudent, 29.
ἀνορθόω, to raise up [§ 91, 1].
ἀνορύττω, to dig up again.
ἀνταλλάττω, to exchange.
ἀντάξιος 3, w. g., of equal worth.
•Ἀντίγονος, ὁ, Antigonus.
ἀντιδικέω, to defend at law [§ 91, 4].
ἀντιλέγω, to contradict.
•Ἀντισθένης, -ους, ὁ, Antisthenes.
ἀντιτάττω, to set opposite, 158.
ἀνύω, complete [§ 94, 1].
ἄνω, above.
ἀνώγεων, τό, hall.
ἀνωφελής, -ές, useless.
ἀξιόλογος, worth mentioning, 161.
ἄξιος 3, w. g., worthy of, 28.
ἀξιόω, to think worthy, 108.
ἀοιδή, song.
ἀπαγορεύω, to call.
ἀπάγω, to lead away.
ἀπαίδευτος 2, uneducated.
ἀπαλλάττω, to set free from.
ἀπαντάω, w. d., to meet.
ἅπαξ, once.
ἅπας, altogether, 43 [§ 40, Rem.].
ἄπειμι, Inf. ἀπεῖναι, to be absent, 167.
ἄπειμι, Inf. ἀπιέναι, to go away.
ἄπειρος 2, w. g., unacquainted with, 87.
ἀπείρως, *adv.*, inexperienced.
ἀπελαύνω, to drive away, 135.
ἀπέρχομαι, to go away.
ἀπεχθάνομαι, to be hated [§ 121, 3].
ἀπέχομαι, w. g., to abstain from; from
ἀπέχω, to keep off; (2) to be distant from.
ἀπήνη, ἡ, wagon.
ἀπιστέω, to disbelieve.
ἄπιστος 2, unfaithful, 52.
ἁπλόος 3, simple.
ἀποβαίνω, to go away.
ἀποβλέπω, to look upon.
ἀπογιγνώσκω, to reject, 175.
ἀποδείκνυμι, to show, 160.
ἀποδέχομαι, to receive, 89.
ἀποδημέω, to be from home.
ἀποδιδράσκω, to run away from.
ἀποδίδωμι, to give back, 159.
ἀποκαλέω, to call back, name.
ἀποκηρύττω, to cause to be proclaimed, 122.
ἀποκρίνομαι, to answer.
ἀποκρύπτω, to conceal.
ἀποκτείνω, to kill.
ἀπολαύω, w. g., to enjoy.
ἀπόλλυμι, to ruin, 163.
ἀπόλυσις, deliverance, 102.
Ἀπόλλων, -ωνος, ὁ, Apollo.
ἀποπειράομαι, w. g., to try.
ἀπορέω, to be in want.
ἄπορος 2, difficult; ἐν ἀπόροις εἶναι, to be in a strait.
ἀπορρέω, to flow from.
ἀπορροή, a flowing off.
ἀποσβέννυμι, to quench.
ἀποσπάω, to draw away.
ἀποστέλλω, to send, 130.
ἀποστερέω, to deprive of
ἀποστρέφω, to turn away.
ἀποτίθημι, to put away, 161.
ἀποτίνω, to compensate, [135.
ἀποτρέπω, to turn away, 87.
ἀποφαίνω, to show, 131.
ἀποφεύγω, w. a., to flee away.
ἀπόχρη, it suffices [§ 135, 3].
ἀποχρῶμαι, to have enough [§ 97, 3, (a)].
ἅπτομαι, to touch, 40.
ἀπωθέω, to push away, 142.
ἆρα; [interrogative, § 187].
ἄρα, *igitur*, therefore.
ἀργαλέος, troublesome, 159.
ἀργύρεος, made of silver.
ἀργύριον, τό, silver.
ἄργυρος, ὁ, silver.
ἀρέσκω, to please [§ 122, 3].
ἀρετή, ἡ, virtue.
ἀρθρόω, to articulate.
ἀριθμός, ὁ, number, 72.

Ἀριστείδης, -ου, ὁ, Aristides.
ἀριστεύω, to be the best, 16.
ἀρκέω, to suffice; Mid. w. d. [§ 98, (b)].
ἄρκτος, ὁ, ἡ, a bear.
ἅρμα, -ατος, τό, chariot.
ἁρμόττω, to fit [§ 105, 1].
ἀρνέομαι, Dep. Pass., to deny.
ἄροτρον, τό, a plough.
ἀρόω, to plough [§ 98, (c) and § 89, (a)].
ἁρπάζω, to plunder.
ἅρπαξ, rapacious.
ἄρτος, ὁ, bread.
ἀρύω, to draw water [§ 94, 1].
ἀρχή, a beginning, 50; τὴν ἀρχήν, from the beginning.
ἀρχιτέκτων, -ονος, ὁ, architect.
ἄρχομαι, w. g., to begin.
ἄρχω, w. g., to rule, 44.
ἀσέβεια, ἡ, impiety.
ἀσεβέω, w. a., to sin against.
ἀσέλγεια, ἡ, excess.
ἀσθένεια, ἡ, weakness.
ἀσθενέω, to be weak.
ἀσθενής, -ές, weak.
ἀσκέω, to practise, 107.
ἀσπίς, -ίδος, ἡ, shield.
ἄστεγος 2, houseless, 122.
ἀστραπή, ἡ, lightning.
ἀστράπτω, to lighten.
ἄστυ, τό, city [§ 46].
ἀσυνεσία, ἡ, stupidity.
ἀσύνετος 2, stupid.
ἀσφαλής, -ές, firm, 48.
ἀσώματος 2, bodiless, 130.
ἀτάκτως, *adv.*, without order.
ἄτη, infatuation, 142.
ἀτιμάζω, to despise, 44.
ἀτιμία, ἡ, dishonor.
ἀτρεκέως, *adv.*, exactly, 147.
Ἀττική, ἡ, Attica.
ἀτυχέω, to be unhappy.
ἀτύχημα, τό, misfortune.
ἀτυχής, -ές, unfortunate.
ἀτυχία, ἡ, misfortune.
αὐαίνω, to dry [Aug., § 87, 1].
αὖθις, again.
αὐλός, ὁ, flute.
αὐξάνω, to increase [§ 121, 4].
αὔξησις, increase.
αὖος 3, dry, 158.
αὔριον, to-morrow.
αὐτόμολος, ὁ, deserter.
αὐτονομία, ἡ, freedom, 90.
αὐτόνομος 2, free.
αὐτός, self [§ 60].
ἀφαιρέομαί τινά τι, to deprive of.
ἀφανής, -ές, unknown, 46.
ἀφθονία, absence of envy, 53.
ἄφθονος 2, unenvious, 64.
ἀφίημι, to let go, 167.
ἀφικνέομαι, to come [§ 120, 2].
ἀφίστημι, to put away, 158.
Ἀφροδίτη, ἡ, Venus.
ἄφρων, foolish.
ἀφυής, -ές, without natural talent.
Ἀχαιός, ὁ, an Achaian.
ἀχαριστία, ἡ, ingratitude.
ἀχάριστος 2, ungrateful, 44.
ἄχθομαι, to be indignant [§ 125, 2].
ἄχθος, -ους, τό, burden.
Ἀχιλλεύς, -έως, ὁ, Achilles.
ἄχρηστος 2, useless.

B.

Βαβυλωνία, ἡ, Babylonia.
βάθος, -ους, τό, depth.
βαθύς, -εῖα, -ύ, deep.
βαίνω, to go, 31 [§ 119, 1].
βάλλω, to throw [§ 117, 2].
βάρβαρος, barbarian, 72.
βαρύς, -εῖα, -ύ, heavy, 57.
βασίλεια, ἡ, queen.
βασιλεία, ἡ, royal authority.
βασίλεια, τά, palace.
βασίλειος 2, royal.
βασιλεύς, -έως, ὁ, king.
βασιλεύω, to be a king, 45.
βασκαίνω, to bewitch.
βαστάζω, to carry [§ 105, 3].
βάτραχος, ὁ, frog.
βδελυγμία, ἡ, dislike, 171.
βέβαιος 3 and 2, firm, 50.
βῆμα, -ατος, τό, step, 72.
βία, ἡ, violence.
βιάζομαι, w. a., to do violence to.
βίαιος 3, violent.
βιβλίον, τό, book.
βίος, ὁ, life, 28.
βιοτεύω, to live.
βίοτος, livelihood, 120.
βιόω, to live [§ 142, 9].
βλαβερός 3, injurious.
βλάβη, ἡ, injury.
βλακεύω, to be lazy.
βλάπτω, to injure [Perf., § 88, 2].
βλαστάνω, to sprout [§ 121, 5].
βλέπω, to look at, 63 [second Aor. Pass., § 102, Rem. 1].
βοήθεια, ἡ, help.
βοηθέω, w. d., to help, 175.
βοήθημα, -ατος, τό, help.
βοηθός, ὁ, helper.
Βοῤῥᾶς, -ᾶ, ὁ, Boreas.
βόσκω, to feed [§ 125, 3].
βότρυς, -υος, ὁ, cluster of grapes.
βούλευμα, advice, 138.
βουλευω, to advise; Mid., to advise one's self

βουλή, *ἡ*, advice, 28.
βούλομαι, to wish, 44 [§ 125, 4].
βοῦς, *ὁ*, *ἡ*, ox.
βραδύς, -*εῖα*, -*ύ*, slow.
βραχύς, -*εῖα*, -*ύ*, short.
βροντάω, to thunder.
βροντή, *ἡ*, thunder.
βροτός 3, mortal.
βρῶμα, -*ατος*, *τό*, food.
βρῶσις, -*εως*, *ἡ*, eating.
βυνέω, to stop up, [§ 120, 1].
βυσσόθεν, from the depth, 120.
βωμός, *ὁ*, altar.

Γ.

Γάλα, *τό*, milk [§ 39].
γαμετή, *ἡ*, wife.
γαμέω, to marry [§ 124, 1].
γάμος, *ὁ*, marriage.
Γανυμήδης, -*εος*, *ὁ*, Ganymede.
γάρ, for (stands after the first word of the sentence).
γαστήρ, *ἡ*, belly.
γαυρόω, to make proud, 110.
γέ, at least, 135.
γείτων, -*ονος*, *ὁ*, neighbor.
γελάω, to laugh [§ 98, (a)].
γέλως, -*ωτος*, *ὁ*, laughter.
γέμω, w. g., to be full.
γένεσις, -*εως*, *ἡ*, origin.
γενναῖος, of noble birth, 138.
γενναίως, nobly, 87.
γέρας, *τό*, reward, 41 [§ 39, Rem.].
γέρων, -*οντος*, *ὁ*, old man.
γεύω, to cause to taste, 90.
γεωμέτρης, -*ου*, *ὁ*, geometer.
γῆ, *ἡ*, the earth.
γηθέω, to rejoice [§ 124, 2].
γῆρας, *τό*, old age [§ 39, Rem.].
γηράσκω, *γηράω*, to grow old [§ 122, 4].
γίγας, -*αντος*, *ὁ*, giant.
γίγνομαι, to become, 22 [§ 123].
γιγνώσκω, to know, 34 [§ 122, 5, and § 142].
γλαύξ, -*κός*, *ἡ*, owl.
γλυκύς, -*εῖα*, -*ύ*, sweet.
γλῶττα, *ἡ*, tongue, 23.
γνώμη, *ἡ*, opinion.
γονεύς, *ὁ*, parent.
γόνυ, -*ατος*, *τό*, knee.
Γοργώ, -*οῦς*, *ἡ*, Gorgo.
γράμμα, *τό*, letter, 63.
γραῦς, *ἡ*, old woman [§41].
γράφω, to write, 16.
Γρύλλος, *ὁ*, Gryllus.
γυία, *ἡ*, field.
γυμνάζω, to exercise.
γυμνός 3, naked.
γυναικεῖος, belonging to women, 88.
γυναίκιον, *τό*, little woman.
γυνή, *ἡ*, woman [§ 47, 2].

Δ.

Δαίδαλος, *ὁ*, Daedalus.
δαιμόνιον, *τό*, deity.
δαίμων, -*ονος*, *ὁ*, *ἡ*, divinity.
δαίομαι, to distribute.
δάκνω, to bite [§ 119].
δάκρυον, *τό*, a tear.
δακρύω, to weep.
δακτύλιος, *ὁ*, ring.
δάκτυλος, *ὁ*, finger.
δαμάζω, -*άω*, to tame [§ 117, 2].
δανείζω, to lend.
δαρθάνω, to sleep [§121,6].
δέ, but (stands after the first word of the sentence).
δέησις, -*εως*, *ἡ*, entreaty.
δεῖ, it is necessary, 107 [§ 125, 5].
δείδω, to fear [Perf. *δέδοικα* and *δέδια*; Aor. *ἔδεισα*].
δείκνυμι, show [§ 133].
δείλη, *ἡ*, evening.
δειλός, timid, 32.
δεινός, fearful, 87.
δεινῶς, terribly, 100.
δεκάς, decad, 141.
δελφίς, -*ῖνος*, *ὁ*, dolphin.
δένδρον, *τό*, tree.
δέομαι, w. g., to want [§ 125, 5].
δέον, *τό*, duty, 167.
δέρκομαι, to see [Perf. *δέδορκα*, § 102, 4].
δέρω, to flay [Perf., § 102, 4; second Aor. Pass., *ἐδάρην*].
δέσποινα, *ἡ*, mistress of the house.
δεσπότης, -*ου*, *ὁ*, master.
δεῦρο, hither.
δέχομαι, Dep. Mid., to receive.
δέω, to want, 107 [§ 125, 5]; (2) to bind [§ 98, (b); contracted, § 97, 2].
δῆθεν, namely, *scilicet*, 167.
δῆλος 3, evident.
δηλόω, to make evident, 110.
Δημητήρ, -*τρος*, *ἡ*, Demeter or Ceres.
δημοκρατία, *ἡ*, democracy, 91.
δῆμος, *ὁ*, people, 36.
Δημοσθένης, -*ους*, *ὁ*, Demosthenes.
δῆτα, certainly.
διαβολή, *ἡ*, calumny.
διαγίγνομαι, to live.
διάγω, to carry through, live.
διαγωνίζομαι, w. d., to contend.
διάδημα, *τό*, diadem, 159.
διαιρέω, to divide.
δίαιτα, *ἡ*, mode of life.
διαιτάω, to feed [Aug., § 91, 2].

διάκειμαι, to be in a state, to be disposed.

διακονέω, to serve [Aug., § 91, 2].

διαλύω, to dissolve, 88.

διαμείβομαι, to exchange.

διαμένω, to remain.

διανέμω, to distribute.

διαπράττω, to effect.

διαῤῥήγνυμι, to break asunder, 172.

διασπείρω, to scatter, 131.

διατάττω, to order, 122.

διατελέω, to complete, 161.

διατίθημι, to put in order, 161.

διατροφή, *ἡ*, nourishment.

διαφέρω, to differ from, 63.

διαφθείρω, to destroy, 63.

διαφορά, *ἡ*, difference, 159.

διάφορος 2, different.

διδακτός 3, taught.

διδάσκαλος, *ὁ*, teacher.

διδάσκω, to teach.

διδράσκω, to run away [§ 122, 6].

δίδωμι, give [§ 133].

διελέγχω, to censure, to make ashamed, convince.

διθύραμβος, *ὁ*, song.

διίστημι, to separate, 158.

δικάζω, to judge.

δίκαιος 3, just.

δικαιοσύνη, *ἡ*, justice.

δικαίως, justly, 160.

δικαστής, *-οῦ*, *ὁ*, judge.

δίκη, *ἡ*, justice, 22.

Διογένης, *-ους*, *ὁ*, Diogenes.

Διόδωρος, *ὁ*, Diodorus.

Διόνυσος, *ὁ*, Bacchus.

διότι, because.

δίς, *bis*, twice.

δίχα, w. g., apart from.

διχόμυθος, double-speaking, 122.

διχοστασία, *ἡ*, quarrel.

διψάω, to thirst [contracted, § 97, 3, (a)].

δίψος, *-ους*, *τό*, thirst.

διώκω, to pursue, 16.

δμώς, *-ωός*, *ὁ*, slave.

δοκέω, to think, 138 [§ 124, 3].

δολόω, to deceive, 108.

δόξα, *ἡ*, report, 23.

δόρυ, *τό*, spear [§ 39].

δορυφορέω, w. a., to attend as a life-guard.

δουλεία, *ἡ*, servitude.

δουλεύω, to be a slave, 37.

δοῦλος, *ὁ*, slave.

δουλόω, to enslave.

Δράκων, *-οντος*, *ὁ*, Draco.

δραπετεύω, w. a., to run away.

δράω, to do, act.

δρεπανηφόρος, scythe-bearing, 72.

δρόμος, *ὁ*, running, 100.

δύναμαι, to be able, 161 [§ 135].

δύναμις, *ἡ*, power, 100.

δυνατός 3, possible, powerful.

δύςκολος, hard to please, 41.

δύστηνος 2, unfortunate.

δυςτυχέω, to be unfortunate.

δυςχεραίνω, to be displeased with.

δῶμα, *-ατος*, *τό*, house.

δῶρον, *τό*, gift.

E.

Ἐάν, w. subj., if.

ἔαρ, *ἔαρος*, *τό*, spring.

ἐαρινός 3, belonging to spring.

ἐάω, to permit, 112 [§ 96, 3; Aug., § 87, 3].

ἐγγίζω, w. d., to come near.

ἐγγύθεν, from near, near.

ἐγγύς, near.

ἐγείρω, to awaken, 39 [§ 89, (b)].

ἐγκαλλωπίζομαι, to be proud of, 172.

ἔγκλημα, *τό*, accusation.

ἐγκράτεια, self-control, 161

ἐγκρατής, *-ές*, continent, 57.

ἐγκώμιον, *τό*, eulogy.

ἔγχελυς, *-υος*, *ἡ*, eel.

ἐγχωρεῖ, it is possible, allowable.

ἐγχώριος 2, native, 89.

ἐθέλω, to wish, 107 [§ 125, 6].

ἐθίζω, to accustom [Aug., § 87, 3].

ἔθνος, *-ους*, *τό*, nation, 56.

ἔθος, *-ους*, *τό*, custom, 53.

εἰ, if; in a question, whether.

εἶδος, *-ους*, *τό*, form, 48.

'ΕΙΔΩ, see *ὁράω*.

εἴθε, w. opt., O that.

εἰκάζω, to liken [Aug., § 86, Rem.].

εἰκῇ, inconsiderately, 160.

εἰκός ἐστι(ν), it is right.

εἰκότως, *adv*, naturally.

'ΕΙΚΩ, see *ἔοικα*.

εἴκω, to yield to, 22.

εἰκών, *-όνος*, *ἡ*, statue.

εἷλον, see *αἱρέω*.

εἴλω, to press, 143 [§ 125, 7].

εἰμί, to be [§ 137].

εἶμι, to go [§ 137].

'ΕΙΠΩ, see *φημί*.

εἴργνυμι, to shut in [§ 140, 2].

εἴργω, w. g., to shut out.

'ΕΙΡΟΜΑΙ, to inquire [§ 125, 8].

εἶσα, to establish [Aug., § 87, 3].

εἰςβάλλω, to throw into; (2) intrans., to fall into.

εἴσειμι, to go into, 167.
εἰσωθέω, to push in, 142.
εἶτα, then.
εἴτε — εἴτε, whether — or.
εἴωθα, see ἐθίζω.
ἑκάς, w. g., far.
ἕκαστος, -η, -ον, each.
ἐκβαίνω, to go out, 135.
ἐκβάλλω, to throw out.
ἔκγονος, ὁ, ἡ, descendant.
ἐκδύω τινά τι, to strip off.
ἐκεῖνος, -η, -ο, that, he.
ἐκκαίω, to burn out.
ἐκκαλύπτω, to disclose.
ἐκκλησία, ἡ, assembly.
ἐκκλησιάζω, to hold an assembly.
ἔκλειψις (ἡ) ἡλίου, eclipse of the sun.
ἐκνέω, to swim out.
ἐκπέμπω, to send out.
ἐκπέτομαι, to fly away.
ἐκπίνω, to drink up, 136.
ἐκπλέω, to sail out.
ἐκπλήττω, to amaze; Mid. Aor., to be amazed.
ἔκπωμα, -ατος, τό, drinking-cup.
ἐκτός, w. g., without.
Ἕκτωρ, -ορος, ὁ, Hector.
ἐκφαίνω, to make known, 130.
ἐκφέρω, to bring forth, 32.
ἐκφεύγω, w. a., to flee from, escape.
ἑκών, -οῦσα, -όν, willing.
ἔλαφος, ἡ, stag.
ἐλαύνω, to drive [§ 119, 2].
ἐλεαίρω, w. a., to pity.
ἐλέγχω, to examine, 145 [Perf., § 89, (a)].
ἐλεέω, w. a., to pity.
Ἑλένη, ἡ, Helen.
ἐλευθερία, ἡ, freedom.
ἐλεύθερος, free, 59.
ἐλευθερόω, to make free.
ἘΛΕΥΘΩ, see ἔρχομαι.
ἐλέφας, ὁ, elephant, 43.
ἑλίσσω, to wind [Aug., § 87, 3; Perf. Mid. or Pass. ἑλήλιγμαι and εἵλιγμαι, § 89].
ἕλκος, τό, a sore, 112.
ἙΛΚΥΩ and ἕλκω, to draw [Fut. ἕλξω; Aor. εἵλκυσα, ἑλκύσαι; Aor. Pass. εἱλκύσθην; Perf. Mid. or Pass. εἵλκυσμαι; Aug., § 87, 3].
Ἑλλάς, -άδος, ἡ, Hellas, Greece.
Ἕλλην, -ηνος, ὁ, a Greek.
Ἑλληνίς, -ίδος, ἡ, Grecian.
Ἑλλήσποντος, ὁ, the Hellespont.
ἕλμινς, -ινθος, ἡ, worm.
ἐλπίζω, to hope, 88.
ἐλπίς, -ίδος, ἡ, hope.
ἔλπομαι, to hope [Perf., § 87, 5].
ἙΛΩ, see αἱρέω.
ἑλώδης, -ῶδες, marshy.
ἐμβάλλω, to throw in; (2) intrans., to fall in or upon.
ἐμβροχίζω, to ensnare, 167.
ἐμέω, to vomit [§ 98, (b)].
ἐμμένω, to remain with, 160.
ἔμπεδος, firm, 159.
ἔμπειρος 2, w. g., experienced in.
ἐμπίπλημι, to fill.
ἐμπίπρημι, to set on fire, 165.
ἐμπίπτω, to fall into.
ἐμπτύω, to spit into or on.
ἐμφερής, -ές, w. d., similar to.
ἐμφυτεύω, to implant.
ἔμφυτος 2, implanted.
ἐμφύω, to implant.
ἐναντιόομαι, to oppose, 110.
ἐνάντιος 3, opposite.
ἐναύω, to kindle [Pass. with σ, § 95].
ἔνδεια, ἡ, want.
ἐνδείκνυμι, to show, 163.
ἐνδύω, to put on, 88.
ἐνεγείρω, to awaken.
ἐνεδρεύω, w. a., to lie in wait for.
ἘΝΕΚΩ, see φέρω.
ἐνέχω, to have, hold.
ἔνθα, there.
ἐνθάδε, hither.
ἔνθεν, whence.
ἐνθυμέομαι, Dep. Pass., to consider.
ἐνιαυτός, ὁ, year.
ἔνιοι 3, some.
ἐνιότε, sometimes.
ἐνίστημι, to put into, 158.
ἔννατος 3, ninth.
ἕννυμι, see ἀμφιέννυμι.
ἐνοχλέω, w. d., to molest [Aug., § 91, 1].
ἐνταῦθα, here.
ἐντέλλω, -ομαι, to commission, 131.
ἐντεῦθεν, hence; τὸ ἐντεῦθεν, thereupon.
ἐντίθημι, to put in, 159.
ἔντιμος 2, honored.
ἐντός, w. g., within.
ἔντριψις, -εως, ἡ, cosmetic.
ἐντυγχάνω, w. d., to fall in with.
ἐνύπνιον, τό, dream.
ἐξαίφνης, suddenly.
ἐξαλείφω, to wipe off, 120.
ἐξαμαρτάνω, to err greatly.
ἐξαμαυρόω, to obscure utterly.
ἐξαπατάω, to deceive completely, 106.
ἐξαπίνης, suddenly.
ἔξειμι, ἔξεστι, *licet*, it is lawful, in one's power.
ἔξειμι, ἐξιέναι, to go out.
ἐξεῖπον (Aor.), to utter, 147.

ἐξελαύνω, to drive out; (2) to lead out.
ἐξετάζω, to examine.
ἐξευρίσκω, to find out.
ἑξῆς, in order.
ἐξίημι, to send out, 167.
ἐξισόω, to make equal.
ἐξοκέλλω, to mislead, 130.
ἐξόλλυμι, to ruin utterly.
ἐξορθόω, to make straight, 158. [160.
ἐξορκέω, to cause to swear,
ἔοικα, to be like [§ 87, 5].
ἔολπα, see ἔλπομαι.
ἔοργα, see 'ΕΡΓΩ.
ἑορτάζω, to celebrate a feast [Aug., § 87, 5].
ἐπαγγέλλω, to announce; Mid. to promise.
ἐπάγω, to bring on.
ἐπαινέω, to praise, 107.
ἔπαινος, ὁ, praise.
ἐπαιτιάομαι, to accuse.
'Επαμινώνδας, -ου, ὁ, Epaminondas.
ἐπάν (ἐπήν), w. subj., if.
ἐπανάγω, to lead back.
ἐπανάκειμαι, to lie upon.
ἐπαναφέρω, to bring back, 141.
ἐπαρκέω, w. d., to help.
ἐπεί, when, since.
ἐπειδάν, w. subj., when.
ἐπειδή, since, because.
ἔπειτα, then, 167.
ἐπέρχομαι, to come to.
ἐπιβοηθέω, w. d., to come to the assistance of.
ἐπιβουλεύω, to plot against.
ἐπιβουλή, ἡ, plot.
ἐπιδείκνυμι, to show boastfully, 163.
ἐπιδιώκω, to pursue.
ἐπιθυμέω, to desire, 108.
ἐπιθυμία, ἡ, desire.
ἐπικίνδυνος 2, dangerous.
ἐπικουφίζω, to alleviate.
ἐπιλανθάνομαι, to forget.
ἐπιμέλεια, ἡ, care.
ἐπιμέλομαι, -οῦμαι, to care for, 25 [§ 124, 17].
ἐπινοέω, to think of.
ἐπιορκέω, to swear falsely, 138.
ἐπίορκος, ὁ, perjured.
ἐπιπίπτω, to fall upon.
ἐπισκοπέω, to look upon.
ἐπίσταμαι, to know, 161 [§ 135, p. 165].
ἐπιστέλλω, to command.
ἐπιστήμη, ἡ, knowledge.
ἐπιστήμων 2, w. g., acquainted with.
ἐπιστολή, ἡ, epistle.
ἐπιτάττω, to entrust to.
ἐπιτελέω, to accomplish.
ἐπιτήδειος, fit, 145.
ἐπιτηδεύω, to manage, 90.
ἐπιτίθημι, to put upon, 161.
ἐπιτρέπω, to entrust to; (2) to permit.
ἐπιτροπεύω, w. a., to be guardian.
ἐπιφέρω, to bring upon, 91.
ἐπιχειρέω, w. d., to put the hand to something.
ἐπιχώριος 3, of or belonging to, the country.
ἕπομαι. Comp. ἕπω.
ἐπόμνυμι, to swear by.
ἔπος, -ους, τό, word.
ἐποτρύνω, to urge on.
ἕπω, to be busily engaged in, occurs in prose in comp. (περιέπω, διέπω, etc.) [Aug., § 87, 3; Aor. Act. ἔσπον not used in Att. prose]; Mid. ἕπομαι, to follow [Impf. εἱπόμην; Fut. ἕψομαι; Aor. ἑσπόμην, ἐφεσπόμην; Inf. σπέσθαι; Imp. σποῦ, ἐπίσπου].
ἔραμαι, to love [§ 135, p. 165]
ἐραστής, ὁ, lover, 25.
'Ερατώ, -οῦς, ἡ, Erato.
ἐράω, to love [§ 135, p. 165].
ἐργάζομαι, to work [Aug., § 87, 3].
ἐργαστήριον, τό, workshop.
ἔργνυμι, see εἴργνυμι.
ἔργον, τό, work, 27.
'ΕΡΓΩ, to do [Perf., § 87 5].
ἔρδω, to do.
ἐρείδω, to prop [Perf. § 89, (b)].
ἐρίζω, to contend with.
ἔρις, -ιδος, ἡ, contention, 39.
'Ερμῆς, -οῦ, ὁ, Hermes, Mercury.
'ΕΡΟΜΑΙ, see 'ΕΙΡΟΜΑΙ.
ἑρπύζω, ἕρπω, to creep [Aug., § 87, 3].
ἔρρω, to go away [§ 125, 9].
ἐρρωμένος, strong.
ἐρρωμένως, strongly.
ἔρυμα, -ατος, τό, defence.
'Ερυμάνθιος, Erymanthian
ἔρχομαι, to go, come [§ 126, 2].
ἔρως, -ωτος, ὁ, love.
ἐρωτάω, to ask.
ἐσθίω, to eat, 16 [§ 126, 3].
ἐσθλός 3, noble, 23.
ἑσπέρα, ἡ, evening.
ἔςτε, until.
ἑστιάω, to entertain [Aug., § 87, 3].
ἔσχατος, last, 88.
ἑταῖρος, ὁ, companion, 27.
ἕτερος 3, the other, *alter*, 87.
ἔτι, besides, 124.
ἑτοῖμος 3, ready.
ἑτοίμως, *adv.*, readily.
ἔτος, -ους, τό, year.
εὖ, well, εὖ πράττω, to do well to.

Εὔβοια, ἡ, Euboea.
εὔβουλος, consulting well, 147.
εὐγενής, of high birth, 141.
εὐδαιμονέω, to be fortunate, 136.
εὐδαιμονίζω, to account happy.
εὐδαιμόνως, fortunately.
εὐδαίμων, -ονος, fortunate.
εὔδιος 2, serene.
εὐδοκιμέω, to be celebrated.
εὕδω, see *καθεύδω*.
εὐεξία, ἡ, good condition.
εὐεργεσία, ἡ, beneficence, 138.
εὐεργετέω, to benefit, 108.
εὐεστώ, ἡ, prosperity, 47.
εὐθύνω, to make straight, 23
εὐθύς, *adv.*, immediately.
εὔκλεια, ἡ, fame.
εὐκόλως, *adv.*, quickly.
εὐκοσμία, ἡ, good order, 24.
εὐλαβέομαι, w. a., Dep. Pass., to be cautious.
εὐμενής, -ές, well-disposed.
εὐμορφία, ἡ, beauty of form.
εὐνομία, ἡ, good administration.
εὔνοος 2, well-disposed, 29.
εὐπετῶς, *adv.*, easily.
εὔπορος, w. g., abounding in.
Εὐριπίδης, -ους, ὁ, Euripides.
εὑρίσκω, to find [§ 122, 7].
εὖρος, -ους, τό, breadth.
εὐρύς, -εῖα, -ύ, broad.
εὐσεβέω, w. a., to reverence.
εὐσεβής, -ές, pious.
εὔτακτος 2, well-ordered.
εὐτυχέω, to be fortunate, 107.
εὐτυχής, -ές, fortunate.
εὐτυχία, ἡ, good fortune.
εὐφραίνω, to rejoice, 28.
εὐφροσύνη, ἡ, mirth.

εὔχαρις, attractive.
εὐχάριστος 2, winning.
εὐχή, ἡ, request, 107.
εὔχομαι, w. d., to pray, 31.
ἔφηβος, ὁ, a youth.
ἐφίημι, to send up to, 167.
ἐφικνέομαι, to arrive at, 136.
ἐφόδιον, τό, travelling money.
Εὐφράτης, -ου, ὁ, Euphrates.
ἐχθαίρω, w. a., to hate.
ἐχθάνομαι, see *ἀπεχθάνομαι*.
ἔχθρος 3, hostile, 27, 58.
ἐχυρός, firm.
ἔχω, to have; w. adv., 16; w. inf., to be able [§ 125, 11].
ἕψω, to boil [§ 125, 12].
ἕως, as long as.
ἕως, -ω, ἡ, morning.

Z.

Ζάω, to live [Con., § 97, 3, (a)]. Comp. *βιόω*.
ζέννυμι, *ζέω*, to boil [§ 139, (b), 2].
ζεύγνυμι, to yoke, 172 [§ 140, 3].
Ζεύς, ὁ [§ 47, 3], Zeus or Jupiter.
ζηλόω, to strive after, 108.
ζημία, ἡ, injury.
ζημιόω, to punish.
ζητέω, to seek, 108.
ζωή, ἡ, life.
ζώννυμι, to gird [§ 139, (c), 1].
ζῷον, τό, animal, 58.

H.

Ἤ, or; ἤ — ἤ, aut — aut.
ᾗ, where.
ἡβάσκω, *ἡβάω*, to come to manhood [§ 122, 8].
ἥβη, ἡ, youth.
ἡγεμονεύω, to point out the way.
ἡγεμών, -όνος, ὁ, leader.
ἡγέομαι, to lead, 133.
ἡδέως, *adv.*, pleasantly, 16.
ἤδη, already.
ἥδομαι, to rejoice.
ἡδονή, ἡ, pleasure.
ἡδύς, -εῖα, -ύ, sweet.
ἦθος, -ους, τό, custom, 110.
ἥκιστα, least of all.
ἥκω, I am come.
ἡλικία, ἡ, age, 106.
ἡλίκος 3, as great as.
ἥλιος, ὁ, sun.
ἧμαι, to sit [§ 141, (b)].
ἡμέρα, ἡ, day.
ἡμεροδρόμος, ὁ, courier, 108.
ἡμίθεος, ὁ, demigod.
ἤν, w. subj., if.
ἡνίκα, when.
ἡνίοχος, ὁ, guide, 158.
ἤπιος 3, mild.
Ἥρα, ἡ, Hera or Juno.
Ἡρακλῆς, -έους, ὁ, Hercules.
ἥρως, -ωος, ὁ, hero.
ἡσυχάζω, to be quiet, still.
ἡσυχία, ἡ, stillness, 24.
ἥσυχος 2, quiet.
ἧττα, ἡ, defeat.
ἡττάομαι, w. g., to be defeated, inferior to.

Θ.

Θάλαττα, ἡ, sea.
θαλία, ἡ, feast.
θάλλω, to bloom, 34.
θάλπος, -ους, τό, heat.
θάνατος, ὁ, death.
θάπτω, to bury.
θαρραλέως, *adv.*, boldly, 106.
θαρρέω, to be of good courage; *θ. τινά*, to have confidence in; *θ. τι*, to endure something.
θαυμάζω, w. g., to wonder, 16.
θαυμαστός 3, wonderful.

ϑεάομαι, Dep. Mid., to see.
ϑεατής, -οῦ, ὁ, spectator.
ϑεῖον, τό, deity.
ϑεῖος 3, godlike.
ϑέλγω, to charm, 122.
ϑέλω, to wish, 107 [§ 125, 6].
ϑεμέλιον, τό, foundation.
Θεμιστοκλῆς, -έους, ὁ, Themistocles.
ϑεός, ὁ, God.
ϑεράπαινα, ἡ, female servant.
ϑεραπεία, ἡ, care.
ϑεραπεύω, to honor, 22.
ϑεράπων, -οντος, ὁ, servant.
ϑέρος, -ους, τό, summer.
ϑέω, to run [Fut., § 116, 3; Con., § 97, 1]. The other tenses from τρέχω, which see.
Θῆβαι, αἱ, Thebes.
ϑήρ, -ός, ὁ, wild beast.
ϑηρευτής, -οῦ, ὁ, huntsman.
ϑηρεύω, to hunt, 31.
ϑηρίον, τό, wild beast.
ϑησαυρός, ὁ, treasure.
Θησεύς, -έως, ὁ, Theseus.
ϑιγγάνω, to touch [§ 121, 10].
ϑλάω, to bruise [§ 98, (a)].
ϑνήσκω, to die [§ 122, 9].
ϑνητός 3, mortal.
ϑόρυβος, ὁ, tumult.
ϑραύω, to break, 100 [§ 95, Rem. 1].
ϑρίξ, τριχός, ἡ, hair.
ϑρόνος, ὁ, throne, 145.
ϑρώσκω, to leap.
ϑυγάτηρ, -ρος, ἡ, daughter.
ϑυμός, ὁ, mind, 28.
ϑύρα, ἡ, door.
ϑύρσος, ὁ, a thyrsus, 159.
ϑυσία, ἡ, sacrifice.
ϑύω, to sacrifice [§ 94, 2].
ϑώς, ϑωός, ὁ, ἡ, jackall.
ϑωπεύω and ϑώπτω, w. a., to flatter.

I.

Ἰάομαι, Dep. Mid., to heal.
ἰατρική, ἡ, medicine.
ἰατρός, ὁ, physician.
Ἰβηρία, ἡ, Spain.
ἰδέα, ἡ, appearance, 106.
ἴδιος 3, own, peculiar.
ἰδιώτης, -ου, ὁ, private man; (2) layman.
ἱδρύω, to build, 90 [§ 94, 1].
ἱδρώς, -ῶτος, ὁ, sweat.
ἱερεύς, -έως, ὁ, priest.
ἱερόν, τό, victim.
ἱερός 3, w. g., sacred to.
ἵζω, see καϑίζω.
ἵημι, to send [§ 136].
ἰϑύνω, to set right, 52.
ἱκανός 3, sufficient, able.
Ἴκαρος, ὁ, Icarus.
ἱκετεύω, to supplicate, 88.
ἱκέτης, -ου, ὁ, suppliant.
ἱκνέομαι, see ἀφικνέομαι.
ἱλάσκομαι, to propitiate [§ 122, 10].
ἵλεως, -ων, merciful.
Ἰλιάς, -δος, ἡ, the Iliad, 53.
ἱμάτιον, τό, garment.
ἱμείρω, to desire.
ἵνα, that; (2) in order that.
Ἰνδική, ἡ, India.
Ἰνδοί, οἱ, inhabitants of India.
ἴον, τό, violet.
ἱππεύς, -έως, ὁ, horseman.
ἱππεύω, to ride.
ἵππος, ὁ, horse.
ἴσος 3, equal, 49.
ἵστημι, to place, 15[illegible] [§ 133].
ἱστορέω τινά τι, to inquire of.
ἱστοριογράφος, ὁ, historian.
ἱστός, ὁ, loom.
ἰσχναίνω, to make emaciated [§ 111, Rem. 2].
ἰσχυρός 3, strong.
ἰσχύω, to be strong, 59
ἴσως, perhaps.
ἴχνος, -ους, τό, track.
ἰχϑύς, -ύος, ὁ, fish.
'ΙΩ, see εἶμι, to go.

K.

Καϑαίρω, to purify, 130.
καϑέζομαι, to sit down [Aug., § 91, 3; Fut. καϑεδοῦμαι].
καϑεύδω, to sleep [§ 125, 10].
κάϑημαι, to sit [Aug., § 91, 3].
καϑίζω, to set [§ 125, 13].
καϑίημι, to let down, 167.
καϑίστημι, to establish, 158.
καί, and, even; καί — καί, both — and (et — et), 38.
καινός 3, new.
καίριος, opportune, 112.
καιρός, the right time, 58.
καίω, to burn [§ 116, 2].
κακία, ἡ, vice.
κακόνοος 2, ill-disposed.
κακός 3, bad, wicked.
κακότης, ἡ, wickedness, 39.
κακουργέω, w. a., to do evil to one.
κακοῦργος, ὁ, evil-doer.
κακόω, to treat ill, hurt.
κακῶς, *adv.*, badly.
κάλαμος, ὁ, reed.
καλέω, to call, name [§ 98, (b); Opt. Plup. Mid. or Pass., § 116, 4].
Καλλίας, -ου, ὁ, Callias.
κάλλος, -ους, τό, beauty.
καλοκἀγαϑία, ἡ, rectitude, 145.
καλός 3, beautiful, 27.
καλύπτω, to conceal.
καλῶς, *adv.*, well.
κάμηλος, ὁ, ἡ, camel.
κάμνω, to labor (intrans.), 130 [§ 119].

κἄν, even if, 107.
κάνεον, τό, basket.
κάπρος, ὁ, wild boar.
καρδία, ἡ, heart.
καρπόομαι, to enjoy the fruits of.
καρπός, ὁ. fruit.
κάρτα, very.
καρτερέω, to be patient.
καρτερός 3, strong, 167.
Κάστωρ, -ορος, ὁ, Castor.
κατάβασις, ἡ, retreat, 72.
καταγελάω, w. g., to laugh at.
καταδαρθάνω, to fall asleep, 138.
καταδύω, to go down, 88.
κατακαίω, to burn down.
κατακλαίω, to bewail.
κατακλείω, to shut, 90.
κατακρύπτω, to hide.
καταλάμπω, shine upon.
καταλείπω, to leave behind, 120.
καταλύω, to loosen, 88.
κατανέμω, to distribute.
καταπαύω, to put a stop to.
καταπετρόω, to stone to death.
καταπλήττω, to astonish, 122.
κατασκευάζω, to prepare.
κατατίθημι, to lay down, 161.
καταφλέγω, to burn down, 122.
καταφρονέω, to despise.
καταφυγή, ἡ, refuge.
κατεργάζομαι, to accomplish.
κατέχω, to restrain, 23.
κατήγορος, ὁ, accuser.
κάτοπτρον, τό, mirror.
κάτω, below.
καῦμα, -ατος, τό, heat.
κάω, see *καίω*.
κεῖμαι, to lie down [§ 141, (a)].
κελεύω, to order, bid [§ 95].
Κελτίβηρες, Celtiberians.
κέντρον, τό, sting, 159.
κέραμος, ὁ, clay.
κεράννυμι, to mix [§ 139, (a), 1].
κερδαίνω, to gain, 130 [§ 111, Aor. II; Perf. *κεκέρδακα*].
κέρδος, -ους, τό, gain.
κευθμών, -ῶνος, ὁ, lair.
κεύθω, to conceal.
κεφαλή, ἡ, head.
κεχρημένος, wanting, 120.
κῆπος, ὁ, garden.
κῆρ, κῆρος, τό, heart.
κηρός, ὁ, wax.
κῆρυξ, -ῦκος, ὁ, herald.
κηρύττω, to make known (by a herald).
κιθάρα, ἡ, lyre.
Κιλικία, ἡ, Cilicia.
κινδυνεύω, to incur danger, 88.
κίνδῡνος, ὁ, danger.
κῖς, κιός, ὁ, corn-worm.
κίστη, ἡ, chest.
κιττός, ὁ, ivy.
κίχρημι, to lend [§ 135, 1].
κλάζω, to sound [§ 105, 4; Fut. Perf. *κεκλάγξω* and -*γξομαι*].
κλαίω, to weep, 133 [§ 125, 14].
κλάω, to break [§ 98, (a)].
κλείς, ἡ, key [§ 47, 5].
Κλειώ, -οῦς, ἡ, Clio.
κλείω, to shut, 28 [Pass. with σ, § 95, Rem. 1].
κλέος, -ους, τό, fame, 48.
κλέπτης, -ου, ὁ, thief.
κλέπτω, to steal [Fut. *κλέψομαι*; second Aor. Pass. *ἐκλάπην*; Perf., § 102, 5].
κλίνω, to bend [§ 111, 6].
κλοπή, ἡ, theft.
κλόπιμος, thievish, 122.
Κλωθώ, -οῦς, ἡ, Clotho.
κλώψ, -ωπός, ὁ, thief.
κνάω, to scrape [Cont., § 97, 3].
κοΐζω, to squeak [Char., § 105, 2].
κοιλαίνω, to hollow out [§ 111, Rem. 2].
κοινός, common, 131; *τὸ κοινόν*, commonwealth.
κοινωνία, ἡ, communion, 108.
κοίρανος, ὁ, ruler.
κολάζω, to punish.
κολακεία, ἡ, flattery.
κολακεύω, w. a., to flatter.
κόλαξ, -ακος, ὁ, flatterer.
κολαστής, -οῦ, ὁ, punisher
κολούω, to curtail [Pass. with σ, § 95].
κόλπος, ὁ, bosom, 133.
κομίζω, to bring.
κόπτω, to cut, 120.
κόραξ, -ακος, ὁ, crow.
κορέννυμι, to satisfy [§ 139, (b), 3].
Κορίνθιος, ὁ, Corinthian.
κόρυς, -υθος, ἡ, helmet.
κοσμέω, to adorn.
κόσμος, ὁ, ornament, 51.
κοῦφος 3, light, 39.
κράζω, to cry out, 122 [§ 105, 2; Fut. *κεκράξομαι*].
κράνος, -ους, τό, helmet.
κρατέω, w. g., to have power over, 107.
κρατήρ, -ῆρος, mixing bowl.
κράτος, -ους, τό, strength.
κραυγή, ἡ, shout, 167.
κρέας, τό, flesh, 41 [§ 39, Rem.].
κρέμαμαι and *κρεμάννυμι*, to hang [§ 139, (a), 2].
κρίνω, to judge, 48 [§ 111, 6].
Κρισαῖος, belonging to Crisa.
κριτής, -οῦ, ὁ, judge.

Κριτίας, -ου, ὁ, Critias.

Κροῖσος, ὁ, Croesus.

κροκόδειλος, ὁ, crocodile.

κρόμυον, τό, onion.

Κρότων, -ωνος, ὁ, Crotona.

κρούω, to knock, 100 [Pass. with σ, § 95, Rem. 1].

κρυπτός 3, concealed, 130.

κρύπτω, to conceal, 121.

κρώζω, to croak [§ 105, 2].

κτάομαι, to acquire, 112 [Redup., § 88, Rem. 1; Subj. Perf. and Opt. Plup., § 116, 4].

κτείνω, to kill, usually ἀποκτείνω [Perf. Act., § 111, 5. Instead of ἔκταμαι and ἐκτάθην, τέθνηκα and ἀπέθανον ὑπό τινος are usual].

κτείς, -ενός, ὁ, comb.

κτενίζω, to comb.

κτῆμα, -ατος, τό, possession.

κτῆσις, ἡ, possession, 51.

κτίζω, to found, 31.

κυβερνήτης, ὁ, pilot.

κύβος, ὁ, a die, cube.

Κύδνος, ὁ, Cydnus.

κυλίω, to roll [Pass. with σ, § 95].

κύπελλον, τό, goblet.

κυριεύω, to be master of, 88.

κύριος, w. g., having power over.

Κύκλωψ, -ωπος, ὁ, Cyclops.

Κῦρος, ὁ, Cyrus.

κύων, κυνός, ὁ, ἡ, dog.

κωλύω, to hinder.

κώμη, ἡ, village.

κωτίλλω, to chatter, 172.

κωτίλος 3, loquacious

κωφός 3, dumb.

Λ.

Λαγχάνω, to acquire [§ 121, 11].

Λακεδαιμόνιος, ὁ, Lacedaemonian.

λαγώς, -ώ, ὁ, hare.

λαῖλαψ, -απος, ἡ, storm.

λαλέω, to talk.

λάλος 2, talkative.

λαμβάνω, to take, 31 [§ 121, 12].

λαμπρός 3, brilliant, 23.

λανθάνω, to be concealed from, 89 [§ 121, 13].

λάρυγξ, -υγγος, ὁ, throat.

λέαινα, ἡ, lioness.

λεαίνω, to grind, 43.

λέγω, to say, name; λέγομαι [§ 88, Rem. 2]; (2) to collect [§ 88, 4; Aor. Pass. ἐλέχθην and ἐλέγην].

λεία, ἡ, booty, 145.

λειμών, -ῶνος, ὁ, meadow.

λείπω, to leave, leave behind [Aor. ἔλιπον; Pf. λέλοιπα, § 102, 4].

Λεωνίδας, -ου, ὁ, Leonidas.

λεπτός 3, thin.

λευκαίνω, to whiten [§ 111, Rem 2].

λεύω, to stone [Pass. with σ, § 95].

λέων, -οντος, ὁ, lion.

λεώς, ὁ, people.

λῆρος, ὁ, loquacity.

ληστής, -οῦ, ὁ, robber.

λίαν, very, 122.

Λιβύη, ἡ, Libya

λίθος, ὁ, stone.

λιμήν, -ένος, ὁ, harbor.

λίμνη, ἡ, marsh, 158.

λιμός, ὁ, hunger.

λογίζομαι, to think, 112.

λόγιος 3, eloquent, 112.

λόγος, ὁ, word, 27.

λοιδορέω, to scold, 109.

λοιμός, ὁ, pestilence, 158.

λοιπός 3, remaining.

λούω, to wash [Cont., § 97, 5].

λόφος, ὁ, crest.

λοχάω, w. a., to lie in wait.

λυγρός 3, sad.

Λυδία, ἡ, Lydia.

Λυκοῦργος, ὁ, Lycurgus.

λυμαίνομαι, w. a., to abuse, maltreat.

λύμη, ἡ, disgrace.

λυπέω, to distress.

λύπη, ἡ, sorrow.

λυπηρός 3, sad, 47.

λύρα, ἡ, lyre.

λυρικός 3, lyric.

Λύσανδρος, ὁ, Lysander.

Λυσίας, -ου, ὁ, Lysias.

λυσιτελέω, w. d., to be useful to.

λύχνος, ὁ, lamp, 172.

λύω, to loose, 22 [§ 94, 2].

λωβάομαι, w. a., maltreat.

M.

Μαθητής, -οῦ, ὁ, a pupil, 28.

Μαίανδρος, ὁ, Maeander.

μάκαρ, -αρος, happy.

μακαρίζω, to esteem happy.

μακάριος 3, happy, 108.

Μακεδονία, ἡ, Macedonia.

Μακεδονικός, Macedonian.

Μακεδών, -όνος, ὁ, a Macedonian.

μακράν, far, 131.

μακρός 3, long.

μαλακίζω, to render effeminate, 124.

μαλακός 3, soft.

μαλθακός 3, soft, 172.

μάλιστα, especially, 107.

μᾶλλον, rather, 64.

Μανδάνη, ἡ, Mandane.

μανθάνω, to learn, 24 [§ 121, 14].

Μαντίνεια, ἡ, Mantinēa.

μάντις, -εως, ὁ, prophet, 88.

μαραίνω, to make wither.

μαρτυρέω, μαρτύρομαι, to bear testimony [§ 124, 4].

μαρτυρία, *ἡ*, testimony.
μάρτυς, *-τυρος*, *ὁ*, witness.
μαστιγόω, to scourge.
μαστίζω, to whip [Char., § 105, 2].
μάστῑξ, *-ῑγος*, *ἡ*, scourge, 38.
μάχη, *ἡ*, battle.
μάχομαι, to fight, 16 [§ 125, 15].
μέγας, *-άλη*, *-α*, great [§48].
μέγεθος, *-ους*, *τό*, greatness.
μέθη, *ἡ*, drunkenness.
μεθήμων, *-ονος*, negligent, 65.
μεθίημι, to let go, 168.
μεθύω, to be drunk, 136.
Μεθώνη, *ἡ*, Methone.
μειράκιον, *τό*, young boy.
μέλας, *-αινα*, *-αν*, black.
μέλει, it concerns, 24 [§ 125, 17].
μελέτη, *ἡ*, care.
μέλι, *-ιτος*, *τό*, honey.
μέλιττα, *ἡ*, a bee.
μέλλω, to be about to; 88 [§ 125, 16].
μέλομαι, to have a care for [§ 125, 17].
μέλος, *-ους*, *τό*, song, 121.
μέμφομαι, w. a., to blame; w. d., to reproach.
μέμψις, *-εως*, *ἡ*, reproach.
μέν — *δέ*, truly — but, 38.
Μενέλεως, *-εω*, *ὁ*, Menelaus.
μενεναίνω, w. d., to bear ill-will towards.
μένω, to remain; w. a., to await; second Perf. *μέμονα*, to desire [§ 111,5].
μερίζω, to divide.
μέριμνα, *ἡ*, care.
μέρος, *-ους*, *τό*, part.
μεσημβρία, *ἡ*, mid-day.
μέσος 3, middle.
μεσότης, mediocrity, 57.
μεστός 3, w. g., full.
μεταβάλλω, to change, 130.
μεταβολή, *ἡ*, change.
μεταδίδωμι. to give a share of, 159.
μεταλλάττω, to change.
μεταξύ, w. g., between.
μεταπέμπομαι, to send for.
μετατίθημι, to change, 159.
μεταφέρω, to remove, change.
μεταχειρίζομαι, to take in hand, 65.
μετέπειτα, afterwards.
μετέχω, to take part in.
μέτριος 3, moderate.
μετρίως, *adv.*, moderately.
μέτρον, *τό*, measure, 28.
μέχρι, until.
μή, not, 16; after expressions of fear, 91.
μηδαμοῦ, nowhere; *μ. εἶναι*, to be of no value.
Μήδεια, *ἡ*, Medea.
μηδείς, *-εμία*, *-έν*, no one [§ 68, Rem. 1].
μηδέποτε, never, 112.
Μῆδος, *ὁ*, a Mede.
μῆκος, *-ους*, *τό*, length.
μήν, *-νός*, *ὁ*, month.
μῆνις, *-ιος* or *-ιδος*, *ἡ*, anger.
μηνίω, w. d., to be angry with.
μήποτε, never.
μήπω, not yet.
μήτε — *μήτε*, neither — nor.
μήτηρ, *-τρος*, *ἡ*, mother.
μηχανάομαι, Dep. Mid., to contrive.
μιαίνω, to pollute [§ 111, Rem. 2].
μίγνυμι, to mix [§ 140, 4].
Μιθριδάτης, *-ου*, *ὁ*, Mithridates.
μικρός 3, small.
Μιλτιάδης, *-ου*, *ὁ*, Miltiades.
Μίλων, *-ωνος*, *ὁ*, Milo.
μιμέομαι, to imitate.
μιμητής, *-οῦ*, *ὁ*, imitator.
Μίνως (Gen. Μίνωος and Μίνω), *ὁ*, Minos.
μιμνήσκω, to remind [§ 122, 11].
μίσγω, w. g., to mix with
μισέω, to hate.
μισθός, *ὁ*, reward.
μισθόω, to let out.
μνᾶ, *-ᾶς*, *ἡ*, mina [§ 26].
μνήμη, *ἡ*, memory.
μνημονεύω, to remember.
μνηστήρ, *-ῆρος*, *ὁ*, suitor.
μόλις, with difficulty.
μοναρχία, *ἡ*, monarchy.
μόνον, only, 64.
μόνος 3, alone.
μοῖρα, *ἡ*, fate, 141.
μόρσιμος 2, fated.
Μοῦσα, *ἡ*, a Muse.
μουσική, *ἡ*, music, 87.
μοχθηρός 3, miserable, base.
μόχθος, *ὁ*, toil, distress.
μοχλός, *ὁ*, bolt, 28.
μύζω, to suck [§ 125, 18].
μῦθος, *ὁ*, word, 40.
μυῖα, *ἡ*, fly.
μυρίος 3, innumerable.
μύρμηξ, *-κος*, *ὁ*, ant.
μύρον, *τό*, perfumery, 145.
μῦς, *-ῠός*, *ἡ*, mouse.
μύχατος 3, inmost, 121.
μύω, to close [formation of tense, § 94, 1].
μωρός 3, foolish, a fool.

N.

Ναί, truly.
ναίω, to dwell.
Νάξιος, *ὁ*, Naxian.
νάσσω, to press together [Char., § 105, 1].
ναυαγία, *ἡ*, shipwreck.
ναυᾱγός, *ὁ*, shipwrecked.
ναυμαχία, *ἡ*, sea-fight.
ναύτης, *-οῦ*, *ὁ*, sailor.

ναυτικός 3, nautical, 161; τὸ ναυτικόν, a fleet.
νεανίας, -ου, ὁ, a youth.
Νεῖλος, ὁ, Nile.
νεκρός 3, dead, 175.
νέκταρ, -αρος, τό, nectar.
νέκυς, -υος, ὁ, corpse, 49.
Νεμέα, ἡ, Nemea.
νεμω, to divide, 145 [Fut. νεμῶ and νεμήσω; Aor. ἔνειμα; Perf. νενέμηκα; Aor. Pass. ἐνεμήθην and -έθην].
νέος 3, young, 28.
νεότης, -ητος, ἡ, youth.
Νέστωρ, -ορος, ὁ, Nestor.
νεφέλη, ἡ, cloud, 158.
νέφος, -ους, τό, cloud.
νέω, to swim [§ 116, 3].
νεώς, -ώ, ὁ, temple.
νή, yes, truly.
νῆμα, -ατος, τό, yarn, 136.
νηνεμία, ἡ, a calm.
νῆσος, ἡ, island.
νίζω, to wash.
νικάω, to conquer, 106.
νικῆ, ἡ, victory.
νίπτω, to wash.
νίφει, it snows.
νοέω, to think.
νόημα, -ατος, τό, thought, 57.
νομάς, -άδος, ὁ, ἡ, nomad.
νομεύς, -έως, ὁ, shepherd, 44.
νομή, ἡ, pasture.
νομίζω, to think, 56.
νόμιμος 3, customary.
νόμος, ὁ, law.
νόος, ὁ, mind, 29.
νοσέω, to be sick.
νόσος, ἡ, disease, 28.
νότος, ὁ, south-wind.
Νύμφη, ἡ, a Nymph.
νῦν, now.
νύξ, νυκτός, ἡ, night.
νυστάζω, to nod [Char., § 105, 3].

Ξ.

Ξενία, ἡ, hospitality.
ξένος, ὁ, guest, 122.
Ξενοφάνης, -ους, ὁ, Xenophanes.
Ξενοφῶν, -ῶντος, ὁ, Xenophon.
ξέω, to scrape [formation of tense, § 98, (b)].
ξηραίνω, to dry.
ξίφος, -ους, τό, sword.
ξύλον, τό, wood.
ξυρέω and ξύρομαι, to shave [§ 124, 5].
ξύω, to scrape [Pass. with σ, § 95].

O.

Ὀδάζω, to bite [Char., § 105, 2].
ὅδε, this.
ὁδός, ἡ, way.
ὀδοῦς, -όντος, ὁ, tooth.
ὀδύρομαι, to mourn, 16.
Ὀδυσσεύς, -έως, ὁ, Ulysses.
ὄζω, to smell of [§ 125, 19].
ὅθεν, whence.
οἶ, whither.
οἰακίζω, to steer [Aug., § 87, 1].
οἶδα, I know [§ 143].
οἴγνυμι, οἴγω, see ἀνοίγ.
οἰκεῖος 3, belonging to, own, intimate.
οἰκέτης, -ου, ὁ, servant.
οἰκέω, to dwell, 112.
οἴκησις, -εως, ἡ, dwelling.
οἰκία, ἡ, house.
οἰκοδομέω, to build a house, 112.
οἶκος, ὁ, house.
οἰκουρέω, to guard a house [§ 87, 2].
οἰκτείρω, w. a., to pity.
οἶμαι, see οἴομαι.
οἰμώζω, to lament [Char., § 105, 2].
οἰκτρός 3, pitiable, 58.
οἶνος, ὁ, wine.
οἰνοχόος, ὁ, cup-bearer.
οἴομαι, to think [§ 125, 20].
οἷος, such as; w. inf., instead of ὥςτε, so that.
ὄϊς, ὄϊος, ὁ, ἡ, sheep.
οἴχομαι, to depart [§ 125, 21].
'ΟΙΩ, see φέρω.
ὄλβιος 3, happy.
ὄλβος, ὁ, riches, 124.
ὀλιγαρχία, oligarchy, 161.
ὀλίγοι, few.
ὀλίγος 3, little, 53.
ὀλισθάνω, to slip [§ 121, 7].
ὄλλυμι, to destroy [§ 138, B].
ὀλολύζω, to howl [Char., § 105, 2].
ὅλος 3, whole.
ὀλοφύρομαι, to pity.
Ὅμηρος, ὁ, Homer.
ὁμιλέω, w. d., to associate with, 131.
ὁμιλία, ἡ, intercourse with.
ὄμνυμι, to swear [§ 138, B].
ὀμνύω, to swear.
ὁμογάστριος, ὁ, brother.
ὁμόγλωττος 2, speaking the same language.
ὁμοιότης, -τητος, likeness.
ὁμοίως, in like manner, 108.
ὁμολογέω, to agree with, admit.
ὀμόργνυμι, to wipe off [§ 140, 6].
ὄνειρος, ὁ, dream.
ὄνησις, -εως, ἡ, advantage.
ὀνίνημι, to benefit [§ 135, 4].
ὄνομα, -ατος, τό, name.
ὀνομάζω, to name.
ὄντως, really.
ὀξύς, -εῖα, -ύ, sharp, sour.
ὀπάζω, to bestow, 124.
ὅπη, whither, where.
ὀπίσω, back, 138.
ὁπλίζω, to arm.
ὁπλίτης, -ου, ὁ, heavy-armed man.

ὅπλον, τό, weapon.
ὅποι, whither.
ὁποῖος 3, *qualis*, of what sort.
ὁπόσος 3, *quantus*, as great as.
ὁποσοςοῦν 3, how great, how long, soever.
ὁπόταν, w. subj., when.
ὁπότε, when, since.
ὁπότερος 3, which of two.
ὅπου, where.
'ΟΠΤΩ, see ὁράω.
ὅπως, how, 109.
ὅρασις, -εως, ἡ, sight.
ὁράω, to see [§ 126, 4].
ὀργαίνω, to enrage [§ 111, Rem. 2].
ὀργή, ἡ, anger.
ὀργίζομαι, Dep. Pass., to be angry.
ὀρέγω, to stretch, 122.
ὄρεξις, a striving after, 108.
ὀρθός 3, straight, 57.
ὀρθόω, to make straight, 108.
ὄρθριος 3, early.
ὁρίζω, to fix, limit, 124.
ὅρκιον, τό, oath.
ὅρκος, ὁ, oath.
ὁρμάω, to rush, 106.
ὁρμή, ἡ, impulse, 57.
ὀρνιθοθήρας, -α, ὁ, bird-catcher, 24.
ὄρνις, -ιθος, ὁ, ἡ, bird.
ὄρνυμι, to rouse.
ὄρος, -ους, τό, mountain.
ὄρτυξ, -γος, ὁ, quail.
ὀρύττω, to dig [Fut. ὀρύξω; Pf. ὀρώρυχα; Pf. Mid. or Pass. ὀρώρυγμαι, § 89, (a)].
ὀρχηθμός, ὁ, dance.
ὅσιος 3, holy.
ὀσμή, ἡ, smell.
ὅσος, as great as, 67.
ὅςπερ, ἥπερ, ὅπερ, whoever, 108.
ὀστέον, -οῦν, τό, bone.
ὅςτις, ἥτις, ὅ τι, whoever, 67 [§ 62].
ὀσφραίνομαι, w. g., to smell [§ 121, 8].
ὅταν, w. subj., when, 87.
ὅτε, when.
ὅτι, that, because.
οὐ, not, 17; οὗ, where.
οὐδαμῇ, nowhere.
οὐδέ, neither, 57.
οὐδείς, -εμία, -έν, no one [§ 68, Rem. 1].
οὐδέποτε, never.
οὐκ, not, 16.
οὐκέτι, no longer, 165.
οὖν, therefore.
οὔποτε, never, 131.
Οὐρανίδαι, οἱ, gods, inhabitants of Olympus.
οὐράνιος 3, heavenly.
οὖς, ὠτός, τό, ear [§ 39].
οὐσία, possession, 64.
οὔτε—οὔτε, neither—nor.
οὕτω(ς), thus, 87 [§ 7].
οὐχ, not, 28.
ὀφείλω, to owe [§ 125, 22].
ὀφέλλω, to nourish, 53.
ὀφθαλμός, ὁ, eye.
ὄφις, -εως, ὁ, snake.
ὀφλισκάνω, to owe [§ 121, 9].
ὀχέω, to bear, endure.
ὄχλος, ὁ, the common people (*plebs*).
ὄψ, ὀπός, ἡ, voice.
ὀψέ, late.
ὄψιος 3, late.
ὄψις, -εως, ἡ, sight, visage, 47.
ὀψοφάγος 2, dainty.

Π.

Παγίς, -ῖδος, ἡ, trap, 49.
πάγκακος, thoroughly bad.
πάθος, -ους, suffering, 53.
παιάν, -ᾶνος, ὁ, war-song.
παιδεία, ἡ, education, 87.
παιδεύω, to educate, 16.
παιδίον, τό, little child, 131.
παίζω, to play, 17 [§ 116, 3].
παῖς, -δός, ὁ, ἡ, child, 39.
παίω, to strike.
πάλαι, formerly, long ago; οἱ πάλαι, the ancients.
παλαίω, to wrestle [Pass. w. σ, according to § 95].
παλαιός 3, ancient.
πάλιν, again, 159.
πανταχοῦ, everywhere, in all respects.
παντοδαπός 3, of every kind.
πάντως, wholly, 160.
πάνυ, altogether, very.
πάππος, ὁ, grand-father.
παραγγέλλω, to order.
παραδίδωμι, give over to, commit.
παραδόξως, *adv.*, unexpectedly.
παραθήκη, ἡ, something entrusted, 122.
παραινέω, w. d., to advise, to exhort.
παρακαλέω, to call to, to exhort.
παρακαταθήκη, ἡ, pledge, 147.
παραλαμβάνω, to receive.
παράνομος 2, contrary to law.
παραπέτομαι, to fly away.
παραπλάζω, mislead, 122.
παραπλήσιος 3, like.
παρασκευάζω, to prepare, 168.
παρασκευαστικός 3, w. gen., skilled in preparing.
παρατείνω, to stretch out.
παρατίθημι, to place beside, provide.
παρατρέχω, to run by or past.
παραφέρω, to carry by or past.
πάρειμι, inf. παρεῖναι, to be present; πάρεστι(ν), it is lawful, in one's power.

πάρειμι, inf. *παριέναι*, to go by, near.
παρέρχομαι, to go by.
παρέχω, to offer, grant, 27; Mid., 58.
παρίημι, to let pass, neglect, 168.
παρίστημι, to place beside, 158.
παροινέω, to riot [Aug., § 91, 1].
παροξύνω, to encourage.
παῤῥησία, *ἡ*, frankness, 163.
πᾶς, every, all.
πάσσω, to scatter [Char., § 105, 1].
πάσχω, to suffer, 141 [§ 122, 12].
πατήρ, *-ρός*, *ὁ*, father.
πάτριος 2, belonging to the country.
πατρίς, *-ίδος*, *ἡ*, native country.
Πάτροκλος, *ὁ*, Patroclus.
πάτρως, *-ωος*, *ὁ*, uncle, 47.
παύω, to cause to cease, 124 [Aor. Pass. *ἐπαύσθην*; Pf. Mid. or Pass. *πέπαυμαι*, to cease; Fut. Perf. *πεπαύσομαι*, will cease].
πέδη, *ἡ*, fetter.
πεδίον, *τό*, a plain.
πείθω, to persuade, 124; Mid., 22 [Aor. *ἐπείσθην*, I obeyed].
πειθώ, *-οῦς*, *ἡ*, persuasiveness.
πεινάω, to hunger [Cont., § 97, 3].
πειράομαι, Dep. Pass., to try.
πέλαγος, *-ους*, *τό*, sea.
Πελοποννησιακός, Peloponnesian.
Πελοπόννησος, *ἡ*, Peloponnesus.
Πέλοψ, *-οπος*, *ὁ*, Pelops.
πελταστής, *ὁ*, shieldsman.
πέμπω, to send [§ 102, 5].
πένης, *-ητος*, *ὁ*, *ἡ*, poor.
πενητεύω, to be poor.
πενθέω, to grieve.
πενθικῶς ἔχω, w. g., to be sad about something.
ΠΕΝΘΩ, see *πάσχω*.
πενία, *ἡ*, poverty.
πενιχρός 3, poor.
πένομαι, to be poor.
πεπαίνω, to make ripe, 130 [§ 111, Rem. 2].
πεπρωμένη, *ἡ*, fate.
πέπων, *-ονος*, ripe.
περαίνω, to complete, 131 [§ 111, Rem. 2].
περαῖος 3, beyond.
πέρας, *-ατος*, *τό*, end, 147.
περάω, to transport [§ 98, (a)].
περιάγω, to lead round.
περιβάλλω, to throw round.
περίδρομος 2, running round.
Περικλῆς, *-έους*, *ὁ*, Pericles.
περιοράω, to overlook, permit, 147.
περίπλοος, *-ους*, *ὁ*, voyage round.
περιῤῥέω, to flow round, 133.
περιστέλλω, to clothe, 130.
περιτίθημι, to put or set round.
περιτρέπω, to turn round, 121.
περιττός 3, beyond the usual number, more than sufficient.
περιφέρω, to carry about.
Περσεφόνη, *ἡ*, Proserpine.
Πέρσης, *-ου*, *ὁ*, a Persian.
Περσικός, Persian.
πετάννυμι, to expand [§ 139, (a), 3].
πέτομαι, to fly [§ 125, 23].
πέτρα, *ἡ*, rock.
ΠΕΥΘΟΜΑΙ, see *πυνθάνομαι*.
πῆ; whither? where?
πηγή, *ἡ*, fountain.
πήγνυμι, to fix, make firm [§ 140, 8].
πῆχυς, *-εως*, *ὁ*, cubit, 51.
πικρός 3, bitter.
πιέζω, to press.
πίμπλημι, to fill [§ 135, 5].
πίμπρημι, to burn [§ 135, 6].
πίνω, to drink [§ 119, 3].
πιπίσκω, to give to drink [§ 122, 13].
πιπράσκω, to sell [§ 122, 14].
πίπτω, to fall [§ 123].
πιστεύω, to trust, 25.
πίστις, *-εως*, *ἡ*, belief, 133.
πιστός 3, trustworthy, 27.
πίων, *-ονος*, fat.
πλάζω, to cause to wander [Char., § 105, 4].
πλάσσω, to form [Char., § 105, 1].
πλαστική, *ἡ*, sculpture, 160.
Πλάταια, *ἡ*, Plataea.
πλέθρον, *τό*, measure of 100 feet.
πλεῖστος 3, most.
πλέκω, to knit, weave.
πλεονάκις, oftener.
πλεονέκτης, *-ου*, avaricious.
πλεονεξία, *ἡ*, avarice.
πλευρά, *ἡ*, side.
πλέω, to sail [§ 116, 3; Cont., § 97, 1].
πληγή, *ἡ*, a blow, wound.
πλῆθος, *-ους*, *τό*, multitude, 72.
πλήν, w. g., except, 145.
πλήρης, *-ες*, w. g., full, satisfied with.
πλησιάζω, to approach.
πλησίος 3, near, 109.
πλήττω, to strike, 131 [Pf. *πέπληγα*, I have struck; Aor. Pass. *ἐπλήγην*; but in composition, *ἐπλάγην*, e.g. *ἐξεπλάγην*].

, brick.
λοῦς, ὁ, voyage.
, rich.
be or become

to enrich, 64.
, riches, 39.
wash [§ 111, 6].
breathe, blow
; Cont., § 97, 1].
hence ?
esire [§ 98,(b)].
make, do; *εὖ*
07.
ῦ, ὁ, poet.
, variegated, 40.
ος, ὁ, shepherd.
f what kind ?
w. d., to carry

, hostile, 88.
3, warlike.
, war.
, to besiege.
ἡ, siege.
, *ἡ*, city, 51.
, the state, civil
0.
to govern the
Mid., to live as a
to govern the

ου, ὁ, citizen.
3, relating to
, 165.
often.
σιος 3, many
ore.
any. [lux.
ς, *-ους*, ὁ, Pol-
ία, ἡ, the rule
.
2, loquacious.
2, laborious.
ch, 53 [§ 48].
α, ἡ, costliness,

πολυτελής, *-ές*, costly, 163.
πολυφιλία, ἡ, multitude of friends.
πολυχειρία, ἡ, multitude of hands, of workmen.
πονέω, to toil, 107 [§98,(b)].
πονηρός 3, wicked, 48.
πόνος, ὁ, toil, 28. [90.
πορεύω, to lead forward,
πορθέω, to destroy.
ποριστικός 3, w. g., skilled in procuring.
πορφύρεος (*οῦς*) 3, purple.
Ποσειδῶν, *-ῶνος*, ὁ, Poseidon, Neptune.
πόσις, *-εως*, ἡ, drinking, 51.
πόσος; 3, how great ?
ποταμός, ὁ, river.
ποτέ, once, 43.
πότερος, which of two, 165.
ποτόν, *τό*, drink.
πούς, *ποδός*, ὁ, foot.
πρᾶγμα, *-ατος*, *τό*, an action, 40.
πρακτικός 3, capable of accomplishing, obtaining.
πρᾶξις, *-εως*, ἡ, an action.
πρᾶος 3, mild, 53.
πράττω, to do, act; *πράττω*, *πράττομαί τινα ἀργύριον*, to demand of one; w. adv., 89.
πρέπει, it is becoming, 24.
πρέσβεις, *οἱ*, ambassadors.
πρεσβευτής, *-οῦ*, ὁ, ambassador, 121.
πρέσβυς, *-εια*, *-υ*, old.
πρίασθαι, to buy [§ 135, p. 165].
πρίν, before; w. inf., 106; *πρὶν ἄν*, w. subj., 88.
πρίω, to saw [Pass. with *σ*, § 95].
προαιρέομαι, to prefer.
πρόβατον, *τό*, sheep.
πρόγονος, ὁ, ancestor.
προδίδωμι, to betray.

προδότης, *-οῦ*, ὁ, betrayer.
προεῖπον (Aor.), to say before, command.
προέρχομαι, to go before.
προθυμία, ἡ, willingness.
πρόθυμος 2, willing.
προθύμως, *adv.*, willingly.
προλείπω, to forsake, 121.
πρόμαχος, ὁ, fighting in front, champion.
προνοέω, to consider beforehand, 142.
πρόνοια, ἡ, foresight, 87.
πρόοιδα, to know beforehand.
προςαγορεύω, to call, name.
προςβάλλω, w. g., to smell of something.
προςβλέπω, to look at.
προςδοκάω, to expect, 107.
πρόςειμι, inf. *προςεῖναι*, to be present, 47.
πρόςειμι, inf. *προςιέναι*, to go to, 168.
προςελαύνω, to advance towards.
προςέρχομαι, to come to.
προςήκει, it is becoming, 24.
προςήκων, becoming, 138.
προσημαίνω, to reveal, 165.
πρόσθεν, before; w. g. [§ 24].
προςθετός 3, artificial, 175.
προςκυνέω, w. a., to worship, honor.
πρόςοδος, ἡ, approach, 54.
προςπίπτω, to fall upon, occur, 87.
προςπνέω, to breathe upon.
προςποιέω, to add to, 109.
προςτίθημι, to add.
προςφέρω, to bring to, 30.
πρότερος 3, before, sooner.
προτίθημι, to put before, 159.
προτρέπω, to turn to, 41.
προφητεύω, to prophesy.

πρυτανεῖον, τό, court of justice at Athens.
πρώϊος 3, early.
πρῶτος 3, first.
πταίρω, to sneeze.
πταίω, to strike against [Pass with σ, § 95].
πτερόν, τό, wing.
πτέρυξ, -γος, ἡ, wing.
πτίσσω, to pound [Char., § 105, 1].
πτωχός, very poor, 56.
Πυθαγόρας, -ου, ὁ, Pythagoras.
πυκνός 3, numerous, compact.
πύλη, ἡ, gate.
πυνθάνομαι, to inquire [§ 121, 15].
πῦρ, πυρός, τό, fire.
πύργος, ὁ, tower.
πυρόω, to burn.
πώ (enclitic), yet.
πωλέω, to sell.
πώποτε, ever.
πῶς; how?

Ρ.

Ῥᾴδιος 3, easy.
ῥᾳδίως, *adv.*, easily.
ῥεῦμα, -ατος, τό, stream.
ῥέω, to flow [§ 116, 3].
'ΡΕΩ, see φημί.
ῥήγνυμι, to tear, break [§ 140, 9].
ῥῆμα, -ατος, τό, word.
ῥήτωρ, -ορος, ὁ, orator.
ῥῖγος, -ους, τό, cold.
ῥιγόω, to be cold [Cont., § 97, 3, (b)].
ῥιπτέω, to throw.
ῥίπτω, to throw.
ῥῖς, ῥινός, ἡ, nose.
ῥίψ, ῥιπός, ἡ, reed.
ῥοδοδάκτυλος 2, rosy-fingered.
ῥόδον, τό, rose.
ῥοιά, ἡ, pomegranate.
ῥόπαλον, τό, a club.
ῥυθμός, ὁ, rhythm.
ῥυστάζω, to drag [Char., § 105, 2].
ῥώννυμι, to strengthen [§ 139, (c), 2].

Σ.

Σαλαμίς, -ῖνος, ἡ, Salamis.
σάλπιγξ, -ιγγος, ἡ, trumpet.
σαλπίζω, to blow a trumpet [Char., § 105, 4].
σαλπικτής, -οῦ, ὁ, trumpeter.
Σάμιος, ὁ, Samian.
Σαρδανάπαλος, ὁ, Sardanapalus.
Σάρδεις, -εων, αἱ, Sardis.
Σάρος, ὁ, the Sarus.
σάρξ, σαρκός, ἡ, flesh.
σάττω, to load.
σαφής, -ές, clear.
σαφῶς, clearly.
σβέννυμι, to quench, 163 [§ 139, (b), 4; second Aor., § 142].
σέβας, τό, respect, 47.
σέβομαι, to honor, 31.
σεισμός, ὁ, earthquake.
σείω, to shake [Pass. with σ, § 95].
σέλας, -αος, τό, splendor.
σῆμα, τό, sign, monument.
σημαίνω, to give a sign.
σημεῖον, τό, sign.
σιγάω, to be silent.
σιγή, ἡ, silence.
σίδηρος, ὁ, iron.
σίναπι, -εος, τό, mustard.
σῖτος, ὁ, corn.
σιωπάω, to be silent.
σιωπή, ἡ, silence.
σιωπηλός 3, silent.
σκάφος, -ους, τό, trench.
σκεδάζω, to scatter, 124.
σκεδάννυμι, to scatter [§ 139, (a), 4].
σκέλλω, to dry up [§ 142, 3].
σκῆπτρον, τό, sceptre.
σκιά, ἡ, shadow.
σκληρός 3, dry, 121.
σκολιός 3, crooked, 23.
σκοπέω, -έομαι, to behold, consider.
σκότος, ὁ and τό, darkness.
σκώπτω, to joke, 59.
σμάω, to smear [Cont., § 97, 3; Aor. Pass. ἐσμήχθην].
σοφία, ἡ, wisdom.
σοφιστής, -οῦ, ὁ, sophist, 46.
Σοφοκλῆς, -έους, ὁ, Sophocles.
σοφός 3, wise.
σπανίζω, w. g., to be in want.
σπάνις, -εως, ἡ, need, 51.
σπανίως, *adv.*, rarely, 160.
Σπάρτη, ἡ, Sparta.
Σπαρτιάτης, -ου, ὁ, Spartan.
Σπαρτιατικός, Spartan.
σπάω, to draw [§ 98, (a)].
σπείρω, to sow [Pf. ἔσπορα; Aor. Pass. ἐσπάρην].
σπένδω, to pour libations; Mid., to make a treaty.
σπεύδω, to hasten, 17.
σπουδάζω, to hasten, be zealous, 131.
σπουδαῖος 3, zealous, 34.
σπουδαίως, *adv.*, zealously, 63.
σπουδή, ἡ, zeal.
σταγών, -όνος, ἡ, drop, 52.
στάδιον, τό, stadium, 131.
σταθμός, ὁ, a station, 72.
στάζω, σταλάζω, to trickle [Char., § 105, 2].
στασιάζω, to revolt, be at variance, 87.
στάσις, -εως, ἡ, faction, 51.
στάχυς, -ῦος, ὁ, ear of corn.
στέγη, ἡ, roof, house.

στέλλω, to send [second Aor. Pass., § 102, 2, and § 114].

στενάζω, to sigh [Char., § 105, 2].

στέργω, w. a., to love; w. d., to be contented with.

στερέω τινά τι, to deprive one of something [§ 122, 16].

στέρομαι, to be deprived of.

στερίσκω, to deprive of [§ 122, 15].

στέφανος, ὁ, crown.

στήλη, ἡ, pillar.

στηρίζω, to make firm [Char., § 105, 2].

στίζω, to prick [Char., § 105, 2].

στολή, ἡ, robe.

στόμα, -ατος, τό, mouth.

στορέννυμι, στόρνυμι, to spread out [§ 139, (b), 5].

στράτευμα, -ατος, τό, army, 72.

στρατεύω, to make an expedition, 89.

στρατηγός, ὁ, a general.

στρατιά, ἡ, army.

στρατιώτης, -ου, ὁ, soldier.

στρατοπεδεύομαι, to encamp.

στρατόπεδον, τό, encampment, encamped army.

στρατός, ὁ, army.

στρεβλόω, to torture.

στρέφω, to turn [Aor. Pass. ἐστράφην, ἐστρέφθην; Perf. Mid. or Pass., § 102, 6].

στρώννυμι, to spread out [§ 139, (c), 3].

στυγέω, to hate.

Συβαρίτης, -ου, ὁ, Sybarite.

συγγιγνώσκω, to think with, agree with; ἐμαυτῷ, to be conscious; σ. τινί, to pardon.

συγγνώμων, -ον, w. g., pardoning; (2) agreeing with.

συγγράφω, to describe, 72.

συγκυκάω, to confound, 106

συγχαίρω, to rejoice with.

συγχέω, to pour together, 133.

συκῆ, ἡ, fig-tree.

σῦκον, τό, fig.

συλάω τινά τι, to deprive one of something.

συλλαμβάνω, to take with, seize, 107.

Σύλλας, -ου, ὁ, Sylla.

συλλέγω, to collect.

σύλλογος, ὁ, assembly.

συμβαίνω, to go with, 136.

συμβουλεύω, to advise.

σύμβουλος, ὁ, adviser.

συμμαχία, ἡ, alliance, aid.

σύμμαχος, ὁ, ally, 106.

σύμπας, all together, 72.

συμπήγνυμι, to join together, 172.

συμπίνω, to drink with.

συμπίπτω, to fall with, 142.

συμπονέω, to work with, 107.

συμφέρω, to carry with, 142.

συμφορά, ἡ, an event, 138.

συναγωνίζομαι, to contend with.

συναίρομαι, w. g., to take part in.

συναπόλλυμι, to destroy together, 163.

συναρμόζω, to fit together, 124.

σύνδειπνος, ὁ, table-companion.

σύνδεσμος, ὁ, band; conjunction.

συνδιατρίβω, to live with, 142.

σύνειμι, inf. συνεῖναι, to be with.

σύνειμι, inf. συνιέναι, w. d., to come or assemble with.

συνεξομοιόω, to make equal.

συνεπιδίδωμι, to give up, 162.

συνεργός, ὁ. helper.

σύνεσις, -εως, ἡ, understanding.

συνετός 3, sensible, 72.

συνήθεια, ἡ, intercourse, 22.

συνθάπτω, to bury with.

συνθήκη, ἡ, treaty.

συνίστημι, to put together.

συννέω, to spin with, 162.

σύνοιδα, to know with; ἐμαυτῷ, to be conscious.

συντάττω, to arrange, 122.

συντρέχω, to run with one.

συντυγχάνω, to meet with, happen.

σῦριγξ, -ιγγος, ἡ, flute.

συρίζω (συρίττω), to whistle [Char., § 105, 2].

Σύρος, ὁ, a Syrian.

σύρω, to draw.

σῦς, συός, ὁ, ἡ, boar, sow.

συσκηνέω, to tent with, eat with.

σφάζω, σφάττω, to kill [Char., § 105, 2].

σφαῖρα, ἡ, ball.

σφάλλω, to deceive, 113.

σφόδρα, very, 147.

σφοδρός 3, violent.

σφύζω, to throb [Char., § 105, 2].

σφῦρα, ἡ, hammer.

σχάω, to loose [§ 98, (a)].

σχολαῖος 3, lazy.

σώζω, to save, 52 [Perf. Mid. or Pass. σέσωσμαι; Aor. Pass. ἐσώθην].

Σωκράτης, -ους, ὁ, Socrates.

σῶμα, -ατος, τό, the body.

σωτήρ, -ῆρος, ὁ, preserver

σωτηρία, *ἡ*, preservation.
σωφρονέω, to be of sound mind, 165.
σωφροσύνη, *ἡ*, modesty, 59.
σώφρων, wise, 36.

T.

Τάλαντον, *τό*, talent (a weight).
τάλαρος, *ὁ*, little basket.
τάλας, *-αινα*, *-αν*, wretched.
Τάνταλος, *ὁ*, Tantalus.
τάξις, *-εως*, *ἡ*, order, 121.
ταπεινός 3, low, humble.
ταπεινόω, to humble.
ταράττω, to throw into confusion, 122.
ταραχή, *ἡ*, confusion, 122.
τάττω, to arrange, 122.
ταῦρος, *ὁ*, bull.
ταυτολογία, *ἡ*, tautology, [40.
τάφρος, *ἡ*, grave.
τάχα, quickly, 131.
ταχέως, quickly.
τάχος, *-ους*, *τό*, quickness.
ταώς, *ταώ*, *ὁ*, peacock.
τέ — καί, both — and, 44.
Τεγέα, *ἡ*, Tegea.
τείνω, to stretch [Pf. *τέτᾰκα*; Pf. Mid. or Pass. § 113].
τείρω, to wear out, tire, 22.
τεῖχος, *-ους*, *τό*, wall.
τεκμαίρω, to limit.
τέκνον, *τό*, child.
τελευταῖος 3, last.
τελευτάω, to end, die.
τελευτή, *ἡ*, end, death.
τελέω, to accomplish, 107 [§ 98, (b)].
τέλος, *-ους*, *τό*, end, 131.
τέμνω, to cut, divide, 130 [§ 119].
τέρας, *-ατος*, *τό*, wonder.
τέρπω, to delight, 34.
τετραίνω, to bore [§ 111, Rem. 2].
τέττιξ, *-ῖγος*, *ὁ*, grasshopper.
τεχνάομαι, Dep. Mid., to contrive.
τέχνη, *ἡ*, art.
τεχνῖτης, *-ου*, *ὁ*, artist.
τήκω, to melt, 133.
Τηλέμαχος, *ὁ*, Telemachus.
τηλικοῦτος, so large, 67.
τηλοῦ, far.
τιάρα, *ἡ*, turban.
τίθημι, to place, 159; *νόμους τίθεσθαι*, to make laws [§ 133].
τιθήνη, *ἡ*, nurse.
τίκτω, to beget [Fut. *τέξομαι*; Aor. *ἔτεκον*; Perf. *τέτοκα*].
τιμάω, to honor.
τιμή, *ἡ*, honor.
τίμιος 3, honored, 56.
τιμωρέω, to help, 168.
τιμωρία, *ἡ*, punishment.
τίνω, to expiate, pay [§ 119, 4].
τιτρώσκω, to wound [§ 122, 16].
τλῆναι, to bear [§ 135, 7].
τοί, indeed, 136.
τοίνυν, hence, therefore.
τοῖος 3, of such a nature.
τοιοῦτος 3, such [§ 60].
τολμάω, to dare, 106.
τόξευμα, *-ατος*, *τό*, arrow.
τοξική, *ἡ*, archery.
τόξον, *τό*, bow.
τόπος, *ὁ*, place.
τοσοῦτος 3, so great [§ 60].
τότε, then.
τραγικός 3, tragic.
τράγος, *ὁ*, goat.
τραγῳδία, *ἡ*, tragedy.
τράπεζα, *ἡ*, table.
τρέπω, to turn; Mid., to turn myself; (2) for myself, i. e. to put to flight [Aor. *ἔτρεψα*; Mid. *-άμην*; Pass. *ἐτρέφθην*; *ἐτράπον*, *-όμην*, *ἐτράπην*; Pf. Act. *τέτροφα*; Pf. Mid. or Pass. *τέτραμμαι*, § 102, 5, 6].
τρέφω, to nourish, 25 [Fut. *θρέψω*; Aor. *ἔθρεψα*; Pf. *τέτροφα*, § 105, 2; Pf. Mid. or Pass. *τέθραμμαι*, ibid., 6; Aor. Pass. *ἐτρᾰ́φην* (seldom *ἐτρέφθην*)].
τρέχω, to run [§ 126, 5].
τρέω, to tremble [§ 98, (b)].
τρίβω, to rub.
τριήρης, *-ήρους*, *ἡ*, trireme.
τρίζω, to chirp [Char., § 105, 2].
τρίπους, *-οδος*, tripod, 145.
Τροιζήν, *-ῆνος*, *ἡ*, Troezene.
τρόπαιον, *τό*, trophy.
τρόπος, *ὁ*, way, manner, 67.
τρυφή, *ἡ*, luxury, 22.
τρυφητής, *-οῦ*, *ὁ*, luxurious, 24.
τρώγω, to gnaw [Fut. *τρώξομαι*; Aor. *ἔτραγον*].
τυγχάνω, to obtain [§ 121, 16].
τύμβος, *ὁ*, tomb.
τύπτω, to strike.
τυραννίς, *-ῖδος*, *ἡ*, tyranny.
τύραννος, *ὁ*, tyrant, 91.
τύρβη, *ἡ*, crowd, bustle.
τυφλόω, to make blind.
τύχη, *ἡ*, fortune, 23.

Υ.

Ὑάκινθος, *ὁ*, hyacinth.
ὑβρίζειν, w. a., to be haughty towards one, to maltreat. [51.
ὕβρις, *-εως*, *ἡ*, insolence,
ὑβριστής, *-οῦ*, *ὁ*, insolent man.
ὑγιαίνω, to be in good [health.

ὕδωρ, τό, water [§ 47].
ὕει, it rains.
υἱός, ὁ, son.
ὑπακούειν, w. d., to obey.
ὑπάρχω, to be at hand, to be, 41.
ὑπεξίστημι, to remove; Mid., to go or come out from.
ὑπεραποθνήσκω, w. gen., to die for one.
ὑπεράχθομαι, to be much grieved.
ὑπερβάλλω, to throw beyond, exceed.
ὑπερβασία, ἡ, trespass.
ὑπερήφανος 2, haughty, 110.
ὑπεροράω, to look over, to despise.
ὑπέρφρων, haughty, 36.
ὑπηρετέω, w. d., to aid, serve.
ὑπισχνέομαι, to promise [§ 120, 3].
ὕπνος, ὁ, sleep.
ὑπογραφή, ἡ, paint, painting.
ὑπόδημα, -ατος, τό, sandal, 108.
ὑπόθεσις, -εως, ἡ, hypothesis.
ὑπομένω, w. a., to await, endure.
ὑποφέρω, to endure.
ὑποχωρέω, to go back.
ὑστεραῖος 3, following.
ὕστερος 3, later, following.
ὑφαίνω, to weave [Perf. ὕφαγκα; Perf. Mid. or Pass. ὕφασμαι].
ὕψος, -ους, τό, height, 48.
ὑψόω, to elevate.

Φ.

ΦΑΓΩ, see ἐσθίω.
φαίνω, to show, 121.
φανερός, evident, 168.
φάρμακον, τό, remedy.
φάσκω, to assert [§ 122, 17].
φαῦλος, bad, evil.
φείδομαι, Dep. Mid., w. g., to spare.
φέναξ, -ᾱκος, ὁ, impostor.
Φερεκύδης, -ους, ὁ, Pherecydes.
φέρω, to bear, 23 [§ 126, 6].
φεύγω, to flee, 17 [§ 116, 3].
φημί, to say [§ 126, 7; inflection, § 135, 8].
φθάνω, to anticipate, 136 [§ 119, 5].
φθείρω, to destroy [§ 111, Pf. Act. ἔφθορα; Pf. Mid. or Pass. ἔφθαρμαι; Fut. Pass. φθαρήσομαι and second Aor. Pass. ἐφθάρην, in the sense of to perish].
φθόνος, ὁ, envy.
φιάλη, ἡ, drinking-cup.
φιλάνθρωπος 2, philanthropic, 43.
φιλέω, to love.
φιλία, ἡ, friendship.
φίλιος 3, friendly.
φιλοκερδής, -ές, fond of gain.
φιλομαθής, -ές, fond of learning.
φιλόξενος 2, hospitable.
φιλοσοφέω, to philosophize.
φίλος, ὁ, a friend, dear.
φιλοχρημοσύνη, ἡ, avarice.
φλύζω, to bubble [Char., § 105, 2].
φοβέω, to frighten, 109.
φόβος, ὁ, fear.
φοινίκεος (οῦς) 3, purple.
φοιτάω, to go to and fro.
φονεύς, -έως, ὁ, murderer.
φονεύω, to murder.
φόνος, ὁ, murder.
φορβή, ἡ, pasture, food.
φορέω, to carry.
φόρμιγξ, -ιγγος, ἡ, harp.
φράζω, to say, tell, 124.
φρήν, -ενός, ἡ, mind, 36.
φρονέω, to think, 107.
φροντίζω, to care for, 27.
φροντίς, -ίδος, ἡ, concern, 39.
Φρυγία, ἡ, Phrygia.
Φρύξ, -ῠγος, ὁ, a Phrygian.
φυλακή, ἡ, guard, watch.
φύλαξ, -κος, ὁ, a guard, 51.
φυλάττω, to guard, 36; Mid., w. a., to guard against something, 122.
φύσημα, -ατος, τό, breath.
φύσις, -εως, ἡ, nature.
φυτεύω, to plant.
φύω, to bring forth, 88 [§ 142, 10].
φωνέω, to produce a sound, speak.
φωνή, ἡ, voice.
φώρ, φωρός, ὁ, thief.
φῶς, φωτός, τό, light.

X.

Χαίνω, to yawn, 130.
χαίρω, to rejoice, 17 [§ 125, 24].
χαλάω, to loosen [§ 98, (a)].
χαλεπός 3, troublesome, 22.
χαλεπῶς, *adv.*, with difficulty.
χαλῑνός, ὁ, bridle.
χαλκός, ὁ, brass.
χάλκεος 3, brazen.
χαρίεις, graceful.
χαριέντως, gracefully.
χαρίζομαι, to gratify, 37.
χάρις, -ῐτος, ἡ, favor, 39.
χάσκω, to yawn [§ 122, 18].
χειμών, -ῶνος, ὁ, winter.
χείρ, -ρός, ἡ, hand [§ 35, Rem. 2].
χειρόομαι, to subdue, 110.
χελιδών, -όνος, ἡ, swallow.
χέω, to pour [§ 116, 3].

χηρόω, to deprive of, 113.
χθές, yesterday.
χθών, *-ονός*, *ἡ*, the earth, 133.
χιτών, *-ῶνος*, *ὁ*, coat.
χιών, *-όνος*, *ἡ*, snow.
χοεύς, *χοῶς*, *ὁ*, measure, 44.
χοίρειος 3, of swine.
χολόομαι, to be angry at.
χόλος, *ὁ*, anger, 172.
χορεύω, to dance.
χορός, *ὁ*, dance.
χόω, to heap up [Pass. with *σ*, § 95].
χράομαι, to use [§ 96, Rem.; Cont., § 97, 3, (a)].
χράω, to give an oracle [§ 96, Rem.; Cont., § 97, 3, (a)].
χρεία, *ἡ*, need, 22.
χρή, it is necessary [§ 135, 2].
χρήζω, w. g., to be in want.
χρῆμα, *-ατος*, *τό*, a thing, property, 41.
χρήσιμος, useful, 56.
χρησμοσύνη, poverty, 39.
χρηστός 3, useful, 41.
χρίω, to anoint [Pass. with *σ*, § 94, 1].
χρόνος, *ὁ*, time.
χρυσίον, *τό*, gold.
χρυσός, *ὁ*, gold.
χρύσεος (*οῦς*), *-έα* (*ῆ*), *-εον* (*οῦν*), golden.
χρῶμα, *-ατος*, *τό*, skin.
χρώννυμι, to color [§ 139, (c)].
χώρα, *ἡ*, country, region.
χωρίς, w. g., separately, apart from.
χωρισμός, *ὁ*, separation.

Ψ.

Ψαύω, w. g., to touch [Pass. with *σ*, § 95].
ψάω, to rub [Pass. with *σ*; Cont., § 97, 3, (a)].
ψέγω, to blame.
ψευδής, *-ές*, false.
ψεύδορκος 2, perjured; *τό ψεύδορκον*, perjury.
ψεῦδος, *-ους*, *τό*, a lie.
ψεύδω, to deceive, 47; Mid., 89.
ψεύστης, *-ου*, *ὁ*, liar.
ψήν, *ψηνός*, *ὁ*, wasp.
ψήφισμα, *-ατος*, *τό*, decree, 160.
ψυχή, *ἡ*, the soul.
ψῦχος, *-ους*, *τό*, cold.

Ω.

Ὠιδή (*ᾠδή*), *ἡ*, song.
ὠθέω, to push [§ 124, 6].
ὠκύς, *-εῖα*, *-ύ*, quick.
ὦμος, *ὁ*, shoulder.
ὠνέομαι, to buy [Aug., § 87, 4. Comp. *πρίασθαι*].
ὤνιος 3, for sale; *τὰ ὤνια*, wares.
ὡς, as, when, how, because; *ὡς τάχιστα*, as soon as possible; with indefinite numbers; — that; in order that [§ 181].
ὥςπερ, as, just as.
ὥςτε, so that.
ὠφέλεια, *ἡ*, advantage.
ὠφελέω, w. a., to benefit.
ὠφέλιμος 2, useful.
ὤψ, *ὠπός*, *ἡ*, eye, countenance.

II. ENGLISH AND GREEK VOCABULARY.

The numerals after a Greek word, denote the page where the meaning of the word is more fully given, or where another word of the same signification may be found. For the proper use of the prepositions, the student will depend principally upon the definitions given in §§ 163—167.

A.

Abandon, *ἐκλείπω*, *προλείπω*, *καταλείπω*, *ἐπιλείπω*, *ἀφίημι*.
ability, *δύναμις*, *-εως*, *ἡ*.
abide by, *παραμένω*, *ἐμμένω*.
able, to be, *δύναμαι*, *ἰσχύω*, *οἷός τε εἰμί*, *ἔχω*.
abolish, *λύω*.
abounding in, *εὔπορος* 2.
about, *περί*, *ἀμφί*.
Abradatas, *Ἀβραδάτας*, *-ου*, *ὁ*.
abroad, to travel, *ἀποδημέω*.
absence, in the, *ἀπών*.
absent, *ἀπών*.
absent, to be, *ἄπειμι*.
abstain from, *ἀπέχομαι*.
abundance, *ἀφθονία*, *ἡ*.

accompany, ἕπομαι.
accomplish, ἐξεργάζομαι, τελέω, διατ., περαίνω, ἀνύω; to accomplish, as a journey, κατανύω; = to effect, διαπράττομαι.
according to, in accordance with, κατά.
account of, on, διά, ἐπί, ἕνεκα, ὑπέρ.
account, on this, διά τοῦτο.
accuse of, γράφομαι, κατηγορέω, διώκω.
accuser, κατήγορος, ὁ.
accustom, ἐθίζω.
Acheron, Ἀχέρων, -οντος, ὁ.
Acherusian, Ἀχερούσιος.
achieve, ἐξεργάζομαι, διαπράττομαι.
Achilles, Ἀχιλλεύς, -έως, ὁ.
acquainted with, to be, οἶδα, ἐπίσταμαι.
acquire, κτάομαι, προςποιέω, λαγχάνω.
acquisition, κτῆσις, -εως, ἡ.
acquit, ἀπολύειν.
Acropolis, Ἀκρόπολις, -εως, ἡ.
across, passage, πάροδος, ἡ.
act, an, πρᾶξις, -εως, ἡ, πρᾶγμα, τό; = work, ἔργον, τό.
act, to, πράττω, δράω.
action, see act.
add, προςποιέω, προςτίθημι, ἐπιτίθημι.
administer, διοικέω, πολιτεύω; to be an administrator, οἰκέω; to administer the government, διοικέω τὴν πόλιν.
administration, good, εὐνομία, ἡ.
admire, θαυμάζω, ἄγαμαι, 108.
adorn, κοσμέω, ἀγάλλω, ἀσκέω.
adorn with (invest), ἀμφιέννυμί τινά τι.
Adranum, Ἄδρανον, τό.
adult, τέλειος 3.
advance, προβαίνω, ὁρμάω.
advantage, ὠφέλεια, ἡ, ὄνησις, -εως, ἡ.
——, an, ἀγαθόν, τό; advantages, τὰ ἀγαθά.
——, for the, of, πρός.
advantageous, χρήσιμος 3, χρηστός 3, ὠφέλιμος.
advice, βουλή, ἡ, βούλευμα, τό.
advise, βουλεύω, συμβουλεύω τινί.
adviser, σύμβουλος, ὁ.
Aeolus, Αἴολος, ὁ.
Aeschines, Αἰσχίνης, -ου, ὁ.
Aetna, Αἴτνη, ἡ.
Aeson, Αἴσων, -ονος, ὁ.
Aethiopian, an, Αἰθίοψ, -ίοπος, ὁ.
affair, πρᾶγμα, τό; = occupation, πρᾶξις, ἡ.
affirm, φημί.
affliction, πάθος, -ους, τό.
afford, παρέχω, παρέχομαι.
afraid, to be, φοβέομαι.
after, μετά.
afterwards, ἔπειτα, μετέπειτα.
again, αὖθις, πάλιν.
against, ἀντί, πρός, ἐπί.
Agamemnon, Ἀγαμέμνων, -ονος, ὁ.
age, ἡλικία, ἡ, 106.
——, old, γῆρας, -αος, τό.
Agesilaus, Ἀγησίλᾱος, -άου, ὁ.
agreeable, ἡδύς, -εῖα, -ύ.
agriculture, γεωργία, ἡ.
aid, to render, βοηθέω, w. d.
Ajax, Αἴας, -αντος, ὁ.
alarm, to, καταπλήττω.
Alcestis, Ἄλκηστις, -ιος and -ῐδος, ἡ.
Alcibiades, Ἀλκιβιάδης, -ου, ὁ.
Alexander, Ἀλέξανδρος, ὁ.
alike, ὁμοίως.
all, πᾶς, ἅπᾱς.
alleviate, ἐπικουφίζω; to alleviate, as grief, θεραπεύω.
alliance, συμμαχία, ἡ.
allow, ἐάω.
allowable, to be, ἔξεστι.
ally, an, σύμμαχος, ὁ.
almost, σχεδόν, ὀλίγου δεῖν.
alone, μόνος; adv., μόνον.
already, ἤδη.
also, καί.
altar, βωμός, ὁ.
alternately, ἐν μέρει.
although, κἄν or καὶ ἐάν, καιπέρ.
always, ἀεί.
am (to be), εἰμί, γίγνομαι, ὑπάρχω, ἔχω w. adv.
Amazon, Ἀμαζών, -όνος, ἡ.
ambassador, πρεσβευτής, [-οῦ, ὁ.
ambassadors, πρέσβεις, οἱ.
amid, ἐν.
among, ἐν, παρά.
amputate, ἀποτέμνω.
Anaxagoras, Ἀναξαγόρας, -ου, ὁ.
ancestors, προγεγενημένοι, [οἱ.
ancient, παλαίος 3.
and, καί.
anger, ὀργή, ἡ, χόλος, ὁ.
angry, to be, ὀργίζομαι, ἐν ὀργῇ ἔχω.
angry with, to be, ἄχθομαι, 88.
animal, ζῷον, τό, θηρίον, [τό.
announce, ἀγγέλλω, 88.
annually, κατ᾽ ἐνιαυτόν.
anoint, ἀλείφω, χρίω.

another, ἄλλος.
ant, μύρμηξ, -ηκος, ὁ.
Antisthenes, Ἀντισθένης, -ους, ὁ.
any one, τὶς.
any thing, τὶ.
any where, πού; in a sentence with a negative, οὐδαμοῦ.
anxiety, see care.
Apollo, Ἀπόλλων, -ωνος, ὁ.
appear, φαίνομαι, 138.
appetite, γαστήρ, -έρος, ἡ.
appoint, ἀποδείκνυμι; = appoint something to one, ὁρίζω, 124.
Apollodorus, Ἀπολλόδωρος, ὁ.
apprehend, συλλαμβάνω.
approach, to, πλησιάζω, πρόςειμι.
approbation, δοκιμασία, ἡ.
approve of, ἐπαινέω, 89.
Arabia, Ἀραβία, ἡ.
Arabians, Ἄραβες, οἱ.
Araspas, Ἀράσπας, -ου, ὁ.
Arcadian, Ἀρκάς, -άδος, ὁ.
Archestratus, Ἀρχέστρατος, ὁ.
archer, τοξότης, -ου, ὁ.
archery, τοξική, ἡ.
ardor, σπουδή, ἡ, θυμός, ὁ.
argument, λόγος, ὁ.
Ariaeus, Ἀριαῖος, ὁ.
arise (= to be), γίγνομαι.
Aristides, Ἀριστείδης, -ου, ὁ.
Aristippus, Ἀρίστιππος, ὁ.
Aristogiton, Ἀριστογείτων, -ονος, ὁ.
Aristotle, Ἀριστοτέλης, -ους, ὁ.
armament, στόλος, ὁ.
arms (weapons), ὅπλα, τά.
army, στρατιά, ἡ, στρατός, ὁ.
around, περί, ἀμφί.
arrange, διατάττω, συντάττω, 124, 159.
arrogant, ὑβριστής, -οῦ, ὑπέρφρων.
arrow, τόξευμα, τό.
Arsamus, Ἄρσαμος, ὁ.
art, τέχνη, ἡ.
Artaxerxes, Ἀρταξέρξης, -ου, ὁ.
Artemis, Ἄρτεμις, -ῐδος, ἡ.
artificer, ἐργάστης, -ου, ὁ, ἐργάτης, -ου, ὁ.
artist, τεχνῖτης, -ου, ὁ.
as, ὡς, ὥςπερ.
as long as, ἕως.
as much, τοσοῦτος.
as soon as, ὡς τάχιστα.
as well as, καί — καί.
ascend the throne, εἰς βασιλείαν καταστῆναι.
ascertain, πυνθάνομαι.
ashamed, to be, αἰδέομαι, αἰσχύνομαι.
Asia, Ἀσία, ἡ.
ask, ἐρωτάω, αἰτέω, 88.
aspire after, ὀρέγομαι, w.g., διώκειν, w. a.
assert, φημί.
assist, παραστῆναι, συμπονέω, 175; = to defend, ἀμύνω.
assign to, δίδωμι.
associate with, ὁμιλέω, σύνειμι.
assured, to be (think), νομίζω, ἡγέομαι.
Assyria, Ἀσσυρία, ἡ.
Assyrian, Ἀσσύριος, ὁ.
astonish, καταπλήττω.
Astyages, Ἀστυάγης, -ους, ὁ.
at, παρά.
Athenian, Ἀθηναῖος, ὁ.
Athens, Ἀθῆναι, αἱ.
Athos, Ἄθως, -ω, ὁ.
Atlantis, Ἀτλαντίς, -ίδος, ἡ.
attack, an, προςβολή, ἡ.
attack, to, ἐπιτίθεμαι, 161.
attempt, to, πειράομαι; = do, ποιέω.
attend to, ἐπιμελέομαι, φροντίζω.
Attica, Ἀττική, ἡ.
attractive, εὔχαρις, -ῐτος.
auditor, ἀκροᾱτής, -οῦ, ὁ.
audible, ἀκουστός 3.
author, αἴτιος, ὁ.
authority, royal, βασιλεία, [ἡ.
avail, δύναμαι, ἰσχύω.
avarice, πλεονεξία, ἡ, φιλοχρημοσύνη, ἡ.
avaricious, πλεονέκτης, -ου
avert, ἀλέξω, ἀμύνω, ἀποτρέπω.
avoid, φεύγω.
await, προςδοκάω, ὑπομένω, w. a.
awake, to be, ἐγρηγορέναι.
awaken, ἐγείρω, ἀνίστημι; = to afford, παρέχω, ὀπάζω.
away, to lead, ἀπάγω.

B.

Babylon, Βαβυλών, -ῶνος, ἡ.
back, ὀπίσω; go back, ἀναχωρέω.
bad, κακός, πονηρός, φαῦλος, 32.
bad, the (abstract), κακόν, [τό.
ball, σφαῖρα, ἡ.
banish, ἐκβάλλω.
banter, παίζω.
barbarian, a, βάρβαρος, ὁ.
base, ταπεινός, κακός, πονηρός.
Basias, Βασίας, -ου, ὁ.
basket, κάνεον, τό.
bathe oneself, λούομαι.
battle, μάχη, ἡ.
be, to, εἰμί, γίγνομαι, ἔχω w. adj. or adv.

be with, σύνειμι.
bear (carry), φέρω, φορέω, βαστάζω ; = endure, τλῆμι ; = bring forth, produce, φύω, ἀναφύω, τίκτω.
beast (wild), θηρίον, τό.
beat, κρούω, 100.
beautiful, καλός 3 ; beautiful persons, οἱ καλοί.
——, the, καλόν, τό.
beautifully, καλῶς.
beauty, καλόν, τό, κάλλος, -ους, τό.
because, ὅτι, διότι.
because of, διά.
become, γίγνομαι.
becomes, it, προςήκει.
becoming, προςήκων.
——, it is, προςήκει.
befitting, προςήκων.
before, πρό.
—— (conj.), πρίν, πρότερον.
beforehand, to observe, προνοέω.
beg off, ἐξαιτέομαι.
beget, τίκτω.
begin, ἄρχομαι.
beginning, ἀρχή, ἡ.
behalf of, in, ὑπέρ.
behind, ὀπίσω ; to leave behind, καταλείπω.
being, to come into, γίγνομαι.
believe (trust), πείθομαι ; = think, ἡγέομαι, νομίζω, δοκεῖ w. d.
believe in gods, θεοὺς νομίζω.
believed, to be, πιστεύομαι.
belly, γαστήρ, -ερός, ἡ.
beloved, to be, see to love.
benefactor, εὐεργέτης, -ου, ὁ.
beneficence, εὐεργεσία, ἡ.
benefit, to, ὠφελέω, ὀνίνημι.
benefit, εὐεργεσία, ἡ, χάρις, -ιτος, ἡ ; to confer a, εὐεργετέω w. a.
bereave, στερέω, ἀποστ. τινά τινος, ἀφαιρέομαι.
beside, πρός w. d.
besides, ἔτι, πλήν, 145.
besiege, πολιορκέω.
best, to be the, ἀριστεύω.
bestow, δίδωμι, ὀπάζω.
betimes, εὐθύς.
betray, προδίδωμι.
betrayer, προδότης, -ου, ὁ.
between, μεταξύ.
beware of, φυλάττομαι w. a., εὐλαβέομαί τι.
beyond, *prep.*, ὑπέρ.
beyond desert, παρ’ ἀξίαν.
bid, κελεύω w. a. and inf.
bind, δέω.
bird, ὄρνις, -ῑθος, ὁ, ἡ.
birth, γένος, -ους, τό.
bite, δάκνω.
black, μέλας 3.
blame, to, ἐλέγχω, ψέγω.
blessing, a, ἀγαθόν, τό, εὐεργεσία, ἡ.
blind, *adj.*, τυφλός 3.
——, to make, τυφλόω.
blood, αἷμα, τό.
bloom, ἀκμή, ἡ.
bloom, to, θάλλω.
blow, to, πνέω.
blow, a, πληγή, ἡ.
blush, to, ἐρυθραίνομαι, w. Aor. and Fut. Pass.
boar, κάπρος, ὁ.
boastful display of, to make, ἐπιδείκνυμι.
body, the, σῶμα, τό.
——, in a (= together), σύμπας.
Boeotia, Βοιωτία, ἡ.
boil, to, ἕψω, ζέννυμι.
boldly, θαῤῥαλέως.
boldness (of speech), παῤῥησία, ἡ.
bolt, μοχλός, ὁ.
booty, λεία, ἡ.
bore through, τρυπάω.
borders, μεθόρια, τά.
born, to be, φῦναι, γίγνομαι
both, ἄμφω.
both — and, καί — καί, τέ — καί.
boundary, πέρας, -ατος, τό, μεθόρια, τά.
bow, τόξον, τό.
bowl, mixing, κρατήρ, -ῆρος, ὁ.
boy, παῖς, ὁ.
bracelet, ψελλίον, τό.
Brasidas, Βρασίδας, -ου, ὁ.
brass, χαλκός, ὁ.
brave, ἀνδρεῖος, γενναῖος, 41.
bravely, ἀνδρείως, γενναίως.
bravery, ἀνδρία, ἡ, ἀρετή, ἡ.
bread, ἄρτος, ὁ.
break, ῥήγνυμι, διαρή., κατάγνυμι, 100.
—— up an encampment, ἀναζεύγνυμι, ὁρμάω.
—— in pieces, διαῤῥήγνυμι.
breathe, πνέω, ἐμπνέω.
bridge, to throw a, over, ζεύγνυμι w. a.
bridle, χαλῑνός, ὁ.
brilliant, λαμπρός 3.
bring, ἄγω, φέρω. κομίζω.
—— forward, as a charge, κατηγορέω.
—— on, ἐπάγω.
—— to, προςφέρω.
—— up (= educate), παιδεύω, τρέφω.
brother, ἀδελφός, ὁ.
brute, βόσκημα, τό.
build, ἱδρύω, κτίζω, 112.
bull, ταυρός, ὁ.
burden, ἄχθος, -ους, τό.
burdensome, βαρύς, χαλεπός, ἀργαλέος, 22.

burn, *καίω, πίμπρημι*, 171.
burn down, *κατακαίω, καταφλέγω, ἐμπίπρημι.*
bury, *θάπτω.*
business, *ἔργον, τό, πρᾶγμα, τό.*
but, *δέ, ἀλλά.*
but also, *ἀλλὰ καί.*
by, *ὑπό, διά, παρά, πρός.*

C.

Cadmus, Κάδμος, *ὁ.*
calamity, *ἀτυχία, ἡ, κακόν, τό.*
call, to, *καλέω, ἀπαγορεύω*, 29; = name, *ὀνομάζω.*
call to mind, *μνημονεύω τι.*
Callixenus, Καλλίξενος, *ὁ.*
calumny, *διαβολή, ἡ.*
can (be able), *δύναμαι.*
capacity, *δύναμις, ἡ*; in a private, *ἰδίᾳ*; in a public, *δημοσίᾳ.*
Carduchians, Καρδοῦχοι, *οἱ*, adj., *-ιος.*
care, *ἐπιμέλεια, ἡ, φροντίς, -ίδος, ἡ, μέριμνα, ἡ*, 40.
care, to, care for, take care for, *ἐπιμέλομαι, φροντίζω*, 27.
careful, to be (w. inf.), *φροντίζω* w. g.
carefully, *ἐπιμελῶς.*
carousal, *πόσις, -εως, ἡ.*
carry, *φέρω, βαστάζω.*
—— about, *περιφέρω.*
—— on war, *πολεμέω* w. d.
—— off, *ἀπάγω.*
Carthage, Καρχηδών, *-όνος, ἡ.*
cast down, to, *ῥίπτω.*
castle, *ἄκρα, ἡ.*
Catana, Κατάνη, *ἡ.*
catch, *θηρεύω, ἀγρεύω.*
Caucăsus, Καύκᾰσος, *ὁ.*
cause (= affairs), *πρᾶγμα, τό.*
cauterize, *καίω, ἀποκ.*
cease, *παύομαι, διαλείπω.*
Cecrops, Κέκροψ, *-οπος, ὁ.*
Celaenae, Κελαιναί, *αἱ.*
celebrate (= praise), *ἐπαινέω.*
—— in song, *ᾄδω, ὑμνέω.*
celestial, *οὐράνιος* 3.
cell, *οἰκίδιον, τό.*
censure, *ψέγω, μέμφομαί τι, ἐγκαλέω.*
centre, *μέσος* 3, *μεσότης, -ητος, ἡ.*
certainly not, or never, *οὐ μή* [§ 177, 9].
Chaerecrates, Χαιρεκράτης, *-ους, ὁ.*
Chaldaeans, Χαλδαῖοι, *οἱ.*
Chalcidian, Χαλκιδεύς, *-έως, ὁ.*
chance, *τύχη, ἡ.*
change, to, *μεταλλάττω, μεταβάλλω*, 58, 159.
character, *τρόπος, ὁ, ἦθος, -ους, τό.*
character of Deity, *τὰ τοῦ θεοῦ.*
charge, to take in, *λαμβάνω.*
charge, to (= attack), *ἐπιτίθεμαι* w. d.
chariot, *ἅρμα, τό.*
charioteer, *ἡνίοχος, ὁ.*
charm, *τερπόν, τό.*
Charmides, Χαρμίδης, *-ου, ὁ.*
cheerfully, *ἡδέως.*
Chian, Χῖος, *ὁ*,
child, *παῖς, ὁ, ἡ, τέκνον, τό.*
choice (adj.), *πολυτελής, -ές.*
choose, *αἱρέομαι*; = will, *βουλεύομαι, ἐθέλω*, 48.
Cilicia, Κιλικία, *ἡ.*
circumference, *περίμετρος, ἡ.*
citizen, *πολίτης, ὁ.*
city, *πόλις, ἡ.*
clear, to (= free from wild beasts), *ἐξημερόω*; = purify, *καθαίρω.*
Clearchus, Κλέαρχος, *ὁ.*
cleave to, *ἔχομαι* w. g.
Cleonymus, Κλεώνυμος, *ὁ.*
Cleopompus, Κλεόπομπος, *ὁ.*
Clitus, Κλεῖτος, *ὁ.*
close (adj.), *ἐγγύς.*
——, to, *κλείω.*
clothes, *ἐσθής, -ῆτος, ἡ.*
cluster (of grapes), *βότρυς, ὁ.*
cold, *ψῦκος, τό, ῥῖγος, τό.*
—— (adj.), *ψυκρός* 3.
collect, *συλλέγω, συνίστημι.*
colony, *ἀποικία, ἡ.*
combatant, *ἀθλητής, ὁ.*
combat, *μάχη, ἡ*; to engage in single combat, *μονομαχέω* w. d.
come, *ἔρχομαι, ἀφικνέομαι*; = I have come, am present, *ἥκω.*
—— in or into, *εἰςέρχομαι, εἴςειμι.*
come into existence, *γίγνομαι.*
—— together, *συνέρχομαι.*
—— to a knowledge of, *γιγνώσκω.*
command (= office), *ἀρχή, ἡ.*
command, to, *κελεύω, ἐπιτάττω, προςτ.*; of generals, *παραγγέλλω.*
command, to be at one's, *πάρειμι.*
commander, *ἐπιτακτήρ, -ῆρος, ὁ*; = a general, *στρατηγός, ὁ*; to be a commander, *ἄρχω.*
commend, *ἐπαινέω.*

common, *κοινός* 3.
common origin, *συγγενής, -ές*.
companion, *ἑταῖρος, ὁ*.
compare, *ὁμοιόω τινί τι, εἰκάζω τινί τι*.
comparison with, in, *παρά* w. a.
compassion upon, to have, *κατελεέω τινά*.
competent, *ἱκανός* 3.
complete, to, *διατελέω*.
compulsion, *ἀνάγκη, ἡ*.
comrade, *ἑταῖρος, ὁ*.
conceal, *ἀπο-, κατακρύπτω, κεύθω*, 88.
concealed, *κρυπτός* 3.
concerns, it, *μέλει*.
concerned, to be, *φροντίζω* w. g.
condemn, *κρίνω*; to death, *θανάτου*.
confer blessings, *εὖ ποιέω τινά, εὐεργετέω τινά*; great blessings, *μεγάλα εὐεργ. τινά*.
confide in, *ἐπιτρέπω, πεποιθέναι*.
confidence, to have, in, *θαῤῥέω*.
confine (= shut up), *κατακλείω, καθείργω*.
conformably to, *μετά* w. g.
confused noises, *θόρυβοι, οἱ*.
congratulate, *συνήδομαι* w. d.
conquer, *νικάω*, 88.
conscious, *συνειδώς*; to be conscious, *σύνοιδα*.
consider, *σκοπέω, νοέω*, 133; be considered, *νομίζομαι*.
considerate (= moderate), *μέτριος* 3.
——, to be, *σωφρονέω*.
consideration, *λογισμός, ὁ*.
constitutionally, *νομίμως*.
construction (building), *οἰκοδόμησις, -εως, ἡ*.
consult an oracle, *μαντεύομαι*.
consume, *ἀναλίσκω*.
contemplate, *θεωρέω, σκοπέω*.
contend (fight), *μάχομαι*; as in music, with destiny, etc., *ἐρίζω* w. d.
contentedly, very, *αὐταρκέστατα*.
contention, *ἔρις, -ῐδος, ἡ*.
contest, *μάχη, ἡ, ἀγών, -ῶνος, ὁ*.
continue, *διατελέω, διάγω*.
continually, *ἀεί, συνεχῶς*; also by *διατελέω*, with the Part.
contrary to, *παρά*.
contrive, *μηχανάομαι*.
control, *κυριεύω* w. g., *κρατέω* w. g.
conversation, *διάλογος, ὁ*; = instruction, *ὁμιλία, ἡ*.
converse with, *διαλέγομαί τινι*.
convict, to, *ἐλέγχω, ἐξελ*.
convince, *πείθω* w. a.
coöperation, with the, of, *συνεργοῦντός τινος*.
corn, *σῖτος, ὁ*.
——, ear of, *στάχυς, -ῠος, ὁ*.
corpse, *νέκυς, -ῠος, ὁ, νεκρός, ὁ*.
correct (adj.), *ὀρθός* 3.
correctly, *ὀρθῶς*.
corrode, *ἐσθίω*.
corrupt, to, *διαφθείρω*.
Cotyōra, Κοτύωρα, *τά*.
counsel, *βουλή, ἡ*.
country, *χώρα, γῆ, ἡ*; one's country, *πατρίς, -ῐδος, ἡ*.
——, of the, belonging to the, *πάτριος* 3.
——, native, *πατρίς, -ῐδος, ἡ*.
courage, *ἀρετή, ἡ, θυμός, ὁ*.
courageously, *θαῤῥαλέως*.
courier, *ἄγγελος, ὁ, ἡμεροδρόμος, ὁ*.
course, *δρόμος, ὁ*; = journey, *ὁδός, ἡ*.
court, *θύραι, αἱ*.
—— of justice, *δικαστήριον, τό*.
cow, *βοῦς, ἡ*.
creature, *ζῶον, τό*.
credit, to, *πείθομαι*.
Crete, Κρήτη, *ἡ*.
crime (= insolence), *ὕβρις, -εως, ἡ*.
Critias, Κριτίας, *-ου, ὁ*.
croak, *κρώζω*.
crocodile, *κροκόδειλος, ὁ*.
Croesus, Κροῖσος, *ὁ*.
Crotonian, Κροτωνιάτης, *-ου, ὁ*.
crown, a, *στέφανος, ὁ*.
crush, *θραύω*.
cry, a, *κραυγή, ἡ*.
cry out, *κράζω, ἀνακ.*; to cry out to, *βοάω τινί*.
cubit, *πῆχυς, -εως, ὁ*.
culture (= education), *παιδεία, ἡ, παίδευσις, ἡ*.
cultivation, see culture.
cup, *κύπελλον, τό*.
custom, *ἔθος, -ους, τό, ἦθος, -ους, τό*; it is an established custom, *νομίζεται*.
Cyaxares, Κυαξάρης, *-ους* (acc. *-ην*), *ὁ*.
Cyclops, Κύκλωψ, *-ωπος, ὁ*.
Cyrus, Κῦρος, *ὁ*.

D.

dainty food, *ὄψον, τό*.
dance, to, *χορεύω, ὀρχέομαι*.
danger, *κίνδυνος, ὁ*.
——, to incur, or be in danger of, *κινδυνεύω*.

dare, *τολμάω.*
Darius, *Δαρεῖος, ὁ.*
dark (= black), *μέλας.*
darkness, *νύξ, νυκτός, ἡ.*
daughter, *ϑυγάτηρ, -τρός, ἡ.*
day, *ἡμέρα, ἡ.*
daybreak, at, *ἅμα ἡμέρᾳ.*
dead, *ἀποτεϑνηκώς, νεκρός* 3; to be dead, *τεϑνηκέναι.*
deal, a great deal of, *πολύς.*
dear, *φίλος* 3.
death, *ϑάνατος, ὁ.*
——, to put to, *ἀποκτείνω.*
deceive, *ἐξαπατάω,* 47,108, 113.
decide, *κρίνω, διακ., διαγιγνώσκω.*
—— upon, *βουλεύομαι.*
declare, *ἀποφαίνομαι, ἀποδείκνῦμι.*
decree, a, *ψήφισμα, τό.*
deed, *πρᾶγμα, τό, ἔργον, τό.*
deem, *νομίζω*; to be deemed worthy, *ἀξιοῦμαι.*
deep, *βαϑύς.*
defeat, *ἧττα, ἡ.*
defence (by speech), *ἀπολογία, ἡ.*
defend, *φυλάττω*; to defend oneself by speaking, *ἀπολογέομαι*; by force, or fortress, *ἀμύνομαι.*
defendant, *ἀπολογούμενος.*
deformed (= disgraceful), *αἰσχρός* 3.
degenerate, to, *μεταβολὴν ἐπὶ τὸ κακὸν λαμβάνω.*
deity, *ϑεῖον, τό, δαιμόνιον, τό, ϑεός, ὁ.*
delay, to, *μέλλω.*
deliberate, to, *βουλεύομαι.*
delight, to, *εὐφραίνω, τέρπω.*
delight in, *τέρπομαι, ἀγάλλομαι.*
deliver, *σώζω, ἀπαλλάττω*; = to free from, *ἐλευϑερόω.*
—— up, *παραδίδωμι.*
delivered, to be (= to be saved), *σώζομαι.*
deliverance (= safety), *σωτηρία, ἡ*; = freedom from, *ἀπόλῦσις, ἡ.*
Delos, *Δῆλος, ἡ.*
demand, to (= ask), *αἰτέω.*
demean oneself to one, *προςφέρομαί τινι*; kindly to, *φιλοφρόνως ἔχω* w. d.
Demeter (Ceres), *Δημήτηρ, -τρος, ἡ.*
Demosthenes, *Δημοσϑένης, -ους, ὁ.*
deny, *ἀρνεομαι.*
depart, *ἄπειμι, ἀπαλλάττομαι, ἀπέρχομαι.*
departed (= dead), *ἀποτεϑνηκώς.*
dependent, to be (= be ruled), *ἄρχομαι, κρατέομαι.*
deplore, *κλαίω.*
deposite, *τίϑημι*; in something, *ἔν τινι.*
deposited, a thing, *παρακαταϑήκη, ἡ.*
deprive, *στερέω, ἀφαιρέομαι,* 113.
derive (= enjoy, e. g. advantages), *ἀπολαύω*; derive gain, *κερδαίνω.*
descendant, *ἔκγονος, ὁ, ἡ.*
descended from, *ἔκγονος, ὁ, ἡ.*
describe, *συγγράφω.*
desert, beyond one's, *παρ' ἀξίαν.*
desert, to, *καταλείπω, ἀποφεύγω.*
deserter, *φυγάς, -ᾰδος, ὁ.*
deserve, *ἄξιος εἰμί.*
deserving, *ἄξιος.*
——, to think, *ἀξιόω.*
desire, a, *ἐπιϑυμία, ἡ, ὄρεξις, -εως, ἡ.*
desire, to, *ἐπιϑυμέω*; = wish, *βούλομαι*; = pray, *εὔχομαι.*
desirable, *αἱρετός.*
desirous, to be (= wish), *ἐϑέλω.*
despair, to, *ἀπογιγνώσκω, ἀϑυμέω*; of oneself, *ἀπογιγνώσκω ἐμαυτόν.*
despise, *ἀτιμάζω, καταφρονέω.*
despised, to be, *καταφρονέομαι.*
destiny, *μοῖρα, ἡ.*
destroy, *φϑείρω, διαφ., καταλύω, ὄλλυμι*; = overthrow, *ἀνατρέπω.*
determine (= resolve), *γιγνώσκω.*
determined, it is, *δοκεῖ.*
devote oneself to (= turn), *τρέπομαι.*
Diana, *'Αρτεμίς, -ῐδος, ἡ.*
die, to, *ϑνήσκω, ἀποϑ., τελευτάω.*
—— for, *ὑπεραποϑνήσκω.*
differ from, *διαφέρω* w. g.
different, *διάφορος* 2; to run in different directions, *διαδιδράσκω.*
—— from, to be, *διαφέρω.*
difficult, *βαρύς, -εῖα, -ύ, δύσκολος* 2.
dignity (gravity), *βάρος, -ους, τό.*
dig through, *διορύττω, διασκάπτω.*
diligence, *σπουδή, ἡ.*
diligent, *σπουδαῖος* 3.
diligently, *σπουδαίως.*
Diodorus, *Διόδωρος, ὁ.*
Diogenes, *Διογένης, -ους, ὁ*

Diphridas, *Διφρίδας*, *-α*, *ὁ*.
direct, to, *ἰθύνω*; = towards something, *κατευθύνω*; oneself, *τρέπομαι*; = to manage, *οἰκέω*.
disappear, *ἀφανίζομαι*, w. Aor. Pass.
disclose, *ἐκκαλύπτω*.
discourse, *λόγος*, *ὁ*.
discourse, to, *διαλέγομαι*.
discover (= show), *φαίνω*.
discreet, *φρόνιμος* 3, *συνετός* 3.
disease, *νόσος*, *ἡ*.
disgrace, *λύμη*, *ἡ*.
disgraceful, *αἰσχρός* 3.
disgracefully, *αἰσχρῶς*.
dishonest, *πονηρός* 3.
dishonor, *ἀτιμία*, *ἡ*.
dishonorable, *αἰσχρός* 3, *ἀεικής*, *-ές*.
disorder, *ταραχή*, *ἡ*; to throw into disorder, *ταράττω*.
dispel, *λύω*.
dispirited, to be, *ἀθυμέω*.
display, *ἀποφαίνομαι*, *ἀποδείκνυμι*.
displease, *ἀπαρέσκω τινί*.
displeased with, to be, *ἄχθομαι*.
dispose (= arrange), *τεχνάομαι*.
disposed, kindly, *εὔνους* 2.
disposition (= feeling), *γνώμη*, *ἡ*, *φρένες*, *αἱ*.
dissension, *διχοστασία*, *ἡ*.
dissipate (= scatter), *σκεδάζω*.
dissolute, *ἀκρᾶτής*, *-ές*.
dissolve, *καταλύω*, *διαλύω*.
distance, at a, from, *πρόσωθεν*.
distant, to be, from, *ἀπέχω*.
distinguish oneself, be distinguished for, *διαφέρω*.
distinguished for, *ἐπίσημος* 2.
disturb, *ταράττω*, *συγχέω*.
disturbance, *ταραχή*, *ἡ*.
divide, *μερίζω*, *νέμω*, *κατανέμω*.
divine, *θεῖος* 3.
divination, *μαντική*, *ἡ*.
do, *πράττω*, *ποιέω*, *δράω*.
do good to, *εὐποιέω τινά*, *εὐεργετέω τινά*; do wrong, *ἀδικέω*, *κακῶς ποιέω*.
dog, *κύων*, *κυνός*, *ὁ*, *ἡ*.
domestic, *ὁ οἴκοι*.
dominion, *ἀρχή*, *ἡ*, *ἡγεμονία*, *ἡ*.
door, *θύρα*, *ἡ*, *πύλη*, *ἡ*.
double-speaking, *διχόμυθος* 2.
doubtful, to be (= fearful), *φοβέομαι*.
Draco, *Δράκων*, *-οντος*, *ὁ*.
draw, *σύρω*.
draw up (of an army), *τάττω*; (laws), *συγγράφω*.
dress, *στολή*, *ἡ*, *ἱμάτιον*, *τό*.
dress in, *ἀμφιέννυμι*.
dried up, *ἐσκληκώς*, *-υῖα*, *-ός*.
drink, to, *πΐνω*.
—— out or up, *ἐκπίνω*.
drive, *ἐλαύνω*.
—— away, *ἀπελαύνω*, *ἀπωθέω*.
—— in, *εἰςελαύνω*, *εἰςωθέω*.
—— out, *ἐξελαύνω*.
drunkenness, *μέθη*, *ἡ*.
during, *κατά*, *ἐν*.
duty, *δέον*, *τό*, 167.
duty or part of any one, it is, *εἰμί* w. g.
dwell, *οἰκέω*, *ναίω*; = to be, *εἰμί*; = be in, *πρόςειμι*; = lie, *κεῖμαι*.
dwelling, *οἰκία*, *ἡ*, *οἶκος*, *ὁ*, *οἴκημα*, *τό*.

E.

Each, *ἕκαστος*.
each other, *ἀλλήλων*.
eager to learn, *φιλομαθής*, *-ές*.
—— for honor, *φιλότῖμος* 2.
eagle, *ἀετός*, *ὁ*.
ear, *οὖς*, *ὠτός*, *τό*.
earn, to (= work out), *ἐξεργάζομαι*.
earth, the, *γῆ*, *ἡ*, *χθών*, *χθονός*, *ἡ*.
earthen, *κεράμειος* 3.
earthquake, *σεισμός*, *ὁ*.
ease, *ἡσυχία*, *ἡ*.
easily, *ῥᾳδίως*.
east, *ἕως*, *-ω*, *ἡ*.
easy, *ῥᾴδιος* 3.
eat, *ἐσθίω*.
echo, *ἠχώ*, *-οῦς*, *ἡ*. [4.]
edge, *ἔσχατος* [§ 148, Rem.
educate, *παιδεύω*, *διδάσκω*.
education, *παιδεία*, *ἡ*, *διδασκαλία*, *ἡ*.
educated, *πεπαιδευμένος*.
effect, to (= accomplish), *ἐξεργάζομαι*.
effeminate, to render, *μαλακίζω*.
efforts (= by themselves), *καθ' ἑαυτούς*.
Egypt, *Αἴγυπτος*, *ἡ*
Egyptian, *Αἰγύπτιος*, *ὁ*.
either — or, *ἤ* — *ἤ*.
elder, see old.
elegance (= gracefulness), *χάρις*, *-ιτος*, *ἡ*.
elevate, *ὑψόω*.
eloquent, *λόγιος* 3.
else, everything, *ἄλλος*, *λοιπός* 3.
embassy, *πρεσβεία*, *ἡ*.
embrace, *ἀσπάζομαι*.
employ, *χράομαι* w. d.

employed in, to be zealously, *σπουδάζω*.
empty itself (of a river), *ἐμβάλλω*, *ἐξίημι*.
emulation, *φιλοτιμία*, *ἡ*.
encampment, *στρατόπεδον*, *τό*.
——, to break up an, *ἀναζεύγνυμι*. [w. d.
encounter, to, *ὑποστῆναι*
encourage, *παρακαλέω*, *παραμυθέομαι*.
end, *τέλος*, *-ους*, *τό*; end, e. g. of war, *κατάλῦσις*, *-εως*, *ἡ*.
end of life, *τελευτὴ τοῦ βίου*.
endeavor, to, *πειράομαι*, Dep. Pass.
endure, *φέρω*, *ὑποφέρω*, *ὑπομένω*.
enduring, very, *καρτερικός* 3.
enemy, *πολέμιος*, *ὁ*, *ἐχθρός*, *ὁ*.
energy, *δύναμις*, *-εως*, *ἡ*.
enfeeble, *τείρω*, *κατάγνυμι*.
engage with (of an army), *συμμίγνυμι*.
—— in a naval battle, *ναυμαχέω*; in single combat, *μονομαχέω*.
enjoin upon, *ἐντέλλω*.
enjoy (= taste), *ἀπολαύω* w. g., *γεύομαι* w. g.; allow one to enjoy (participate in) something, *μεταδίδωμί τινί τινος*.
enlarge, *πλατύνω*.
enlist, *συγγράφω*; intrans., *στρατεύομαι*.
enrich, *πλουτίζω*.
enslave, *δουλόω*.
enslaved, to be, *δουλεύω*.
enter, *εἰςβάλλω*; = to take a course or way, *τρέπομαι ὁδόν*.
entreat, *ἱκετεύω*.
entreaty, *δέησις*, *-εως*, *ἡ*; to gain release by, *ἐξαιτέομαι*.
entrust to, *ἐπιτρέπω*.
enumerate, *καταριθμέω*.
envy, *φθόνος*, *ὁ*.
——, to, *φθονέω*; envy one something, or on account of something, *φθονέω τινί τινος*.
Epaminondas, Ἐπαμινώνδας, *-ου*, *ὁ*.
Ephesus, Ἔφεσος, *ἡ*.
epic poetry, *ποίησις τῶν ἔπων*, or *τὰ ἔπη*.
equal, *ἴσος* 3.
——, to make, *ἐξισόω*.
equivalent, to be, *ἀντάξιός εἰμι*.
ere, *πρίν*.
erect, to, *ὀρθόω*, *ἐξορθόω*; as a statue, *ἀνατίθημι*, *ἀνίστημι*. [ὁ.
Eretrian, Ἐρετριεύς, *-έως*,
err, *ἁμαρτάνω*.
escape, to, *ἀποφεύγω* w. a.
especially, *μάλιστα*.
establish, *καθίστημι*.
established custom, it is, *νομίζεται*.
esteem, to, *τιμάω*, *θεραπεύω*; = value much, *ποιέομαι περὶ πολλοῦ*; = consider, think, *νομίζω*.
—— happy, *μακαρίζω*, *ζηλόω*.
esteemed, *τίμιος* 3.
estimable, *ἄξιος* 3. [ὁ.
Euphrates, Εὐφράτης, *-ου*,
Europe, Εὐρώπη, *ἡ*.
Euryalus, Εὐρύαλος, *ὁ*.
Eurysthenes, Εὐρυσθένης, *-ους*, *ὁ*.
Eurystheus, Εὐρυσθεύς, *-έως*, *ὁ*.
Euxinus Pontus, **Εὔξεινος Πόντος**.
even, *καί*.
—— if, *καὶ ἐάν*.
—— now, *καὶ νῦν*.
—— though, *καὶ ἐάν*.
evening, *δείλη*, *ἡ*.
event, *συμφορά*, *ἡ*.
ever (= always), *ἀεί*.
every, *πᾶς*; = *quisque*, *ἕκαστος*.
everything, *πᾶν*.
everywhere, *πανταχοῦ*.
evident, *δῆλος* 3, *φανερός* 3.
evidence, *τεκμήριον*, *τό*.
evil, *κακός* 3, *πονηρός* 3, *φαῦλος*.
evil, an, *κακόν*, *τό*, *κακία*, *ἡ*.
evil-doer, *κακοῦργος*, *ὁ*.
exact from, to, *ἀπαιτέω τί τινα*, *πράττω τί τινα*.
exalt, *ὑψόω*.
examine, *ἐξετάζω*, *ἐλέγχω*.
examination, *ἔλεγχος*, *τό*; = deliberation, *κρίσις*, *-εως*, *ἡ*.
excellence, *καλοκἀγαθία*, *ἡ*, *ἀρετή*, *ἡ*.
excellent, *ἀγαθός*.
except, *πλήν*.
excess (= luxury), *τρυφή*, *ἡ*; excess in anything, *ἀσέλγεια*, *ἡ*.
exchange, to, *μεταλλάττω*; = to exchange one thing for another, *ἀντικαταλλάττομαί τί τινος*.
excite, *ἐγείρω*.
exclude, *ἀπελαύνω*.
execute (= accomplish), *ἐπιτελέω*, *διανύω*.
exercise, to, *γυμνάζω*, *ἀσκέω*; = make trial of, *πειράομαι*.
exercise, *ἄσκησις*, *-εως*, *ἡ*.

exhort, προτρέπω, παρακαλέω.
existence, to come into, γίγνομαι.
expect (= hope), ἐλπίζω; = look for, ὑποπτεύω, προςδοκάω.
expedition, to make an, στρατεύω.
experience, ἐμπειρία, ἡ.
exploit, πρᾶγμα, τό.
exposed to, see stratagems.
express, to, φράζω, ἐκφαίνω, ἀποφαίνω, 160.
extent, ἀριθμός, ὁ, πλῆθος, -ους, τό.
exterior, σχήματα, τά.
extol, εἰς ὕψος ἐξαιρέω.
extraordinarily, δεινῶς, 100
eye, ὀφθαλμός, ὁ.

F.

Face, πρόσωπον, τό, ὄψις, -εως, ἡ.
fail, ἐκλείπω, προλ., καταλ., ἐπιλ.
fair (= beautiful), καλός 3.
faithful, πιστός 3.
fall, to, πίπτω.
—— away, ἀπο-, περιῤῥέω.
—— back (= retreat), ἀποχωρέω.
—— upon, ἐμπίπτω.
—— into (of a river), εἰςβάλλω, ἐμβάλλω.
falsely, to swear, ἐπιορκέω.
fame, εὔκλεια, ἡ, κλέος, -έους, τό; = report, δόξα, ἡ.
famine, λιμός, ὁ.
famous, εὐκλεής, -ές, φανερός 3.
far (of distance), μακράν, τηλοῦ; with Com. πολύ.
far, so far from, ἀντί.
fare, to, πράττω, w. adv., e. g. εὖ, to fare well.
fast, to hold, ἔχομαι w. g.
fasten, κλείω.
fat, πίων, -ονος.
fate, μοῖρα, ἡ; = fortune, τύχη, ἡ.
fated, it is, εἵμαρται w. d.
father, πατήρ, -τρός, ὁ.
fault, ἁμαρτία, ἡ.
favor, χάρις, -ῐτος, ἡ.
——, a, εὐεργεσία, ἡ.
—— on, to confer a, do to, εὖ ποιέω w. a., εὐεργετέω w. a.
——, to receive a, εὖ πάσχω.
fear, φόβος, ὁ, 54.
——, to, φοβέομαι, δέδοικα.
fearful, δεινός 3; to be, φοβέομαι.
feet, πόδες, οἱ.
fellow-combatant, σύμμαχος, ὁ.
fetter, a, πέδη, ἡ.
few, ὀλίγοι, -αι, -α.
field, ἀγρός, ὁ, γυία, ἡ.
fight, to, μάχομαι.
fill, πίμπλημι, ἐμπίπλημι.
filled with, μεστός 3, πλήρης, -ες.
find, εὑρίσκω, 141.
fine (= beautiful), καλός 3.
fine, a, χρήματα, τά, ζημία, ἡ; to punish by a, ζημιόω.
fir, πεύκη, ἡ.
fire, πῦρ, πυρός, τό.
——, to set on, ἐμπίπρημι.
firm, βέβαιος 3; stand firm, ὑπομένω.
firmness, καρτερία, ἡ.
first, πρῶτος 3; adv. πρῶτον, πρῶτα, τά.
first, at, ἐν ἀρχῇ.
fish, a, ἰχθύς, -ῠος, ὁ.
fit (proper), ἐπιτήδειος, ἱκανός 3.
fit, in a, of madness, μαινόμενος, δαιμονῶν.
fitted (= of such a nature), τοιοῦτος.
fix (= determine), ὁρίζω; = to make firm, πήγνυμι.
flagon, χοεύς, ὁ [§ 41].
flatter, κολακεύω.
flatterer, κόλαξ, -ᾰκος, ὁ.
flattery, κολακεία, ἡ.
flay, δέρω.
flee, φεύγω.
—— away, ἀποφεύγω w. a.
flesh, κρέας, -έως, τό, σάρξ, -ρκός, ἡ.
fling, ῥίπτω.
flock (= herd), ἀγέλη, ἡ.
flourish, to, θάλλω.
flow, to, ῥέω.
—— by, παραῤῥέω.
flower, a, ἄνθος, -ους, τό, ἄνθεμον, τό.
flute, αὐλός, ὁ, σῦριγξ, -ιγγος, ἡ.
fly away, ἀναπέτομαι, ἐκπ.
follow, ἕπομαι w. d., ἀκολουθέω w. d.
folly (madness), μανία, ἡ.
fond of learning, φιλομαθής, -ές.
fond of war, φιλοπόλεμος 2.
food, βρῶμα, τό, βορά, ἡ.
fool, μῶρος, ὁ.
foolish, μῶρος 3.
foot of, at the, ὑπό.
for, πρό, ὑπέρ, ἐπί; (conj.), γάρ.
forbid, ἀπαγορεύω.
force, military, δύναμις, -εως, ἡ.
—— (violence), βία, ἡ.
——, to employ, βιάζομαι.
forefathers, προγεγενημένοι, οἱ.
forehead, μέτωπον, τό.
foreign, ἀλλότριος 3.
foreign to (= besides), πλήν w. g., χωρίς w. g., ἔξω w. g.
foreigner, ξένος, ὁ.
foresee, προοράω.

forever, *ἀεί*; to be forever (= abide in), *εἰμί*, *διατρίβω*. [w. g.
forget, *λανθάνομαι*, *ἐπιλ*.
former (= old), *παλαιός* 3.
forthwith, *τὴν ταχίστην*, *ὡς τάχιστα*.
fortify, *τειχίζω*.
fortune, *τύχη*, *ἡ*.
——, good, *εὐτυχία*, *ἡ*.
fortunate, *εὐδαίμων*, *-ονος*, *εὐτυχής*, *-ές*.
——, to be, *εὐτυχέω*, *εὐδαιμονέω*.
forward, to bring as a charge, *κατηγορέω*.
found, to, *κτίζω*, *ἱδρύω*.
foundation, *κρηπίς*, *-ῖδος*, *ἡ*; metaphor., *θεμέλιον*, *τό*.
fountain, *πηγή*, *ἡ*.
frankness, *παῤῥησία*, *ἡ*.
free, *ἐλεύθερος*.
——, to, *λύω*, *ἐλευθερόω*.
—— from, *ἀπολύω*.
freedom, *ἐλευθερία*, *ἡ*; of the state, *αὐτονομία*, *ἡ*.
—— of speech, *παῤῥησία*, *ἡ*.
freemen, *ἐλεύθεροι*, *οἱ*.
friend, *φίλος*, *ὁ*, *ἐραστής*, *-οῦ*, *ὁ*.
friendship, *φιλία*, *ἡ*.
frivolity, *ῥαδιουργία*, *ἡ*.
frog, *βάτραχος*, *ὁ*.
from, *ἀπό*, *ἐκ*, *παρά*.
fruit, *καρπός*, *ὁ*.
fruits, first, *ἀπαρχαί*, *αἱ*.
fugitive, *φυγάς*, *-ᾰδος*, *ὁ*.
fulfil, *τελέω*.
full, *μεστός* 3, *πλήρης*, *-ες*.
full power, *ἐξουσία*, *ἡ*.
furnish, *ἐπαρκέω*.
future, the, *τό μέλλον*.

G.

Gain, *κέρδος*, *-ους*, *τό*, *κτῆσις*, *-εως*, *ἡ*.
gain, to (= acquire), *κτάομαι*; = get gain, *κερδαίνω*; to gain release, *ἐξαιτέομαι*.
gallant and noble, *καλὸς καὶ ἀγαθός*; *γενναῖος* 3.
gape, *κέχηνα*, -130.
garden, *κῆπος*, *ὁ*.
garland, *στέφανος*, *ὁ*.
garment, *ἱμάτιον*, *τό*, *στολή*, *ἡ*.
gate, *πύλη*, *ἡ*, *θύρα*, *ἡ*.
general (common), *κοινός* 3.
general, a, *στρατηγός*, *ὁ*.
generation of men, *γενεά*, *ἡ*.
generously, *ἀφθόνως*.
get out of the way of, *εἴκω ὁδοῦ*.
giant, *γίγας*, *-αντος*, *ὁ*.
gift, *δῶρον*, *τό*.
give, *δίδωμι*, *τίθημι*.
—— a sign or signal, *σημαίνω*.
—— one a share of anything, *μεταδίδωμί τινί τινος*.
—— a response, *χράω*.
—— back, *ἀποδίδωμι*.
—— way, *ἐνδίδωμι*.
gladly, very (= by all means), *πάντως*.
go, *βαίνω*, *πορεύομαι*, *πρόςειμι*, 89.
—— about, *περιβαίνω*, *ἔῤῥω*.
—— back, *ἀναχωρέω*.
—— away, *ἄπειμι*, *ἀπέρχομαι*, *ἀποβαίνω*, *οἴχομαι*.
—— down (as the sun), *καταδύομαι*.
—— forward, *προιέναι*.
—— into, *εἴσειμι*; as a contest, etc., *ἐνδύω*.
——, over (as to another party), *ἀπέρχομαι*, *ἀποβαίνω*.
—— through, *διέρχομαι*.
—— round, *περίειμι*.
goal, *τέρμα*, *-ατος*, *τό*.
goat, *αἴξ*, *-γός*, *ὁ*, *ἡ*.
goblet, *κύπελλον*, *τό*.
God, a god, *θεός*, *ὁ*.
goddess, *θεά*, *ἡ*. [*τό*.
gold, *χρυσός*, *ὁ*, *χρυσίον*,
golden, *χρυσέος*, *-οῦς* 3.
gone, to be, *οἴχομαι*.
good, *ἀγαθός*, *καλός*; *οἱ ἀγαθοί*, the good; *τὸ ἀγαθόν*, the good (abstract).
good will, *εὔνοια*, *ἡ*.
govern, *κρατέω* w. g., *ἄρχω* w. g.
government, *πολιτεία*, *ἡ*; = a governed province, *ἀρχή*, *ἡ*.
governor's residence, *ἀρχεῖον*, *τό*.
graceful, *χαρίεις*, *ἐπίχαρις*, *-ῐτος*.
gracefully, *χαριέντως*, *ἐπιχαρίτως*.
Graces, *χάριτες*, *αἱ*.
gracious, *ἵλεως* [§ 30].
grain, *σῖτος*, *ὁ*.
grant, to, *δίδωμι*, *παρέχω*.
gratify, *χαρίζομαι*.
gratitude, *εὐχαριστία*, *ἡ*, *χάρις*, *-ῐτος*, *ἡ*.
gravity, *βάρος*, *-ους*, *τό*.
great, *μέγας*.
greatly, *μεγάλως*, *δεινῶς*.
great deal, *πολύς*. [*τό*.
greatness, *μέγεθος*, *-ους*,
Grecian, *Ἑλληνικός*.
Greece, *Ἑλλάς*, *-ᾰδος*, *ἡ*.
Greek, a, *Ἕλλην*, *-ηνος*, *ὁ*.
grief, *λύπη*, *ἡ*.
grievous, *χαλεπός* 3.
grind, *λεαίνω*. [*ἡ*.
ground, the, *χθών*, *-ονός*,

gross, *μέγας*.
growing old, not, *ἄγηρως*, *-ων*.
grow up, *αὐξάνομαι*, with Pass. Aor.
guard, the, *φυλακή*, *ἡ*.
guard, to, *φυλάττω*, *διαφ*.
——, against, to be on one's guard, *φυλάττομαι*.
guardian, *φύλαξ*, *-κος*, *ὁ*.
guide, a, *ἡγεμών*, *-όνος*, *ὁ*, *ἡνίοχος*, *ὁ*.
——, to, *ἰθύνω*, *κατευθύνω*, *ἡγέομαι*.
guilty (= wrong doer), *ἀδῐκῶν*.
Gyges, Γύγης, *-ου*, *ὁ*.
gymnasium, *παλαίστρα*, *ἡ*.

H.

Hades, *ᾅδης*, *-ου*, *ὁ*.
hair, *θρίξ*, *τριχός*, *ἡ*.
halcyon, *ἀλκυών*, *-όνος*, *ἡ*.
hand, *χείρ*, *χειρός*, *ἡ*.
happens, it, *συμβαίνει*, *τυγχάνει*, *συμπίπτει*.
happiness, *εὐδαιμονία*, *ἡ*.
happy, *εὐδαίμων*.
——, to be, *εὐδαιμονέω*, *εὐτυχέω*.
——, to esteem, *μακαρίζω*.
harbor, *λιμήν*, *-ένος*, *ὁ*.
hard (difficult), *χαλεπός* 3.
hardship, *πόνος*, *ὁ*.
hare, *λαγώς*, *-ώ*, *ὁ*.
Harmodius, Ἁρμόδιος, *ὁ*.
harmony, *ὁμόνοια*, *ἡ*.
harp, *φόρμιξ*, *-ιγγος*, *ἡ*.
harp-playing, *κιθαρῳδία*, *ἡ*.
haste, *σπουδή*, *ἡ*.
hasten, *σπεύδω*.
hastily, to flee, *οἴχομαι φεύγων* [§ 175, 3].
hate, to, *μισέω*, *ἐχθαίρω*.
hated, to be, *ἀπεχθάνομαι*.
hateful, *μισητός* 3.
haughtiness, *ὕβρις*, *-εως*, *ἡ*.
haughty, *ὑπέρφρων*, *ὑπερήφανος* 2.
have, *ἔχω*, *κέκτημαι*.
head, *κεφαλή*, *ἡ*.
heal, *ἰάομαι*, *ἀκέομαι*.
health, *ὑγίεια*, *ἡ*.
hear, *ἀκούω*, *ἀκροάομαι* w.g.
heart, *καρδία*, *ἡ*, *κῆρ*, *κῆρος*, *τό*; = feeling or disposition, *ψύχη*, *ἡ*.
heat, *θάλπος*, *-ους*, *τό*.
heaven, *οὐρανός*, *ὁ*.
Hector, Ἕκτωρ, *-ορος*, *ὁ*.
heed, to take, *εὐλαβέομαί τι*.
height, *ὕψος*, *-ους*, *τό*; = summit, *ἄκρα*, *ἡ*.
Helen, Ἑλένη, *ἡ*.
Hellas, Ἑλλάς, *-ᾰδος*, *ἡ*.
Helle, Ἕλλη, *ἡ*.
Hellenes, Ἕλληνες, *οἱ*.
Hellespont, Ἑλλήςποντος, *ὁ*.
help of, with the, *σύν*.
Hera (Juno), Ἥρα, *ἡ*.
herald, *κήρυξ*, *-ῡκος*, *ὁ*.
Hercules, Ἡρακλῆς, *-έους*, *ὁ*.
herd, *ἀγέλη*, *ἡ*.
herdsman, *νομεύς*, *-έως*, *ὁ*, *ποιμήν*, *-ένος*, *ὁ*.
Hermes (Mercury), Ἑρμῆς, *-οῦ*, *ὁ*.
hero, *ἥρως*, *-ωος*, *ὁ*.
hide, *κρύπτω*, *ἀποκ*.
high-souled, *μεγαλόψῡχος* 2.
highly, very, *καὶ πάνυ*.
highly, to esteem more, *περὶ μείζονος ποιέομαι*; to reverence or prize highly, *περὶ πολλοῦ ποιέομαι*,
hill, *γήλοφος*, *ὁ*.
hinder, *εἴργω*.
hired laborer, *θής*, *θητός*, *ὁ*.
Hipparchus, Ἵππαρχος, *ὁ*.
his own (business, possessions), *τὰ ἑαυτοῦ*.
historian, *ἱστοριογράφος*, *ὁ*.
hold (have), *ἔχω*; hold fast, *ἔχομαι* w. g.; take hold of (= touch, engage in, effect), *ἅπτομαι* w. g.
hold before, *προβάλλω*.
hold out (= sustain the attack), *ὑποστῆναι*.
holy, *ἱερός* 3.
home, *οἶκος*, *ὁ*.
Homer, Ὅμηρος, *ὁ*.
honor, to, *τιμάω*.
honor, *τιμή*, *ἡ*.
honor-loving, *φιλότῑμος* 2.
honorable, *εὔδοξος* 2, *καλός* 3, *φανερός* 3.
honored, *τίμιος* 3.
hoof, *ὁπλή*, *ἡ*.
hook, *ἄγκιστρον*, *τό*.
hope, *ἐλπίς*, *-ῐδος*, *ἡ*.
hope, to, *ἐλπίζω*, *ἔλπομαι*.
horn, *κέρας*, *τό* [§ 39].
horse, *ἵππος*, *ὁ*.
host, *ξένος*, *ὁ*.
hostile, *πολέμιος* 3, *ἐχθρός* 3.
house, *οἶκος*, *ὁ*, *οἰκία*, *ἡ*.
household, *οἶκος*, *ὁ*.
how? *πῶς*; in an indirect question, *ὅπως*; how much, *ὅσος* 3.
human, *ἀνθρώπινος* 3; human race, *τὸ γένος ἀνθρώπων*.
humane, *φιλάνθρωπος* 2.
hunger, *λιμός*, *ὁ*.
——, to, be hungry, *πεινάω*.
hunt, to, *θηρεύω*.
hunter (huntsman), *θηρευτής*, *-οῦ*, *ὁ*.
hurtful, *βλαβερός* 3.
husband, *ἀνήρ*, *ἀνδρός*, *ὁ*.

I.

If, *εἰ*, *ἐάν*, *ἥν*, *ἄν*.
ignorant, *ἀμαθής*, *-ές*.

illness, *νόσος, ἡ.*
ills, *κακά, τά.*
illustrious, *λαμπρός* 3.
imitate, *μιμέομαι*; = emulate, *ζηλόω* w. a.
immediately, *εὐθύς, παραχρῆμα.*
immoderate, *ἀκρᾰτής, -ές.*
immortal, *ἀθάνατος* 2.
impel, *προτρέπω.*
impiety, *ἀσέβεια, ἡ.*
implant, *ἐμφυτεύω.*
implanted, *ἔμφῠτος* 2.
impose upon (enjoin), *προςτάττω, ἐντέλλω* w.d.
impossible, *ἀδύνατος* 2.
impostor, *φέναξ, -ᾱκος, ὁ.*
imprudent, *ἄνοος* [§ 29, Rem.].
impure, *ἀκάθαρτος* 2.
in, *ἐν.*
in order to, by Fut. Part., or a final conjunction, as *ἵνα, ὡς.*
inactivity, *ἀπραγμοσύνη, ἡ, ἀργία, ἡ, ῥᾳστώνη, ἡ.*
incite, *προτρέπω.*
increase, to, *αὐξάνομαι.*
incur danger, *κινδυνεύω.*
indeed, *μέν*; indeed—but, *μέν — δέ.*
indictment, *γραφή, ἡ.*
indolent, to be, *ὀκνέω.*
industrious, *σπουδαῖος* 3.
inferiors, *ταπεινότεροι, οἱ.*
inglorious, *ἄδοξος* 2.
inhabit, *οἰκέω.*
inimical, *ἐχθρός* 3.
injure, *κακῶς ποιέω, βλάπτω* w. a., *ἀδικέω* w. a.
injurious, *βλαβερός* 3.
injury, *βλάβη, ἡ, ζημία, ἡ.*
injustice, *ἀδικία, ἡ.*
innate, *ἔμφῠτος* 2.
innocent, *οὐκ ἀδῐκῶν.*
innumerable, *ἀναρίθμητος* 2.
insane, to be, *μαίνομαι, δαιμονάω.*
inscribe, *γράφω.*
instead of, *ἀντί, ὑπέρ.*
instil, *ἐντίθημι.*
instruct, *παιδεύω, διδάσκω.*
instruction, *παιδεία, ἡ, διδασκαλία, ἡ, ὁμιλία, ἡ.*
insufficient, to be, *ενδεῶς ἔχω.*
intellect, *γνώμη, ἡ.*
intelligence, *σύνεσις, -εως, ἡ.*
intelligent, *συνετός* 3, *φρόνιμος* 3.
intemperate, *ἀκρᾰτής, -ές.*
intend to, *μέλλω*; also by Fut. Part.
inter, *θάπτω.*
intercourse with, *ὁμιλία* w. d., *ἡ, κοινωνία, ἡ.*
——, to have, with, *ὁμιλέω* w. d.
intestines, *τὰ ἐντός.*
intimate (of friends), *οἰκεῖος.*
into, *εἰς.*
intoxication, *μέθη, ἡ.*
intrust (commit), *ἐπιτρέπω.*
invent, *εὑρίσκω.*
invention, *εὕρεσις, -εως, ἡ.*
inventor, *εὑρέτης, -ου, ὁ.*
invest a city, *περικαθέζομαι πόλιν.*
invest with (= clothe), *ἀμφιέννυμί τινά τι.*
invincible, *ἄμαχος* 2.
Ionia, *Ἰωνία, ἡ.*
irrational, *ἄφρων, ἄνοος* 2.
island, *νῆσος, ἡ.*
issue, *τέλος, τό, κατάλῠσις, -εως, ἡ.*
ivory, *ἐλέφας, -αντος, ὁ.*

J.

Javelin, *ἄκων, -οντος, ὁ, ἀκόντιον, τό.*
jest, to, *παίζω, σκώπτω.*
journey, *δρόμος, ὁ, ὁδός, ἡ.*
joy, *χαρά, ἡ.*
judge, a, *κρῑτής, -οῦ, ὁ, δικαστής, -οῦ, ὁ.*
——, to, *κρίνω, διακ.*
judgment, to render, *δικάζω*; in the, of, *πρός* w. g.
Jupiter, *Ζεύς, ὁ.*
just *δίκαιος.*
justice, *δικαιοσύνη, ἡ, δίκη, ἡ*; court of, *δικαστήριον, τό.*
justly, *δικαίως.*

K.

Keep, *ἔχω*; keep off, *ἀλέξομαι, ἀμύνομαι.*
—— oneself from, *ἀπέχομαι* w. g.
—— watch, *τηρέω.*
key, *κλείς, κλειδός, ἡ.*
kid, *ἔριφος, ὁ.*
kill, *ἀποκτείνω*; = murder, *φονεύω.*
kind, *εὔνους, -ουν.*
kindly, to demean oneself, *φιλοφρόνως ἔχω.*
kindly-disposed, *εὔνους, -ουν.*
kindness, *εὐεργεσία, ἡ*; = favor, *χάρις, -ῐτος, ἡ.*
kindred, *οἰκεῖος, ὁ.*
king, *βασιλεύς, -έως, ὁ, ἄναξ, -ακτος, ὁ.*
kingly nature, *βασιλικὸν ἦθος.*
know, *γιγνώσκω, ἐπίσταμαι, οἶδα.*
know truly, *ἐπίσταμαι.*
knowledge of, to come to a, *γιγνώσκω.*
known, well-known, *φανερός* 3, *δῆλος* 3.
——, to make, *δηλόω.*

L.

Labor, πόνος, ὁ.
——, lover of, φιλόπονος 2.
——, to, (= work), ἐργάζομαι; with toil, πονέω; with the accompanying idea of being weary, κάμνω.
laborer, hired, θής, θητός, ὁ.
laborious, πολύπονος 2.
Lacedaemonian, Λακεδαιμόνιος, ὁ.
lack, σπανίζω, δέω.
lake, λίμνη, ἡ.
land (region), χώρα, ἡ; by or upon land, κατὰ γῆν; native, πατρίς, -ῖδος, ἡ.
large sum, πολύς.
Larissa, Λάρισσα, ἡ.
lasting, ἔμπεδος 2.
late, ὄψιος, adv. ὀψέ; later, ὕστερον.
latter, οὗτος.
law, νόμος, ὁ; by law, κατὰ νόμον or νομίμως; observant of, νόμιμος 3.
lawgiver, νομοθέτης, -ου, ὁ.
lawlessness, ἀνομία, ἡ.
lay (place), τίθημι; lay by or up, κατατίθημι.
—— waste, διαφθείρω, τέμνω.
lazy, to be, βλακεύω.
lead, to, ἄγω, ἡγέομαι.
—— away, ἀπάγω.
—— round, περιάγω.
leader, ἡγεμών, -όνος, ὁ.
leaf, φύλλον, τό.
lean, ἐσκληκώς.
learn, μανθάνω; = ascertain, εὑρίσκω, πυνθάνομαι.
learning, fond of, φιλομαθής, -ές.
leave, ἐκλείπω, καταλείπω.
—— behind, καταλείπω.
leave off, παύομαι.
—— unrewarded, ἐάω εἶναι ἀχάριστον.
leisure, σχολή, ἡ.
——, to be at, to have, σχολάζω.
length, μῆκος, -ους, τό; = number, measure, ἀριθμός, ὁ.
lenity, πραότης, -ητος, ἡ.
Leonidas, Λεωνῖδας, -ου, ὁ.
Lesbos, Λέσβος, ἡ.
lesson, μάθημα, -ατος, τό.
lest, after a word denoting fear, μή; = that not, by ἵνα, ὅπως or ὡς μή.
let (permit), ἐάω.
letter, an alphabetical, γράμμα, -ατος, τό.
letters, γράμματα, τά.
liar, ψεύστης, -ου, ὁ.
liberate, ἐλευθερόω.
licentiously, ἀκολάστως.
lie, a, ψεῦδος, -ους, τό.
——, to, ψεύδομαι.
—— (be situated), κεῖμαι.
—— in wait for, ἐνεδρεύω.
life, βίος, ὁ, ζωή, ἡ.
light, φῶς, φωτός, τό; = a light or lamp, λύκνος, ὁ.
lightning, ἀστραπή, ἡ.
like, ὅμοιος 3, ἴσος 3, παραπλήσιος; = such as, οἷος.
likeness, ὁμοιότης, -ητος, ἡ.
lineage, γένος, -ους, τό.
listen to, ἀκροάομαι w. g.; = to obey, πείθομαι, ὑπακούω.
literature, γράμματα, τά.
little, ὀλίγος 3; adv. μικρόν; less, μεῖον.
live, βιόω, ζάω, βιοτεύω.
—— with, συγγίγνομαι w. d., συνδιατρίβω w. d.
long, μακρός; = much, πολύς.
look after (guard), φυλάττω.
look at, βλέπω, προςβλέπω, ἀντιβ.
loquacious, πολυλόγος 2, κωτίλος 3.
lord, κύριος, ὁ, δεσπότης, -ου, ὁ.
lose, to, ἀπόλλυμι, ἀποβάλλω.
loss, to be at a, ἀπορέω.
Loves, ἔρωτες, οἱ.
love, ἔρως, -ωτος, ὁ.
—— of pleasure, φιληδονία, ἡ.
——, to, φιλέω, στέργω; = ardently, ἐράω.
lover, ἐραστής, -οῦ, ὁ
—— of labor, φιλόπονος 2.
—— of wisdom, φιλόσοφος 2.
Lybia, Λιβύη, ἡ.
Lycian, Λύκιος.
Lycurgus, Λυκοῦργος, ὁ.
Lydian, Λύδιος.
lyre, λύρα, ἡ, κιθάρα, ἡ.
Lysias, Λυσίας, -ου, ὁ.

M.

Macedonia, Μακεδονία, ἡ.
Macedonian, a, Μακεδών, -όνος, ὁ.
mad, to be, μαίνομαι.
madness, in a fit of, μαινόμενος, δαιμονῶν.
magistrate, δικαστής, -οῦ, ὁ.
magistrates, ἀρχαί, αἱ.
magnificent, μεγαλοπρεπής, -ές.
magnificently, πολυτελῶς.
maiden, κόρη, ἡ.
maintain (affirm), φημί.
majestic, μέγας.
make, ποιέω; cause to make or be made, make for oneself, ποιέομαι; make one something,

ἀποδείκνυμι; = place, τίθημι; = take place, γίγνομαι. [τεύω.
make an expedition, στρα-
make use of, χράομαί τινι.
man, ἄνθρωπος, ὁ, ἀνήρ, ἀνδρός, ὁ.
——, old, γέρων, -οντος, ὁ.
man-seller, ἀνδραποδιστής, -οῦ, ὁ.
manage, διοικέω, πολιτεύω; = arrange, διατίθημι.
manifest, φανερός 3, δῆλος 3, σαφής, -ές.
——, to (show), δηλόω.
manner, τρόπος, ὁ; = custom, ἦθος, τό, ἔθος, τό.
——, in like, ὁμοίως.
mantle, ἱμάτιον, τό.
many, πολύς.
march, a, σταθμός, ὁ.
——, to, στρατεύομαι, πορεύομαι.
——, to begin a, (march off), ἐκστρατεύομαι.
mark (evidence), τεκμήριον, τό.
marry, γαμέω [§ 124, 1].
mass, red-hot, διάπῡρος 2.
master, κύριος, ὁ, δεσπότης, -ου, ὁ.
matter (work), ἔργον, τό.
maturity, ἀκμή, ἡ.
meadow, λειμών, -ῶνος, ὁ.
mean (base), κακός 3, αἰσχρός.
means, by no, οὐδαμῶς, ἥκιστα.
Mede, a, Μῆδος, ὁ.
Medēa, Μήδεια, ἡ.
Media, Μηδία, ἡ.
Median, Μηδικός.
medical, ἰατρικός.
meet, to, ἀπαντάω; = fall in with, ἐντυγχάνω συντυγχάνω w. d., προσπίπτω w. d.
meeting, a, συνουσία, ἡ.
Megarian, Μεγαρεύς, -έως, ὁ.
Melitus, Μέλητος, ὁ.
melt, τήκω, 133.
memorial, ὑπόμνημα, τό, μνῆμα, τό.
memory, μνήμη, ἡ.
Memphis, Μέμφις, -ιος and -ῐδος, ἡ. [ὁ.
Menelāus, Μενέλεως, -εω,
Menon, Μένων, -ωνος, ὁ.
mention, λόγος, ὁ, μῦθος, ὁ.
mentioning, worth, ἀξιόλογος 2.
mercenaries, ξένοι, οἱ.
merciful, ἵλεως.
mere, μόνος; adv., μόνον.
message, ἀγγελία, ἡ.
messenger, ἄγγελος, ὁ, ἡ; = ambassador, πρεσβευτής, -οῦ, ὁ; plural, πρεσβεῖς.
Messenian, Μεσσήνιος, ὁ.
middle, middle of, μέσος 3.
midnight, μέσαι νύκτες.
might, δύναμις, -εως, ἡ.
mild, πρᾶος, -εῖα, -ον, ἤπιος.
military years, στρατεύσιμα ἔτη.
milk, γάλα, -ακτος, τό.
Milo, Μίλων, -ωνος, ὁ.
mina, μνᾶ, ἡ.
mind, νοῦς, ὁ, φρένες, αἱ.
——, to call to, μνημονεύω τι. [μαι.
mindful of, to be, μέμνη-
mingle with, μίσγω, κεράννυμι.
Minos, Μίνως (Gen. Μίνωος and Μίνω), ὁ.
Minotaur, Μινώταυρος, ὁ.
mirror, κάτοπτρον, τό.
misfortune, a, ἀτυχία, ἡ, κακόν, τό, συμφορά, ἡ, τύχαι, αἱ.
mislead, παράγω, παραπλάζω, ἐξαμαρτάνω.
mix, μίγνυμι, μισγέω, κεράννυμι.
mob, δῆμος, ὁ.
moderate, μέτριος 3; = abstinent, ἐγκρατής, -ές.
moderation, μέτρον, τό, μεσότης, -ητος, ἡ.
modern, νέος, comp. deg. of.
modesty, αἰδώς, -οῦς, ἡ, σωφροσύνη, ἡ.
money, χρήματα, τά.
——, travelling, ἐφόδιον, τό.
month, μήν, μηνός, ὁ.
monument, μνῆμα, τό.
moon, σελήνη, ἡ.
morals, ἤθη, τά.
more, πλεῖον, πλέον, *plus*; μᾶλλον, *magis* (comp. much).
mortal, θνητός 3.
most, πλεῖστος 3.
most of all (especially), μάλιστα.
mother, μήτηρ, -τρός, ἡ.
motion, κίνησις, -εως, ἡ.
——, to be in, κινέομαι w. Pass. Aor. [w. a.
mount, to, ἀναβαίνω ἐπί
mountain or mount, ὄρος, -ους, τό.
mourn, ὀδύρομαι, λυπέομαι.
—— for, κλαίω, πενθέω.
mournful, λυγρός 3, λυπηρός 3; = plaintive, γοώδης, -ες
mouse, μῦς, -ῠός, ὁ.
mouth, στόμα, -ατος, τό.
move, to, κινέομαι; = affect, κατακλάω τινά; moved to pity, to be, ἐλεαίρω, οἰκτείρω.

much, *πολύς*.
multitude, *πλῆθος, -ους, τό, οἱ πολλοί*.
murder, to, *φονεύω*.
Muses, *Μοῦσαι, αἱ*.
muse-leader, *μουσηγέτης, -ου, ὁ*.
music, *μουσική, ἡ*.
must, *δεῖ, χρή*.
Mysus, *Μυσός, ὁ*.
Mytilenaean, *Μυτιληναῖος, ὁ*.

N.

Naked, *γυμνός* 3.
name, *ὄνομα, τό*.
——, to, *ὀνομάζω, καλέω, ἀπο-, προςαγορεύω*.
nation, *ἔθνος, -ους, τό*.
native land or country, *πατρίς, -ῐδος, ἡ*.
nature, *φύσις, -εως, ἡ*; kingly, *βασιλικὸν ἦθος*.
naval, to engage in a, battle, *ναυμαχέω*.
Naxian, *Νάξιος, ὁ*.
near, *παρά*; adj., *πλησίος* 3; adv., *ἐγγύς*.
necessary, *ἀναγκαῖος* 3.
——, to be, *δεῖ, χρή* w. acc. and inf.
necessity, *ἀνάγκη, ἡ*.
neck, *δέρη, ἡ*.
necklace, *στρεπτός, ὁ*.
need, to, *δέομαι* w. g., *χρῄζω* w. g.
neediness, *σπάνις, -εως, ἡ*.
neglect, to, *ἀμελέω* w. g.; = to esteem lightly, *ὀλιγωρέω*; = overlook, *περιοράω*; = pass by, *πάρειμι*.
neighbor, *γείτων, -ονος, ὁ, ἡ*.
neither, *οὐδέ*; neither — nor, *οὔτε — οὔτε, μήτε — μήτε*.
Neptune (Poseidon), *Ποσειδῶν, -ῶνος, ὁ*.
Nestor, *Νέστωρ, -ορος, ὁ*.
net, a, *νεφέλη, ἡ*.
never, *οὔποτε, οὐδέποτε, μήποτε, μηδέποτε*, 112.
nevertheless, *ὅμως*.
news, *ἀγγελία, ἡ*.
Nicocles, *Νικοκλῆς, -έους, ὁ*.
night, *νύξ, νυκτός, ἡ*.
Nile, *Νεῖλος, ὁ*.
Nisus, *Νῖσος, ὁ*.
no, no one, none, *οὐδείς, μηδείς*; by no means, *οὐδαμῶς, ἥκιστα*; no longer, *οὐκέτι (μηκέτι)*.
noble, *ἐσθλός* 3, *γενναῖος* 3, *εὐγενής, -ές*; = honor-loving, *φιλότῑμος* 2.
nobleness of mind, *γενναιότης, -ητος, ἡ*.
nobly, *γενναίως*.
noises, confused, *θόρυβοι, οἱ*.
north, *ἄρκτος, ἡ, βοῤῥᾶς, -ᾶ, ὁ*.
north-wind, *βοῤῥᾶς, -ᾶ, ὁ*.
nose, *ῥίς, ῥινός, ἡ*.
not, *οὐ (οὐκ, οὐχ)*; with the Imp., *μή*; not only, *οὐ μόνον*; not less, *οὐδὲν ἧττον*; not even, *οὐδέ (μηδέ)*.
nothing, *οὐδέν (μηδέν)*.
nourish, *τρέφω*.
Numa, *Νουμᾶς, -ᾶ, ὁ*.
number, *ἀριθμός, ὁ*.
nurture, to, *τρέφω*; = educate, *παιδεύω*.

O.

O that, *εἴθε* w. opt.
oath, *ὅρκος, ὁ*.
——, false, *ἐπίορκον, τό*.
obedient, *κατήκοος* 2 w. d.
obey, *πείθομαι* w. d., *ὑπακούω* w. d.
object to (bring as a charge against), *ἐγκαλέω τί τινι*.

obliged, to be (necessary), *δεῖ* w. acc. and inf., *ἀναγκαῖος εἰμί*.
oblivion, *λήθη, ἡ*.
obscure, *ἀφᾰνής, -ές*.
observant of law, *νόμιμος* 3.
observe (perceive), *αἰσθάνομαι* w. g. or a.
observe beforehand, *προνοέω*.
obtain, *λαμβάνω, τυγχάνω* w. g.
occasion (cause), *αἴτιος* 3.
——, to (bring), *ἄγω*.
odious, *αἰσχρός*.
——, to be, *ἀπεχθάνομαι*.
Œnoe, *Οἰνόη, ἡ*.
offend, *ἁμαρτάνω*.
offer (afford), *παρέχω*; as a gift to a divinity, *ἀνατίθημι*; = offer sacrifice, *θύω*.
offering, to bring an, *θυσίαν ποιέομαι*.
office (in the State), *ἀρχή, ἡ*.
often, *πολλάκις*.
often as, as, *ὅταν, ὁπόταν* [see § 183, (b)].
oil, *ἔλαιον, τό*.
old, *πρέσβυς, -εια, -υ, γεραιός* 3; never growing old, *ἄγηρως*.
—— age, *γῆρας, τό*.
—— man, *γέρων, -οντος, ὁ*.
Olympus, *Ὄλυμπος, ὁ*.
omit, *παραλείπω*.
once, *ἅπαξ*; = before, *πρότερον*; = at a certain time, *ποτέ*.
one, any one, some one, *τὶς*; when contrasted with *the other*, by *εἷς μέν* or *ἕτερος*.
one another, of, *ἀλλήλων*.
only, *μόνον*.
open, to be, *ἀνέῳγα*.
opinion, an, *γνώμη, ἡ*.

opinion, to be of, *νομίζω*, *ἡγέομαι*.
——, from the, *νομίσαντες*.
opposite, *ἐνάντιος* 3, *ἕτερος* 3.
oppressive, *χαλεπός* 3.
oracle, *χρησμός*, *ὁ*.
——, to consult an, *μαντεύομαι*.
order, *κόσμος*, *ὁ*; = a line, *τάξις*, *-εως*. *ἡ*.
order that, in, *ἵνα*, *ὡς*.
——, good, *εὐκοσμία*, *ἡ*.
——, to (= to arrange), *τάττω*, *διατ.*; = command, *κελεύω* w. acc. and inf., *ἐντέλλω*.
origin, common, *συγγενής*, *-ές*.
ornament, *κόσμος*, *ὁ*.
Orthia, *Ὀρθία*, *ἡ*.
Osiris, *Ὄσιρις*, *-ῐδος*, *ὁ*.
Ossa, *Ὄσσα*, *ἡ*.
other, the (= *alter*), *ἕτερος* 3; = *alius*, *ἄλλος*.
otherwise (= another), *ἄλλος*.
ought, *δεῖ*, *χρή*, *ὤφελε*.
out of, *ἐκ*.
over, *ὑπέρ*.
overhanging (over), *ὑπέρ*.
overturn, *ἀνατρέπω*, *περιτ*.
owe, *ὀφείλω*.
own, *ἴδιος* 3; his own, *τὰ ἑαυτοῦ*.
ox, *βοῦς*, *βοός*, *ὁ*.

P.

Pain, *ἄλγος*, *-ους*, *τό*; = grief, *λύπη*, *ἡ*; = severe, *ὀδύνη*, *ἡ*.
painting, *ζωγραφία*, *ἡ*.
palace, royal, *βασίλεια*, *τά*.
pale, *ὠχρός* 3.
parasang, *παρασάγγης*, *-ου*, *ὁ*.
pardon, to, *συγγιγνώσκω*.
parent, *γονεύς*, *-έως*, *ὁ*.
Paris, *Πάρις*, *-ῐδος*, *ὁ*.
park, *παράδεισος*, *ὁ*.
part, a, *μέρος*, *-ους*, *τό*.
——, to, *μερίζω*; take part in, *μετέχω* w. g.
participate in, *μετέχω*.
parties, both, *ἀμφοῖν λόγος*.
pass (= go), *πορεύομαι*.
—— by, *παραβαίνω*.
——, to (of life), *διάγω*; time in public, *ἐν τῷ φανερῷ εἶναι*.
passage across, *πάροδος*, *ἡ*.
passion, *πάθος*, *-ους*, *τό*; = evil desire, *ἐπιθυμία*, *ἡ*.
past (what is past), *παρεληλυθώς*, *-υῖα*, *-ός*.
path, *ὁδός*, *ἡ*.
pay, *μισθός*, *ὁ*.
——, to, *ἀποτίνω*, *ἀποδίδωμι*.
peace, *εἰρήνη*.
——, to make, *εἰρήνην ποιέομαι*.
peacock, *ταώς*, *-ώ*, *ὁ*.
peep up or out, *ἀνακύπτω*.
Peleus, *Πηλεύς*, *-έως*, *ὁ*.
Pelops, *Πέλοψ*, *-οπος*, *ὁ*.
Peloponnesian, *Πελοποννησιακός*.
Peloponnesus, *Πελοπόννησος*, *ἡ*.
peltastae, *πελτασταί*, *οἱ*.
penetrate into, *εἰςπίπτω εἴς τι*.
people, *δῆμος*, *ὁ*; = nation, *ἔθνος*, *τό*; = multitude, *πλῆθος*, *τό*.
perceive, *αἰσθάνομαι*, *γιγνώσκω*.
perform, *ἐργάζομαι*, *διαπράττομαι*, *ἀνύω*; = display, *ἀποδείκνυμι*; = take place, *γίγνομαι*.
perfume, *μύρον*, *τό*.
perhaps, *ἴσως*.
Pericles, *Περικλῆς*, *-έους*, *ὁ*.
peril, *κίνδυνος*, *ὁ*.
period (time), *χρόνος*, *ὁ*.
perish, *ἀπόλλυμαι*.
permit, *ἐάω*, *δίδωμι*; it is permitted, *ἔξεστι*.
Persian, *Πέρσης*, *-ου*, *ὁ*.
person (appearance), *εἶδος*, *-ους*, *τό*; = body, *σῶμα*, *τό*.
persuade, *πείθω* w. a.
persuasiveness, *πειθώ*, *-οῦς*, *ἡ*.
perverted, *σκολιός* 3.
Phaeacians, *Φαίακες*, *οἱ*.
Phanes, *Φάνης*, *-ητος*, *ὁ*.
Philip, *Φίλιππος*, *ὁ*.
philosopher, *φιλόσοφος*, *ὁ*.
philosophize, *φιλοσοφέω*.
philosophy, *φιλοσοφία*, *ἡ*.
Phoenicians, *Φοίνικες*, *οἱ*, adj., *Φοινίκειος*.
Phorcys, *Φόρκυς*, *-υος*, *ὁ*.
Phryxus, *Φρίξος*, *ὁ*.
Phrygians, *Φρύγες*, *οἱ*.
physician, *ἰατρός*, *ὁ*.
pieces, to tear in, *διαῤῥήγνυμι*.
piety, *εὐσέβεια*, *ἡ*.
pillar, *στήλη*, *ἡ*.
pine, *ἐλάτη*, *ἡ*.
pious, *εὐσεβής*, *-ές*.
pity, *ἐλεαίρω*, *οἰκτείρω*; to have, on, *κατελεέω τινά*.
place, *τόπος*, *ὁ*; in, of, *ἀντί*.
——, to, *τίθημι*.
plague, to, *τείρω*.
plaintiff, *κατήγορος*, *ὁ*.
plane-tree, *πλάτανος*, *ἡ*.
plant, to, *ἐμφυτεύω*.
Plataeans, *Πλαταιεῖς*, *-έων*, *οἱ*.
Plataea, *Πλάταια*, *ἡ*
Plato, *Πλάτων*, *-ωνος*, *ὁ*.
play, to, *παίζω*; play at, *παίζω*.

plea, λόγος, ὁ.
pleasant, ἡδύς, -εῖα, -ύ.
pleasantly, ἡδέως.
please, ἀρέσκω w. d.
pleasure, ἡδονή, ἡ.
plot, a, ἐπιβουλή, ἡ.
—— against, to, ἐπιβουλεύω w. d.
plunge, ῥίπτω.
Pluto, Πλούτων, -ωνος, ὁ.
poet, ποιητής, -οῦ, ὁ.
poetry, epic, ποίησις ἐπῶν, τὰ ἔπη.
political, πολιτικός 3.
pollute, μιαίνω.
Polyclētus, Πολύκλειτος, ὁ.
Pontus Euxinus, Πόντος Εὔξεινος, ὁ.
poor, πένης, -ητος, πενιχρός 3; =mean, φαῦλος.
——, to be, πένομαι, πενητεύω.
poorly (badly), κακῶς.
Poseidon (Neptune), Ποσειδών, -ῶνος, ὁ.
possess, ἔχω, κέκτημαι; oneself of, κρατέω w. g.
possession, κτῆμα, τό, κτῆσις, ἡ, οὐσία, ἡ.
possible, δυνατός 3; as quickly as, ὡς τάχιστα.
——, to be, ἔξεστι.
poverty, πενία, ἡ.
power, δύναμις, -εως, ἡ; = influence, ἐξουσία, ἡ; to be in the, of, γίγνομαι ἐπί τινι.
——, it is in one's (possible), ἔξεστι.
practice, ἄσκησις, ἡ.
practise, to, μελετάω, ἀσκέω, γυμνάζω; the last two, usually of athletic exercises.
praise, ἔπαινος, ὁ.
——, to, ἐπαινέω.
prater, ἀδολέσχης, -ου, ὁ.
prating, ἀδολεσχία, ἡ.
pray, εὔχομαι; = entreat, ἱκετεύω.
prayer, εὐχή, ἡ.
precaution, πρόνοια, ἡ.
prefer, αἱρέομαι.
preparation, μελέτη, ἡ.
prepare oneself, παρασκευάζομαι; for something, εἴς τι.
present, παρών, ἐνεστώς, -νῖα, -ώς.
—— (submit, afford), παρέχω.
——, to be, πάρειμι, ἥκω.
preserve, σώζω.
president, προςτατής, -οῦ, ὁ.
press into, εἰςπίπτω εἴς τι.
—— on, ἔγκειμαι.
pretence, πρόφᾰσις, -εως, ἡ.
pretend, προςποιέομαι, φάσκω.
prevail (exist), εἰμί; (of a usage), κεῖμαι.
prevent, εἴργω, ἀπέχω.
pride, φρονήματα, τά; = arrogance, ὕβρις, -εως, ἡ.
—— oneself, to, γαυρόομαι, ἀγάλλομαι ἐπί τινι.
priest, ἱερεύς, -έως, ὁ.
prison, δεσμωτήριον, τό.
prisoner, αἰχμάλωτος, ὁ.
private capacity, ἰδίᾳ.
prize, ἆθλον, τό.
—— highly, to, ποιέομαι περὶ πολλοῦ.
proceed, βαίνω, προβαίνω.
proclamation, to make, ἐκφαίνω.
procure (= find for), εὑρίσκω.
prodigy, τέρας, -ατος, τό.
profess, ἐπαγγέλλομαι.
proffer, παρέχω, ἐπαρκέω.
proficiency, to make, in, προκόπτω, ἐπιδίδωμι πρός or ἐπί τι.
profit, to, ὠφελέω; what does it profit? τί συμφέρει.
progress, to make, see proficiency.
prohibit, ἀπαγορεύω, ἀπειπεῖν.
prominent, to be, above, προέχω.
promise, to, ὑπισχνέομαι, ἐπαγγέλλομαι.
promptitude, ὀξύτης, -ητος, ἡ.
properly, ἀξιολόγως.
property, χρήματα, τά, οὐσία, ἡ.
Proserpine, Περσεφόνη, ἡ.
prosper, to, εὖ φέρομαι.
prosperity, εὐτυχία, ἡ.
prosperous, to be, εὐτυχέω, εὐδαιμονέω.
proud of, to be, σεμνύνομαι ἐπί τινι, ἀγάλλομαι ἐπί τινι.
provide for, προςτίθημι.
—— for oneself in addition to, προςπορίζομαι.
provident, to be, προνοέομαι w. g.
provided that, εἰ, ἐάν.
provisions, ἐπιτήδεια, τά.
prudence, σωφροσύνη, ἡ.
prudent, φρόνιμος 3; = moderate, μέτριος 3.
public, δημόσιος 3; = common, κοῖνος 3; in a public capacity, δημοσίᾳ; to pass time in public, ἐν τῷ φανερῷ εἶναι.
public square, ἀγορά, ἡ.
punish, κολάζω, ἀποτίνομαι; to punish by a fine, ζημιόω.
punishment, τιμωρία, ἡ; as a fine, ζημία, ἡ.
purchase, ὠνέομαι, πρίαμαι.
pupil, μαθητής, -οῦ, ὁ.
purple, πορφύρεος 3, φοινίκεος 3 (see § 29).

purpose, for any, *εἴς τι.*
pursue, *διώκω, ἀκολουθέω.*
put the hand to, *ἐπιχειρέω* w. d.
put on, *ἀμφιέννυμι, ἀμπέχομαι.*
put to death, *ἀποκτείνω*; = murder, *φονεύω.*
Pyrrhus, *Πύῤῥος, ὁ.*
Pythia, *Πυθία, ἡ.*

Q.

Quail, a, *ὄρτυξ, -ῠγος, ὁ.*
queen, *βασίλεια, ἡ.*
quick, *ὠκύς, -εῖα, -ύ.* [*ψα.*
quickly, *ταχέως, τάχα, αἶ-*
—— as possible, *ὡς τάχιστα.*
quiet (adj.), *ἥσῠχος* 2.

R.

Race, *γένος, -ους, τό*; human, *ἀνθρώπων γένος.*
rail at, *σκώπτω.*
rain, *ὄμβρος, ὁ.*
ram, *κριός, ὁ.*
rank, a, *τάξις, -εως, ἡ.*
rapacious, *ἅρπαξ, -αγος.*
rapidly, *ταχέως, τάχα.*
rather, *μᾶλλον.*
rational, *σώφρων, -ονος.*
ravage, *δῃόω.*
raven, *κόραξ, -ᾰκος, ὁ.*
reach, *ἐφικνέομαι* w. g.
ready, to be (willing), *ἐθέλω.*
readiness, *προθυμία, ἡ.*
reality, in, *ἀληθῶς.*
reason, *λόγος, ὁ*; with reason, *δικαίως.*
receive, *δέχομαι, λαμβάνω.*
recently, *ἄρτι, ἔναγχος.*
recompense (favor), *χάρις, -ῐτος, ἡ.*
record together, *συγγράφω.*
rectify, *εὐθύνω.*
Red sea, *Ἐρυθρὰ θάλαττα.*
reed, a, *κάλαμος, ὁ, ῥίψ, ῥιπός, ἡ.*
reflect, *διανοέομαι, λογίζομαι.*
reflection, *λογισμός, ὁ.*
refuge, *καταφῠγή, ἡ.*
regal, *βασίλειος.*
regulate (= prepare), *κατασκευάζω.*
reign over, *βασιλεύω.*
rejoice, *χαίρω* w. d., *ἥδομαι.*
release, *ἀπολύω.*
rely upon (trust), *πιστεύω.*
remain, *μένω, διαμ.*; concealed, *διαλανθάνω.*
remember, *μέμνημαι* w. g.
remembrance, *μνήμη, ἡ.*
remote, most, *ἔσχατος* 3.
render effeminate, *μαλακίζω*; service to (be a slave to), *δουλεύω* w. d.; aid to, *βοηθέω* w. d.
renown, *εὔκλεια, ἡ, δόξα, ἡ, κλέος, -ους, τό.*
repay, *ἀποδίδωμι, ἀμείβομαί τινά τινι*; something is repaid, *τὶ ἀπολαμβάνεται.*
repel, *ἀπωθέω.*
repent, *μεταμέλομαι*, or impers. *μεταμέλει τινί τινος.*
report, a, *λόγος, ὁ.*
reproach, to, *ψέγω, ἐλέγχω.*
reputable, *εὔδοξος* 2.
reputation, *εὔκλεια, ἡ, δόξα, ἡ.*
——, good, *εὐδοξία, ἡ.*
request, to, *αἰτέω, δέομαι* w. g. [*εὐχή, ἡ.*
——, a, *δέησις, -εως, ἡ,*
requite a favor, *ἀποδίδωμι χάριν.*
rescue, *σώζω.*
residence, governor's, *ἀρχεῖον, τό.*
resolutely, *προθύμως.*
resolution, a (decree), *βούλευμα, τό, ψήφισμα, τό.*
resolve, *γιγνώσκω, δοκεῖ τινι.*
respect, *αἰδώς, -οῦς, ἡ*; to have, for, *αἰδέομαί τινα*; with respect to, *περί.*
respectable, *ἀξιόλογος* 2.
response, to give a, *χράω*; a, *χρησμός, ὁ.*
rest, the, *ἄλλος*; = *reliquus*, *λοιπός* 3.
restore, *ἀποδίδωμι.*
restore, hard to, *δυσεπανόρθωτος* 2.
restrain, *εἴργω, ἀπέχω.*
retire, *ἀναχωρέω.* [*ἡ.*
retreat, a, *κατάβᾰσις, -εως,*
——, to, *ἀναχωρέω.*
return, *ἀναχωρέω.*
reveal, *ἐκκαλύπτω*; itself, *δηλόομαι.*
revenge oneself on, or upon, *τιμωρέομαι* w. a., *ἀμύνομαι* w. a.
revenue, *πρόςοδος, ἡ.*
reverence, *αἰδώς, -οῦς, ἡ.*
——, to, *αἰδέομαι, σέβομαι*; highly, *περὶ πολλοῦ ποιέομαι.*
revile, *λοιδορέω* w. a.
revolt, to cause to, *ἀφίστημι*; Mid., to revolt.
reward, *ἆθλον, τό, γέρας, -ως, τό.* [*τος, ὁ.*
Rhampsinitus, *Ῥαμψίνι-*
rich, *πλούσιος* 3, *εὔπορος* 2; be or become rich, *πλουτέω.* [*τα, τά.*
riches, *πλοῦτος, ὁ, χρήμα-*
ride by, *παρελαύνω.*
right (just), *δίκαιος* 3; = *dexter*, *δεξιός* 3.
ring, *δακτύλιος, ὁ.*
ripe, *πέπων.*
rise up, *ἀνίσταμαι.*
river, *ποτᾰμός, ὁ.*

road, ὁδός, ἡ.
rob, ἁρπάζω; = deprive of, ἀφαιρέομαι.
robber, λῃστής, -οῦ, ὁ.
robe, στολή, ἡ, ἱμάτιον, τό.
rock, πέτρα, ἡ.
Romans, Ῥωμαῖοι, οἱ.
room, ἀνώγεων, -ω, τό.
root, ῥίζα, ἡ.
rope, κάλως, -ω, ὁ.
rose, ῥόδον, τό.
rough, σκληρός 3.
royal, βασίλειος; royal dominion, βασιλεία, ἡ; royal palace, βασίλεια, τά.
rugged, τραχύς 3.
ruin, to, ἀπόλλυμι.
——, to go to, at the same time, συναπόλλυμι.
rule, rule over, to, ἄρχω, βασιλεύω.
ruler, ἄρχων, -οντος, ὁ.
run, τρέχω; run to, προστρέχω.
—— away, διδράσκω, ἀποδιδράσκω w. a.
—— past, παρατρέχω.
—— in different directions, διαδιδράσκω.
rush, to, ὁρμάω.

S.

Sacred to, ἱερός 3 w. g.
sacrifice, θυσία, ἡ; to sacrifice or offer, θύω; to bring, θυσίαν ποιέομαι.
sadness, λύπη, ἡ.
safe, ἀσφἄλής, -ές.
safely, ἀσφαλῶς.
safety, σωτηρία, ἡ.
sail, πλέω.
—— away, ἀποπλέω.
sake of, for the, ἕνεκα, περί.
Salamis, Σαλαμίς, -ῖνος, ἡ.
same, the, ὁ αὐτός.
Samian, Σάμιος, ὁ.
Sardis, Σάρδεις, -εων, αἱ.
Sarpēdon, Σαρπηδών, -όνος, ὁ.
satisfaction, δίκη, ἡ; to give, δίδωμι.
say, λέγω, φημί, εἰπεῖν.
scarcely, μικρόν; scarcely escape, μικρὸν ἐκφεύγω.
scatter, σκεδάζω, σκεδάννυμι, διασπείρω.
sceptre, σκῆπτρον, τό.
school, see Thales.
science, ἐπιστήμη, ἡ.
sciences, γράμματα, τά.
scourge, to, μαστιγόω.
scout, a, σκοπός, ὁ.
scythe-bearing, δρεπανηφόρος 2.
Scythia, Σκυθία, ἡ.
sea, θάλαττα, ἡ; by sea, κατὰ θάλατταν.
sea-coast, παραθαλαττία, ἡ.
sea-bird, θαλαττία ὄρνις.
sea-fight, ναυμακία, ἡ.
season, against (unseasonably), παρὰ καιρόν.
secret, κρυπτός 3.
secretly, κρύφα, see § 175,3.
secure, ἀσφἄλής, -ές; = firm, βέβαιος 3.
securely, ἀσφἄλῶς.
sedentary trade, βαναυσικὴ τέχνη.
see, βλέπω, ὁράω, δέρκομαι.
—— to it, σκοπέω.
seek, seek for, ζητέω.
seem, δοκέω, φαίνομαι.
seen, not to be, ἀθέᾱτος 2.
seize, συλλαμβάνω; seize quickly, ἀναρπάζω.
self, αὐτός.
self-command, ἐγκράτεια, ἡ.
self-control, ἐγκράτεια, ἡ.
self-taught, αὐτοδίδακτος 2.
Selinus, Σελινοῦς, -οῦντος, ὁ.
sell, πιπράσκω, ἀποδίδομαι.
Semiramis, Σεμίραμις, -ῐδος, ἡ.
send, πέμπω, στέλλω, ἀποστ.
—— back, ἀποπέμπω.
—— forth or out, ἐκπέμπω.
senseless, ἀσύνετος 2.
sensible, συνετός 3; to be, σωφρονέω.
sentence (judicial), κρίσις, -εως, ἡ, δίκη, ἡ.
separate, to, διίστημι, κρίνω; (intrans.), δίχα γίγνομαι, διακρίνομαι.
seriously, to speak, σπουδάζω.
serve (= be a slave), δουλεύω w. d.; = render service, ὑπηρετέω w. d.; = become, γίγνομαι.
service (benefit), θεραπεία, ἡ.
——, to render, to, δουλεύω w. d., χαρίζομαι w. d.
servitude, δουλεία, ἡ.
set (place), καθίζω.
set off (of a journey), πορεύομαι.
set upon (place), ἐπιτίθημι.
sever, διίστημι.
shake, σείω.
shame, αἰδώς, -οῦς, ἡ.
shameful, αἰσχρός, ἀεικής, -ές.
shave, ξυρέω.
sheep, πρόβᾰτον, τό, οἶς, οἰός, ὁ, ἡ.
shelter, στέγω.
shepherd, ποιμήν, -ένος, ὁ, νομεύς, -έως, ὁ.
shield, ἀσπίς, -ῖδος, ἡ; small, πέλτη, ἡ.
shieldsman, πελταστής, -οῦ, ὁ.
ship, ναῦς, νεώς, ἡ.
shoe, ὑπόδημα, τό.
short, βραχύς, -εῖα, -ύ.

shortly, ἐν βραχεῖ,
shoulder, ὦμος, ὁ.
shouting, a (calling to), παρακέλευσις, -εως, ἡ.
show, to, δείκνυμι, ἀποδείκνυμι, φαίνω, ἀποφαίνω, φανερὸν ποιέω, δηλόω; = offer, παρέχω.
shrink from, κατοκνέω w. inf.
shun, φεύγω w. a.
shut, κλείω, κατακλείω.
—— in or up, κατακλείω, καθείργω.
Sicily, Σικελία, ἡ.
sick, ἀσθενής, -ές.
sick, to be, νοσέω, ἀσθενέω.
side, by the, of, παρά.
Sidon, Σιδών, -ῶνος, ἡ.
Sidonian, Σιδώνιος.
sight, at sight of, Part. of ὁράω.
signal, to give a, σημαίνω.
silent, to be, σιωπάω, σιγάω.
silver, ἄργῠρος, ὁ.
simple, ἁπλόος, 29.
sin, to, ἁμαρτάνω.
since (because), ὅτε, ἐπεί; see also § 176, 1.
sing, to, ᾄδω.
single (= any), in a negative sentence, οὐδείς, § 177, 6.
single combat, to engage in, μονομαχέω.
sink into or under, καταδύω; sink away (fall), πίπτω.
Sinope, Σινώπη, ἡ.
sister, ἀδελφή, ἡ.
sit on, ἐφιζάνω w. a.
slave, δοῦλος, ὁ.
——, to be a, δουλεύω.
slave-labor, δουλεῖον ἔργον.
slavery, δουλεία, ἡ.
slay, ἀποκτείνω, φονεύω.
sleep, ὕπνος, ὁ.
——, to, εὕδω, καθεύδω, δαρθάνω.
small, μικρός 3, ὀλίγος 3.
smell, to, ὀσφραίνομαι.
—— of anything, ὄζω.
Smerdis, Σμέρδις, -ῐος, ὁ.
snare, παγίς, -ῖδος, ἡ; lay snares for, ἐνεδρεύω.
snow, χιών, -όνος, ἡ.
snow-storm, νιφετός, ὁ.
so, οὕτως; = this, τοῦτο.
so far from, ἀντί.
so that, ὥςτε [§ 186].
soar upward, ἀναπέτομαι.
sober-minded, σώφρων, -ονος.
Socrates, Σωκράτης, -ους, ὁ.
soldier, a, στρατιώτης, -ου, ὁ.
solitude, ἐρημία, ἡ.
some, ἔνιοι; some one, τὶς; something, τὶ.
sometimes, ἐνιότε, ποτέ.
son, υἱός, ὁ.
song, ᾠδή, ἡ, μέλος, -ους, τό.
soon, τάχα.
sooner, πρότερον; = rather, μᾶλλον.
sophist, σοφιστής, -οῦ, ὁ.
Sophocles, Σοφοκλῆς, -έους, ὁ.
sorrow, λύπη, ἡ.
soul, ψυχή, ἡ.
sound, to the, of, see § 167, 7.
sound-mindedness, σωφροσύνη, ἡ.
source, πηγή, ἡ.
south, μεσημβρία, ἡ.
sovereign, ἄρχων, -οντος, ὁ.
sovereignty, ἀρχή, ἡ.
sow, to, σπείρω.
spacious, sufficiently (= sufficient), ἱκανός 3.
sparing, to be, φείδομαι w. g.
Sparta, Σπάρτη, ἡ.
Spartan, a, Σπαρτιάτης, -ου, ὁ.
speak, λέγω, φθέγγομαι; speak seriously, σπουδάζω.
spear, δόρυ, τό [§ 39].
spectator, θεατής, -οῦ, ὁ.
speech, λόγος, ὁ, μῦθος, ὁ; freedom or boldness of, παῤῥησία, ἡ.
speedily, τάχα, ταχέως.
Sphinx, Σφίγξ, -γγος, ἡ.
spirit, νοῦς, νοῦ, ὁ, φρήν, -ένος, ἡ.
splendid, λαμπρός 3, πολυτελής, -ές.
sportsman, θηρευτής, -οῦ, ὁ.
spread, διασπείρω.
spring, belonging to the, ἐαρινός 3.
spring from (= be, or originate from), εἰμί, γίγνομαι.
square, public, ἀγορά, ἡ.
stadium, στάδιον, τό.
stag, ἔλᾰφος, ὁ, ἡ.
stage, σκηνή, ἡ.
stand, to, στῆναι, ἑστάναι.
—— firm, ὑπομένω.
state, a, πολιτεία, ἡ, πόλις, -εως, ἡ.
——, relating to the, πολιτικός 3.
station, to, τίθημι.
statuary, ἀνδριαντοποιία, ἡ.
statue, ἀνδριάς, -άντος, ὁ.
steadfast, ἑστηκώς, -υῖα, -ός.
steal, κλέπτω; steal away, ἁρπάζω.
steersman, κυβερνήτης, -ου, ὁ.
Stesichorian, Στησιχόριος.
Stesichorus, Στησίχορος, ὁ.
still (yet), ἔτι.
stillness, ἡσυχία, ἡ.
stir (move), to, κινέω.

stolen, κλόπιμος 3.
stone (made of stone), λίθινος 3.
——, to, καταπετρόω.
stranger, ξένος, ὁ.
stratagems, to be exposed to, ἐπιβουλεύομαι.
street, ὁδός, ἡ.
strength, ῥώμη, ἡ, ἀλκή, ἡ.
stripes, πληγαί, αἱ.
strive (= endeavor), πειράομαι; = seek, ζητέω.
—— for or after, ὀρέγομαι w. g., διώκω w. a.
strong, ἰσχυρός 3; = firm, βέβαιος 3, ἀσφαλής, -ές.
study, to, μανθάνω.
stupid, ἀσύνετος 2, τετυφωμένος 3.
subject to, ὕποχος 2.
subject, to, χειρόομαι w. a., δουλόω w. a.; subject to oneself, καταστρέφομαι.
subjugate, χειρόομαι, δουλόω.
submissive, ταπεινός 3.
submit (present, afford), παρέχω.
—— to (serve), δουλεύω.
subsistence, τροφή, ἡ.
subvert, ἀνατρέπω.
success, εὐτυχία, ἡ; = riches, πλοῦτος, ὁ, ὄλβος, ὁ.
succor, to, παραστῆναι, συμπονέω w. d.
such, τοιοῦτος 3 [§ 60].
such as, οἷος [§ 182, 7].
suffer, πάσχω; = permit, περιοράω w. Part.
suffering, πόνος, ὁ.
sufficient, ἱκανός 3; to be, ἱκανῶς ἔχω.
sufficiently, ἱκανῶς.
suitably to (conformably), κατά.
sum, large (much), πολύς.
summer, θέρος, -ους, τό.
sumptuousness, πολυτέλεια, ἡ.
sun, ἥλιος, ὁ.
superiors, οἱ κρείττονες.
supping, while, Part. of δείπνω w. μεταξύ.
suppose, ἡγέομαι, νομίζω.
supremacy, ἡγεμονία, ἡ.
sure, ἀσφαλής, -ές, ἔμπεδος 2.
surely, ἀτρεκέως; by οὐ μή (see § 177, 9).
surpass, νικάω τινά, ὑπερβάλλομαί τινα.
surrounding (around), περί.
Susian, Σούσιος, ὁ.
swear, ὄμνυμι.
—— falsely, ἐπιορκέω.
sweat, ἱδρῶς, -ῶτος, ὁ.
sweet, ἡδύς, γλυκύς, -εῖα, -ύ.
swift, ταχύς, -εῖα, -ύ, ὠκύς, ὀξύς.
swiftly, τάχα.
swim, νέω.
sympathize, ἐλεαίρω.
sympathy, be moved to, ἐλεαίρω.
Syracuse, Συράκουσαι, αἱ.
Syracusian, Συρακούσιος, ὁ.
Syrian, Σύριος, ὁ.

T.

Take (receive), λαμβάνω; = capture, αἱρέω.
—— care, ἐπιμέλομαι.
—— from, ἀφαιρέομαί τινά τι.
—— heed to, εὐλαβέομαί τι.
—— hold of, ἅπτομαι w. g.
—— in charge, λαμβάνω.
—— place (be done), γίγνομαι.
taken, to be, ἁλίσκομαι.
talk, to, λαλέω, κωτίλλω.
tame out, ἐξημερόω.
taste, to, γεύομαι w. g.
teach, διδάσκω τινά τι.
teacher, διδάσκαλος, ὁ.
tear, a, δάκρυον, τό.
tear, to, ῥήγνυμι.
—— in pieces, διαῤῥήγνυμι.
Telamon, Τελαμών, -ῶνος, ὁ.
tell, λέγω, φράζω.
Tempe, Τέμπη, -ῶν, τά.
temperate, ἐγκρατής, -ές.
temple, νεώς, -εώ, ὁ.
temple-robber, ἱερόσυλος, ὁ.
tend (feed), βόσκω.
tent, σκηνή, ἡ.
terrible, δεινός 3.
terrify, καταπλήττω, ἐκπ.
testimony, μαρτυρία, ἡ.
Teucer, Τεῦκρος, ὁ.
Thales, Θαλῆς, ὁ (G. Θάλεω, D. -ῆ, A. -ῆν), Thales and his school, οἱ ἀμφὶ Θαλῆν.
Thamyris, Θάμυρις, -ιος and -ίδος, ἡ.
than, ἤ: also by the relation of the Gen. after a comparative.
thank, to, χάριν εἰδέναι.
that, in order, ὡς, ὅπως.
theatre, θέατρον, τό.
Theban, Θηβαῖος, ὁ.
Thebes, Θῆβαι, αἱ.
theft, κλοπή, ἡ.
Themistocles, Θεμιστοκλῆς, -έους, ὁ.
Theophrastus, Θεόφραστος, ὁ.
therefore, οὖν.
therewith, μετὰ τούτου.
Thermodon, Θερμώδων, -οντος, ὁ.
Thermopylae, Θερμοπύλαι, αἱ.
Thesprotia, Θεσπρωτία, ἡ.
Thessalian, Θετταλός, ὁ.
thief, κλέπτης, -ου, ὁ, κλώψ, -ωπός, ὁ.
thievish, κλόπιμος 3.

thing, *χρῆμα, τό, κτῆμα, τό.*
think, *ἡγέομαι, νομίζω, δοκέω.*
—— about, *φροντίζω* w. a.
thirst, *δίψος, -ους, τό.*
——, to, or be thirsty, *διψάω.*
thirsty, *αὗος.*
thoroughly, to understand, *διαγιγνώσκω.*
though, *καὶ ἄν*; also by a Part., see § 176, 1.
thought, *νόημα, τό.*
thoughtful, *φρόνιμος* 3.
Thracian, *Θρᾷξ, -ᾳκός, ὁ.*
throne, *θρόνος, ὁ.*
——, to ascend, *εἰς βασιλείαν καταστῆναι.*
through, *διά.*
throughout, *ἀνά*; = wholly, *πάντως.*
throw, *ῥίπτω.*
—— a bridge over, *ἀναζεύγνυμι.*
—— down, *καθίημι.*
—— into disorder, *ταράττω.*
—— out (as words), *ῥίπτω.*
thus, *οὕτω(ς).*
thwart, *ἐναντιόομαι* w. d.
Tigranes, *Τιγράνης, -ου, ὁ.*
tile, *πλίνθος, ἡ.*
till, *ἕως, μέχρι.*
time, *χρόνος, ὁ*; right, *καιρός, ὁ*; life-time, *αἰών, -ῶνος, ὁ*; at the same time, *ἅμα*; to pass time in public, *ἐν τῷ φανερῷ εἶναι.*
Tissaphernes, *Τισσαφέρνης, -ους, ὁ.*
to-day, *τήμερον.*
together with, *ἅμα* w. d.
toil, to, *μοχθέω.*
to-morrow, *αὔριον.*
tongue, *γλῶττα, ἡ.*
too (also), *καί*; denoting intensity, *ἄγαν*, or by the comp. deg.
tooth, *ὀδούς, -όντος, ὁ.*
top, *ἄκρος* 3 [§148, Rem. 9].
touch, to, *ἅπτομαι* w. g., *θιγγάνω* w. g.
towards, *πρός.*
town, *πόλις, -εως, ἡ.*
trade, a, *τέχνη, ἡ.*
tradition, *λόγος, ὁ.*
traduce, *διαβάλλω.*
tragedy, *τραγῳδία, ἡ.*
train (exercise), to, *ἀσκέω.*
transition, *μεταβολή, ἡ* (see degenerate).
travel, to, *πορεύομαι.*
—— abroad, *ἀποδημέω.*
travelling-money, *ἐφόδιον, τό.*
treason, *προδοσία, ἡ.*
treasure, *θησαυρός, ὁ.*
treasures, *χρήματα, τά.*
treaty, *συνθήκη, ἡ.*
tree, *δένδρον, τό.*
triad, *τριάς, -ᾰδος, ἡ.*
trial, to make, of, *πειράομαι* w. g.
tribute, *φόροι, οἱ.*
trivial, *φαῦλος.*
Troezene, *Τροιζήν, -ῆνος, ἡ.*
trophy, *τρόπαιον, τό.*
trouble, *πόνος, ὁ.*
—— oneself about, *φροντίζω* w. g.
troubled, to be, *λυπέομαι.*
troublesome, *χαλεπός* 3, *λυπηρός* 3, *ἀργαλέος* 3.
Troy, *Τροία, ἡ.*
true, *ἀληθής, -ές, ἀληθῐνός* 3; = faithful, *πιστός* 3.
truly (really), *ἀληθῶς*; to know truly, *ἐπίσταμαι.*
trumpet, *σάλπιγξ, -ιγγος, ἡ.*
trumpeter, *σαλπιγκτής, -οῦ, ὁ.*
trust, to, *πείθομαι, πιστεύω.*
truth, *ἀλήθεια, ἡ.*
——, to speak the, *ἀληθεύω.*
turn, to, *στρέφω* (trans.); = devote oneself to, *τρέπομαι.*
—— away, *τρέπω, ἀφίστημι.*
—— to, *προτρέπω.*
tusk, *ὀδούς, -όντος, ὁ.*
twice, *δίς.*
tyrant, *τύραννος, ὁ.*
Tyrtaeus, *Τυρταῖος, ὁ.*

U.

Ulcer, *ἕλκος, -ους, ὁ.*
Ulysses, *'Οδυσσεύς, -έως, ὁ*
unacquainted with, *ἄπειρος* 2 w. g.
unadvisedly, *εἰκῆ.*
unchanged, *ἀμετάβλητος* 2.
uncle (by the father's side), *πάτρως, -ωος, ὁ.*
under, *ὑπό.*
undergo, *ὑπομένω τι, ὑποφέρω.*
underneath, to be, *ὕπειμι.*
understand, *ἐπίσταμαι, οἶδα.*
——, thoroughly, *διαγιγνώσκω.*
understanding, *νοῦς, ὁ, φρένες, αἱ.*
undertaking, *ἔργον, τό.*
undone, *ἄπρακτος* 2.
uneasy, to render, *ταράττω*
uneducated, *ἀπαίδευτος* 2
unexpected, *παράδοξος* 2, *ἀνέλπιστος* 2.
unfortunate, *ἀτῠχής, -ές.*
——, to be, *δυςτυχέω.*
ungrateful, *ἀχάριστος* 2.
unhappy, *ἀτῠχής, -ές.*
unharmed, *ἀπήμων, -ονος.*
unintelligent, *ἄνοος, ἀσύνετος* 2.
united, to be, *ὁμονοέω.*
unjust, *ἄδῐκος* 2.
unknown, *ἀφᾰνής, -ές.*
unrewarded, *ἀχάριστος* 2

unseemly, *αἰσχρός*, *ἀεικής*, *-ές*.
until, *μέχρι*, *πρίν*.
unvarying, *διηνεκής*, *-ές*.
up, *ἀνά*; lay up, *κατατίθημι*.
upon, *ἐπί*.
upward, to soar, *ἀναπέτομαι*.
usage, *νόμος*, *ὁ*.
use, to, *χράομαι*.
——, to be of, *συμφέρω*.
——, to make, of, *χράομαί τινι*.
useful, *χρήσιμος* 2, *ὠφέλιμος* 2.
——, to be, *ὠφελέω*.
using, *χρῆσις*, *-εως*, *ἡ*.
utter, to, *λέγω*; = emit as a sound, *προίημι*.

V.

Valuable, *πολυτελής*, *-ές*, *τίμιος* 3.
value more, or more highly, *περὶ μείζονος ποιέομαι*.
vehement, *δεινός* 3.
venture, to, *τολμάω*.
verdant, to be, *θάλλω*.
versed in, *ἀγαθός*, *ἔμπειρος* 2.
very, *λίαν*, *σφόδρα*; also by the Comp. or Sup. of the adjective.
vessel, *πλοῖον*, *τό*.
vice, *κακία*, *ἡ*, *κακότης*, *-ητος*, *ἡ*.
victory, *νίκη*, *ἡ*.
village, *κώμη*, *ἡ*.
vine, *ἄμπελος*, *ἡ*.
violate (as a treaty), *λύω*.
violence, *βία*, *ἡ*.
violent, *βίαιος* 3, *σφοδρός* 3; = severe, *ἰσχῡρός* 3.
violently, *σφόδρα*, *λίαν*, *ἰσχυρῶς*.
virtue, *ἀρετή*, *ἡ*.
virtuous, *ἀγαθός* 3, *σπουδαῖος* 3.
visible, *ὁρᾱτός* 3.
voluntarily, *ἑκουσίως*.
voluptuous, *τρυφητής*, *-οῦ*.

W.

Wage war with, *πολεμέω* w. d.
wait, *περιμένω*.
walk, to, *βαίνω*.
wander about, *περιπλανάομαι*.
want, to, *δέω*, *δέομαι* w. g.
——, be in, *σπανίζω* w. g., *χρῄζω* w. g.
war, *πόλεμος*, *ὁ*.
——, to carry on, *πολεμέω*.
warlike, *πολεμικός* 2.
warning, *σωφρονισμός*, *ὁ*.
warrior, *στρατιώτης*, *-ου*, *ὁ*.
war-song, *παιάν*, *-ᾶνος*, *ὁ*.
wash, *νίπτω*, *πλῡ́νω*.
wasp, *ψήν*, *ψηνός*, *ὁ*.
watch, to keep, *τηρέω*.
water, *ὕδωρ*, *ὕδατος*, *τό*.
way (road, journey), *ὁδός*, *ἡ*; = manner, *τρόπος*, *ὁ*.
wax, *κηρός*, *ὁ*.
weak, *ἀσθενής*, *-ές*.
weaken, to, *τείρω*, *ἀμαυρόω*.
weal, *σωτηρία*, *ἡ*.
wealth, *πλοῦτος*, *ὁ*, *χρήματα*, *τά*.
wear (have), *ἔχω*.
—— out, *τείρω*.
weary, to be, *κάμνω*.
weep, to, *κλαίω*.
welfare, *σωτηρία*, *ἡ*.
well, *καλῶς*, *εὖ*; do well to, *εὖ πράττω*, *εὖ ποιέω*, *εὐεργετέω*; to be well, *εὖ ἔχω*.
well-disposed, *εὔνοος*.
well-known, *δῆλος* 3, *φανερός* 3.
well-ordered, *εὔτακτος* 2.
west, *ἕσπερος*, *ὁ*.
what? *τίς*, *τί*.
whatever, *ὅςτις*, *ὅςπερ*
when, *ὅτε*, *ἐπεί*.
whence, *ἐξ οὗ*.
whenever, *ὅταν*.
where, *οὗ*, *ὅπου*; where? *πῆ*,
wherever, *οὗ*, *ὅπου* w. opt.
whether, *πότερον*.
while, expressed by the Part. [§ 176, 1].
whip, *μάστιξ*, *-ῑγος*, *ἡ*.
whither? *πῆ*;
who, which, *ὅς*; interrog., *τίς*.
whoever, *ὅςτις*, *ὅςπερ*.
whole, *πᾶς*, *σύμπας*, *ὅλος* 3.
wicked, *κακός* 3, *πονηρός* 3.
wife, *γυνή*, *γυναικός*, *ἡ*, *γαμετή*, *ἡ*.
wild beast, *θηρίον*, *τό*.
willing, *ἑκών*, *-οῦσα*, *-όν*.
——, to be, *βούλομαι*, *ἐθέλω*.
willingly, *ἡδέως*.
wind, *ἄνεμος*, *ὁ*.
wine, *οἶνος*, *ὁ*.
wing, *πετρόν*, *τό*, *πτέρυξ*, *-γος*, *ἡ*.
—— (of an army), *κέρας*, *τό*.
winter, *χειμών*, *-ῶνος*, *ὁ*.
wisdom, *σοφία*, *ἡ*, *σωφροσύνη*, *ἡ*.
wise, *σοφός* 3.
wisely, *σοφῶς*; = well, *εὖ*.
wish, to, *βούλομαι*, *ἐθέλω*.
with, *σύν*, *μετά* w. g.
within, *ἐντός* w. g.
without, *ἄνευ* w. g.
witness, *μάρτυς*, *-ῠρος*, *ὁ*, *ἡ*.
wolf, *λύκος*, *ὁ*.
woman, *γυνή*, *γυναικός*, *ἡ*.
——, old, *γραῦς*, *γρᾱός*, *ἡ*.
wonder, to, *θαυμάζω*.
wonderful, *θαυμαστός* 3.
wont, to be, *ἐθίζω*.
word, *λόγος*, *ὁ*, *ἔπος*, *-ους*, *τό*, *ῥῆμα*, *τό*.

work, *ἔργον, τό.*
—— **for, to**, *δουλεύω.*
—— **out**, *ἐξεργάζομαι.*
—— **with**, *συμπονέω.*
world, *κόσμος, ὁ.*
worship, to, *προσκυνέω, αἰδέομαι.*
worst, to, *χειρόομαι.*
worthy, *ἄξιος* 3; to think worthy, *ἀξιόω.*
worthless, *ἀνάξιος.*
wound, to, *τιτρώσκω*; = strike, *πλήττω.*
write, *γράφω.*
wrong-doer, *ἀδικῶν.*
wrong, to do, *ἀδικέω, κακῶς ποιέω.*

X.

Xenophon, *Ξενοφῶν, -ῶντος, ὁ.*
Xerxes, *Ξέρξης, -ου, ὁ.*

Y.

Yarn, *νῆμα, τό.*
year, *ἔτος, -ους, τό, ἐνιαυτός, ὁ.*
yet, *ἔτι, πώ.*
yet even now, *ἔτι καὶ νῦν.*
yield, *εἴκω.*
young, *νέος* 3.
young man, *νεανίας, -ου, ὁ, νέος, ὁ.*
youth, *νεότης, -ητος, ἡ, ἥβη, ἡ.*
——, a, *νεανίας, -ου, ὁ, νέος, ὁ.*

Z.

Zealous, *σπουδαῖος* 3.
zealously, *σπουδαίως*; to be zealously employed, *σπουδάζω.*
Zeno, *Ζήνων, -ωνος, ὁ.*
Zeus, *Ζεύς, ὁ* [§ 47, 3].
Zeuxis, *Ζεῦξις, -ιδος, ὁ.*

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